THE GOSPEL TEXT OF EPIPHANIUS OF SALAMIS

by

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A DISSERTATION
SUBMITTED TO THE FACULTY OF PRINCETON THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF THEOLOGY

Princeton, New Jersey
1967

To
my wife, Carol, and two sons, Gregory and Cary
who unstintingly gave silent support and vocal encouragement
during the rigors of research and writing, this work is
lovingly dedicated.

ACKNOWLEDGMENTS

The writer gratefully acknowledges his debt to the following organizations and persons: the New Jersey Conference of Seventh-day Adventists and the Far Eastern Division of the General Conference of Seventh-day Adventists for providing the liberal financial assistance which freed the writer from the encumbrance of employment to write the present dissertation; the staff of the Speer Library of Princeton Theological Seminary for aid rendered in securing research materials; the Biblical Department of Princeton Theological Seminary for the use of its Greek typewriter; and especially, Professor Bruce M. Metzger, whose constructive suggestions and constant encouragement were invaluable.

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INTRODUCTION

I. THE PROBLEM

It is the purpose of this study (1) to compile and set forth fully the text of Epiphanius's quotations from the Gospels and (2) to determine the affinity of his quotations with the four principal types of Gospel text (i.e. the Alexandrian, Western, Caesarean[1] and Byzantine texts).

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[1] Throughout the present study, the term "Caesarean text" is used. The use of this term is not meant to imply an absolute judgment as to the nature of the special relationship existing among the witnesses usually assigned to the Caesarean text. The use of the term is not intended to be construed as an affirmation of the theory that the type of text found in the so-called Caesarean manuscripts owes its peculiarities to an actual recension of the Gospel text. The term "Caesarean text" is used simply as a convenient designation of the type of text exhibited in a group of witnesses which have come to be classified as "Caesarean." These qualifying statements are necessary in view of the direction which research on the Caesarean text has taken during the last three decades. After surveying the chief contributions made to the study of the Caesarean text, Bruce M. Metzger stated that "it must be acknowledged that at present the Caesarean text is disintegrating" (Metzger, *Chapters in the History of New Testament Textual Criticism* [Leiden: E. J. Brill, 1963], p. 67). Metzger's judgment is based, to some extent, upon important studies by Teófilo Ayuso ("¿Texto cesariense o precesariense?" *Biblica*, XVI [1935], 369-415) and James E. McA. Baikie (*The Caesarean Text "Inter Pares"*, a dissertation submitted to the Faculty of Divinity at Cambridge University, 1936).

Ayuso distinguished two stages in the development of the Caesarean text. He concluded that the Chester Beatty papyrus P-45, W, *fam. 1*, *fam. 13* and 28 contain a text which may be called "pre-Caesarean" and originated in the region of

The chief importance of a study of a Church Father's quotations from the New Testament lies in the increased knowledge of the history of the New Testament text provided by such an investigation. Patristic textual evidence is of little independent value in establishing the text of the New Testament, but it can be very useful and important in revealing geographical and chronological data with respect to the various types of ancient text. Streeter, who refined and elaborated the theory of "local texts",[2] went so far as to say that the "quotations by early Fathers are the principal means by which we identify and localise the type of texts found in pre-Byzantine and pre-Vulgate MSS /manuscripts7."[3]

Another reason for the importance of patristic quotations from the New Testament is that they sometimes shed

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Gizeh in Egypt. The type of text found in Θ, 565, 700, the quotations of Origen and Eusebius, the Sinaitic Syriac, the Old Georgian and the Old Armenian versions is the Caesarean text proper. The latter group of witnesses representing the Caesarean text proper were characterized by Ayuso as recensional.

Baikie goes even farther than Ayuso in fragmenting the Caesarean text by suggesting that the unity of the Caesarean witnesses reflects the coincidence of textual influences rather than identity of origin. On the basis of his investigation, Baikie concluded that the Caesarean witnesses may be part of a textual process rather than a distinct text.

[2] B. H. Streeter, The Four Gospels, a Study of Origins (London: Macmillan and Company, 1936), pp. 27-127.

[3] Ibid., p. 45.

light on the history of individual variant readings. Since Origen explicitly referred to a number of variants which existed in his day,[4] his citations provide a good example of the value of patristic quotations for the study of the history of variant readings in the manuscript tradition of the New Testament.

Epiphanius almost never specifically cited individual variant readings as such, except for his extensive, extremely valuable account of Marcion's expurgated text of Luke.[5] One instance, however, of an explicit reference to a variant reading in Epiphanius's text of the Gospels occurs in his quotation from Matthew 8:28.[6] Although Epiphanius preferred the reading Γαδαρηνῶν, he stated that some manuscripts contained the reading Γεργεσηνῶν.[7] Epiphanius's reading is supported by most of the major Alexandrian witnesses including ℵ* (Γαζαρηνῶν),[8] B, C*, 33 and 1241. A few witnesses attest Γαδαρηνῶν, most notably M, Θ, Λ, Σ and the Sinaitic Syriac. The chief support of the variant reading Γεργεσηνῶν is provided by most of the Caesarean manuscripts (including *fam. 1*, *fam. 13*, 22, 157, 565 and 700), the Palestinian Syriac and Old Armenian versions, the Opiza and Tbet' manuscripts of the Georgian version and the Byzantine text.[9] It is impossible to know with certainty whether the variant Γεργεσηνῶν is a Caesarean reading which was absorbed into the Byzantine text or a Byzantine reading which was incorporated into the Caesarean witnesses under the pressure of the revisionistic impulses generated by the influential Byzantine recension. Although the latter alternative is consistent with the unmistakable evidence of extensive Byzantine influence exerted upon the texts of the major Caesarean witnesses, especially outside of Mark,[10] the presence of the reading not only in most Caesarean Greek manuscripts, but also in the Palestinian Syriac, Armenian and Georgian versions, strengthens the probability that Γεργεσηνῶν belonged to the pre-Byzantine Palestinian text. In any case, Epiphanius's citation of the Caesarean-Byzantine variant is proof of its currency in the fourth century either in his native Palestine or in Cyprus where the Panarion was written shortly after Epiphanius became metropolitan of the island.[11]

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[4] Metzger has examined Origen's references to variant readings and published his findings in a study entitled "Explicit References in the Works of Origen to Variant Readings in New Testament Manuscripts," Biblical and Patristic Studies in Memory of Robert Pierce Casey, ed. by J. N. Birdsall and R. W. Thomson (Freiburg: Herder, 1963), pp. 78-95.

[5] Pan. haer. XLII.xi.4-XLII.xi.17, Refut. LXXVII.

[6] Ibid., LXVI.xxxv.6.

[7] "Γαδαρηνῶν," ὡς ὁ Ματθαῖος, ἢ "Γεργεσηνῶν," ὡς ἀντίγραφά τινα ἔχει.

[8] The bizarre singular reading Γαζαρηνῶν is undoubtedly derived from an accidental modification of the Alexandrian reading Γαδαρηνῶν.

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[9] A third variant reading Γερασηνῶν (*Gerasenorum* in the Latin witnesses) is attested by the Old Latin, Vulgate and Sahidic versions and in the margin of the Harclean Syriac.

[10] Streeter detected extensive Byzantine corrections throughout the Gospels in the texts of the chief Caesarean manuscripts Θ, *fam. 1*, *fam. 13*, 28, 565 and 700. He contended that a different set of corrections was made in each manuscript. He concluded that these revisions of the Caesarean manuscripts were responsible for the apparent failure of these witnesses to exhibit a single type of text; Streeter, *op. cit.*, pp. 80, 81.

A second instance of a specific citation of a variant reading is exhibited in Epiphanius's quotation of John 1:28.[12] Although he cited the reading Βηθαβαρᾷ in this passage, he noted that in some manuscripts (ἄλλοις ἀντιγράφοις) the reading Βηθανίᾳ appeared. The chief support for Βηθαβαρᾷ is provided by C-c, K, U, Λ, 083, 1, 22, 33, the Sinaitic and Curetonian Syriac versions, the Sahidic, Armenian and Georgian versions and Origen and Eusebius. Since the earliest and best witnesses (i.e. P-66, P-75, א*, B *et al*.), along with most other manuscripts, attest Βηθανίᾳ, it is probably the earliest reading.[13] The reading Βηθαβαρᾷ, which Epiphanius preferred, is notable mainly for the support it receives from a number of important Caesarean witnesses (i.e. Codex 1, the Armenian and Georgian versions and Eusebius of Caesarea). A remarkable number of the manuscripts belonging to *fam. 13* attest the reading Βηθεβαρᾷ, which appears to be an itacistic variant of Βηθαβαρᾷ. The presence of this itacism in a significant number of the members of *fam. 13* is evidence that an early member of the family--perhaps the archetype itself--was copied from an exemplar attesting the reading Βηθαβαρᾷ. Thus, most of the major Caesarean witnesses attest either Βηθαβαρᾷ or its derivative variant Βηθεβαρᾷ. The reading Βηθαβαρᾷ receives only scattered non-Caesarean support. The striking agreement of a significant number of the major Caesarean witnesses in attesting Βηθαβαρᾷ and the failure of the other text-types to support the reading indicate that the variant has genetic importance in the textual history of many Caesarean witnesses. Perhaps the reading was brought to Palestine by Origen[14] and became established in Palestinian textual usage due to his immense influence. This could account for the presence of the variant reading in so many of the Caesarean witnesses. In any case, Eusebius's use of the reading is proof of its currency in Palestine during the fourth century. It is probable that Epiphanius's preference for Βηθαβαρᾷ reflects the influence of Palestinian textual usage upon his quotation of John 1:28.

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[11] For biographical facts about Epiphanius, see Johannes Quasten, *Patrology*, Vol. III (Utrecht-Antwerp: Spectrum Publishers, 1960), pp. 384-388; Berthold Altaner, *Patrology*, trans. by H. C. Graef (New York: Herder and Herder, 1961), pp. 365-67; Otto Bardenhewer, *Geschichte der altkirchlichen Literatur*, 2nd edition, Vol. III (Darmstadt: Wissenschaftliche Buchgesellschaft, 1962), pp. 293, 294; R. A. Lipsius, "Epiphanius," *A Dictionary of Christian Biography*, Vol. II, ed. by William Smith and Henry Wace (London: J. Murray, 1880), pp. 149-156.

[12] *Pan. haer.* LI.xiii.1.

[13] A third reading, Βηθεβαρᾷ, is attested by a number of the manuscripts belonging to *fam. 13*.

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[14] As Metzger has stated, Origen's preference for the reading Βηθαβαρᾷ was adopted on geographical and etymological grounds and not on the basis of text-critical considerations; Metzger, *op. cit.*, pp. 87, 88 (citing Origen's *Commentary on John* VI, 40). Origen's geographical arguments for the reading may have been especially attractive to residents of Palestine.

There is a third passage in which Epiphanius explicitly cited what he considered to be a variant reading.[15] After writing the words καὶ ἤνοιξαν τὰς πήρας ἑαυτῶν (which apparently were intended to be a citation of Matthew 2:11), Epiphanius added the observation ἢ "τοὺς θησαυρούς," ὡς ἔχει ἔνια τῶν άντιγράφων. There is no known manuscript of the Gospel of Matthew containing the reading πήρας. Except for Codex D and a few Latin witnesses (including *a*, *b*, *d*, *f*, *k* and the Vulgate manuscript Codex Foroiuliensis) which read θηνσαυρούς (*thensaur*.), the rest of the manuscript tradition attests the reading θησαυρούς. Thus, Epiphanius is alone in attesting πήρας. F. J. A. Hort suggested that Epiphanius may have confused the reading of the canonical Gospel with the reading found in the parallel account of the apocryphal *Book of James* XXI.3.[16] The relevant part of the passage in the apocryphal book reads: καὶ εἶδον οἱ μάγοι τὸ παιδίον μετὰ τῆς μητρὸς αύτοῦ Μαρίας, καὶ ἐξέβαλου άπὸ τῆς πήρας αύτῶν δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.[17] If Epiphanius was familiar with this apocryphal work, Hort's conjecture would be a reasonable explanation of Epiphanius's implied opinion that the reading πήρας was part of the text of Matthew 2:11 in some manuscripts (Epiphanius's affirmation of the existence of manuscripts attesting πήρας is implicit in his reference to "copies" reading θησαυρούς). The only other alternative is that the reading πήρας existed in manuscripts known to Epiphanius, but did not survive in the Gospel text of any extant witness.

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[15] *De fide* VIII.iii.

[16] B. F. Westcott and F. J. A. Hort, *The New Testament in the Original Greek*, *Appendix* (New York: Harper and Brothers, 1882), p. 8.

In order to determine the value of Epiphanius's citations of Gospel material as evidence of the state of the Gospel text in a given locality and at a particular time, it is necessary to summarize the principal events in his life and to locate and date his activities.[18]

Epiphanius was born in about 315 near the village of Eleutheropolis not far from Gaza in southwestern Palestine. After a brief stay with the most famous monks in Egypt, he founded a monastery (c. 335) near the place of his birth. He presided over the monastery for more than three decades.

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[17] The passage is quoted from the critical edition of the apocryphal Book of James (Protevangelium of James) prepared by Tischendorf in Evangelia Apocrypha (Leipzig: Hermann Mendelssohn, 1876), p. 42.

[18] The biographical data are drawn from Quasten, loc. cit.; Altaner, loc. cit.; Bardenhewer, loc. cit.; Lipsius, loc. cit.

During his thirty years in the monastery, he built a reputation for learning and piety which finally led to his election in 367 as bishop of Constantia, the ancient Salamis, on the island of Cyprus. Epiphanius held this post until his death in 403.

The mature career of Epiphanius can be divided into two periods: the monastic period in Palestine, c. 335-367, and the period of his episcopacy in Cyprus from 367 to 403. All of Epiphanius's literary activity belongs to the latter period, but it is important to note that the two works in which almost all of his quotations from the Gospels appear (i.e. the Ancoratus and the Panarion) were written within ten years after his departure from Palestine.

Since Epiphanius's career is divided between Palestine and Cyprus, it is necessary to inquire whether his quotations reflect the state of the Gospel text current in his native Palestine or the type of text he found on the island of Cyprus. In spite of the fact that Epiphanius's major works were written during his first years on the island of Cyprus, it is probable that his quotations from the Gospels represent, to a great extent, the text which he had known for many years in Palestine.[19] This probability is supported by two facts: (1) A great many of Epiphanius's quotations from the Gospels have the appearance of being quotations from memory and thus probably exhibit a type of text with which he had been familiar for many years; (2) Most of Epiphanius's quotations appear in works written too soon after he moved from Palestine to Cyprus to permit extensive changes in the textual character of his memorized quotations.

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[19] Frederic G. Kenyon made the following statement with respect to the geographical rootage of Epiphanius's biblical

Most of Epiphanius's quotations are very brief, the majority being a verse, or at the most, a few verses. In many cases only part of a verse is cited. The quotations frequently display the kind of verbal inexactness which is characteristic of citations made from memory. Even in longer passages, Epiphanius quoted with noticeable freedom, alternating between verbal precision and paraphrase.[20]

A good example of Epiphanius's manner of quoting Gospel passages is provided by his citation of Matthew 1:18-2:2,[21] one of the longest passages appearing among his

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text: "Previous to his [Epiphanius's] appointment to the see of Salamis, his home was in Palestine, so that his evidence with regard to the Scriptural text is probably to be credited to that locality," _Handbook to the Textual Criticism of the New Testament_ (London: Macmillan and Company, 1926), p. 260.

[20] Von Soden observed a similar lack of verbal exactness in Epiphanius's quotations from Acts and the Pauline Epistles; see _Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt_, Vol. I, _Untersuchungen_, Part III (Berlin: Verlag von Arthur Glaue, 1910), pp. 1759, 1953.

[21] _Pan. haer._ LI.v.4-8.

quotations. The long citation begins with a very accurate quotation of 1:18. Then 1:19-21 is quoted quite loosely, displaying a number of omissions and variations in language and word order which are not found in any other known witnesses. These variants, however, are interspersed with phrases, some of them lengthy, which adhere closely to the readings of most other witnesses. The next two verses (i.e. 1:22, 23) are quoted with precision (Epiphanius quotes only the first part of verse 23, referring to the rest of the verse with the words καὶ τὰ ἑξῆς). Then Epiphanius lapses into a careless citation of 1:24. The remaining three verses of the passage (i.e. 1:25; 2:1, 2) are quoted with remarkable accuracy. The full text of Epiphanius's quotation from Matthew 1:18-2:2 is set forth below. The underlined portions of the text are readings in which Epiphanius departs from all manuscripts either in language or in word order; the brackets indicate places in the text where Epiphanius omits material found in every other known witness:

> "Τοῦ δὲ 'Ιησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ 'Ιωσὴφ πρὶν ἢ συνελθεῖν αὐτοὺς ηὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου (1:18). καὶ 'Ιωσὴφ δίκαιος ὢν [ ] ἐζήτει ἀπολῦσαι αὐτὴν λάθρα (1:19). [ ] καὶ ἰδοὺ ἄγγελος κυρίου ἐφάνη αὐτῷ κατ' ὄναρ λέγων [ ] μὴ ἀπολύσῃς τὴν γυναῖκα σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου (1:20). ἰδοὺ γάρ, γεννήσει υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ 'Ιησοῦν. οὗτος σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν (1:21). καὶ τοῦτο," φησί, "γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος (1:22), ἰδοὺ ἡ

> παρθένος ἐν γαστρὶ ἕξει," καὶ τὰ ἑξῆς (1:23). "καὶ ἐγερθεὶς," φησίν, "ἀπὸ τοῦ ὕπνου ἐποίησεν οὕτως (Epiphanius substitutes οὕτως for the words ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου which appear in the rest of the manuscript tradition) ὁ Ἰωσὴφ καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ (1:24), καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν (1:25). τοῦ δὲ Ἰησοῦ γεννηθέντος," φησίν, "ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσαλὴμ (2:1) λέγοντες, ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ τὸν ἀστέρα αὐτοῦ ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ (2:2)."

Occasionally, Epiphanius conflated two different New Testament passages in a single quotation, a phenomenon which could reflect his dependence upon his memory for the text of the biblical passages in question. The most striking example of this circumstance is provided by Epiphanius's citation of material found in Matthew 5:34-37 and James 5:12:

> καὶ πάλιν ἐν τῷ εὐαγγελίῳ λέγοντος "μὴ ὀμνύναι μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἕτερόν τινα ὅρκον, ἀλλ' ἤτω ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ. τὸ περισσότερον γὰρ τούτων ἐκ τοῦ πονηροῦ ὑπάρχει."[22]

The formula of citation preceding this quotation (i.e. καὶ πάλιν ἐν τῷ εὐαγγελίῳ λέγοντος) shows clearly that Epiphanius intended to quote the passage from Matthew 5:34-37. The thought of verses 34-36, however, is expressed in the language of James 5:12. This assimilation of the thought of the passage in Matthew to the wording of James is compelling evidence that Epiphanius was quoting from memory and inadvertently substituted the words of James 5:12 for the thought of Matthew 5:34-36 when he wrote the passage. The quotation ends with a citation of the latter part of Matthew 5:37: τὸ περισσότερον γὰρ τούτων ἐκ τοῦ πονηροῦ ὑπάρχει. There is nothing in James 5:12 to parallel these words.

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[22] Ibid., XIX.vi.2.

If Epiphanius habitually quoted from the Gospels from memory, as a great many of his quotations seem to indicate,[23] it is reasonable to assume that his Gospel quotations would display the type of text which he had known and used for many years in Palestine before he moved to Cyprus. Since Epiphanius spent more than thirty years in a Palestinian monastery before moving to Cyprus--some of the time presumably devoted to the study of the Scriptures--he must have become very familiar with the type of biblical text available to him in Palestine. Since Epiphanius wrote the Ancoratus and the Panarion (in which most of his quotations from the Gospels appear) within ten years after his arrival in Cyprus from Palestine, as was stated earlier, his quotations from the Gospels probably reflect the state of the text which he used in Palestine. If the type of text current in Cyprus during Epiphanius's episcopacy on the island was substantially different from the kind of text he had used in Palestine, it is highly improbable that, in only a few years, he would have become familiar enough with the textual tradition of Cyprus to alter significantly the principal features of his memorized text.

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[23] Mere allusions to Gospel material, such as obvious paraphrases of biblical narratives, are excluded from critical consideration in this investigation. Quotations made from memory, however, are employed as legitimate evidence of the nature of Epiphanius's text of the Gospels. It is reasonable to assume that, in quoting from memory, Epiphanius would use the important readings characteristic of the type of text with which he was most familiar.

II. PREVIOUS INVESTIGATIONS OF EPIPHANIUS'S TEXT OF THE NEW TESTAMENT

No significant attempt has ever been made to determine the textual characteristics of Epiphanius's quotations from the New Testament. Von Soden[24] and E. A. Hutton[25] both present a small amount of evidence of the textual character of Epiphanius's quotations from the New Testament. Unfortunately, both von Soden and Hutton cite only a few readings to indicate the nature of Epiphanius's quotations. Moreover, neither von Soden nor Hutton had access to an adequate critical edition of Epiphanius's writings from which to derive their evidence.[26]

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[24] Von Soden, op. cit., pp. 1759, 1873, 1953, 1954; Vol. II, p. XIX.

[25] Hutton's evidence is set forth in charts on the flyleaves inside the back cover of his book An Atlas of Textual Criticism (Cambridge: University Press, 1911), 125 pp.

[26] The first volume of Karl Holl's critical edition of Epiphanius's major works appeared several years after the

Hermann von Soden. Von Soden failed to present any specific evidence to indicate the textual character of Epiphanius's quotations from the Gospels. He concluded, however, that the I- (for Ἱεροσόλυμα) text[27] could be traced in Epiphanius's quotations from Acts[28] and the Pauline Epistles.[29] Von Soden noted further that, among the Palestinian Fathers of the fourth century (i.e. Eusebius, Cyril of Jerusalem and Epiphanius), Epiphanius attested the most K (for Κοινή)[30] readings.[31] Von Soden found Epiphanius's infrequent quotations from the Catholic Epistles to be generally unimportant, exhibiting few textually distinctive features.[32]

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works of von Soden and Hutton; Holl, ed., Epiphanius, Vols. XXV, XXXI, XXXVII, Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933).

[27] Von Soden's I-text contains most of the manuscripts usually classified as Western and Caesarean, as well as some witnesses from other types of text. The witnesses assigned to the I-text are so diverse in their textual peculiarities that von Soden was compelled to divide the text into a bewildering variety of sub-groups; von Soden, op. cit., Vol. II, pp. XIV, XV.

[28] Ibid., Vol. I, p. 1759.

[29] Ibid., p. 1953.

[30] Von Soden's K-text corresponds to the Byzantine text.

[31] Von Soden, op. cit., Vol. II, p. XIX.

[32] Ibid., Vol. I, p. 1873.

E. A. Hutton. Hutton constructed tables in which he listed over two hundred passages containing what were called "triple readings," i.e. units of variation in which there are at least three variant readings each of which is supported by the major representatives of one of the three types of text distinguished by Hutton in the manuscript tradition, namely the Alexandrian, Western and Syrian[33] texts (Hutton knew of no Caesarean text).[34] Hutton then drew up charts in which he set forth the attestation of a number of witnesses for these "triple readings" throughout the New Testament.[35] Although Hutton did not discuss Epiphanius's New Testament text, he included Epiphanius among the witnesses whose attestation for the "triple readings" is exhibited. The following table displays the New Testament readings of Epiphanius which are assigned by Hutton to the various text-types:[36]

Alexandrian	Western	Syrian
Matt. 8:28		
Luke 8:26		
John 15:26	John 2:17	

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[33] The Syrian text corresponds to the Byzantine text.

[34] Hutton, *op. cit.*, pp. 67-125.

[35] Hutton's charts may be found on the fly-leaves inside the back cover of his book; *ibid*.

[36] Hutton did not cite any readings of Epiphanius in the Catholic Epistles.

Alexandrian	Western	Syrian
Acts 15:1	Acts 2:28	
Rom. 15:8		
1 Cor. 15:47	1 Cor. 7:8	1 Cor. 7:32
		1 Cor. 9:7
Rev. 3:7		

It is obvious that Hutton does not set forth enough of Epiphanius's readings to justify any conclusions as to the textual affinities of Epiphanius's New Testament text. Only twelve readings are cited in the entire New Testament. The distribution of these readings among the major divisions of the New Testament text is as follows: the Gospels, 4; Acts, 2; the Pauline Epistles, 5; the Apocalypse, 1. Since Hutton has assigned so few of Epiphanius's readings to the three text-types which he distinguished in the manuscript tradition of the New Testament, his evidence cannot be viewed as a significant contribution to the study of Epiphanius's quotations from the New Testament.

Since, therefore, there is no thorough investigation of Epiphanius's numerous quotations from the New Testament, this dissertation seeks to make a contribution by providing an extensive study of Epiphanius's quotations from the Gospels.

CHAPTER I

THE METHODOLOGY AND THE PRINCIPAL SOURCES OF CRITICAL DATA USED IN THE STUDY OF EPIPHANIUS'S GOSPEL TEXT

The purpose of the present chapter is to describe the methodology which is followed in this investigation of Epiphanius's text of the Gospels and to list the chief sources of the critical data which provide the raw material for the study.

I. THE METHODOLOGY

The use of a sound method is an indispensable part of scientific research. The outcome of scientific inquiry is determined by the kind of research data which are selected for study and the principles of methodology which govern the examination of the data. The practice of New Testament textual criticism, no less than other scientific disciplines, requires the application of techniques and methods which assure valid and trustworthy results. If the textual critic is to feel any confidence in the solution of a given research problem, he must formulate and implement a method which is suited to his particular task and which provides for the best possible use of the critical data at his disposal.

Several types of methodology have been employed by textual critics in attempts to locate individual witnesses within the manuscript tradition of the New Testament.[1] Various methods which have been used in studies similar to the present investigation were evaluated during the formulation of the methodology underlying this study. The following are representative of the principal methodologies:

The restriction of evidence to variants from the Textus Receptus. Efforts to identify a given witness with one of the major text-types often are restricted to an examination of the variants from the Textus Receptus exhibited in the text of the witness.[2] The use of this method is described at length by J. H. Greenlee.[3] Since the text of the TR is generally Byzantine, the variants from the IR in a given witness are mostly non-Byzantine readings. The quantity of the differences from the IR provide evidence as to whether or not the witness is primarily Byzantine. If a witness deviates frequently from the IR, its variants can be examined to determine the extent to which the text of the witness conforms to the various pre-Byzantine types of text.

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[1] A survey of some of the research on the quotations of various Church Fathers from the New Testament may be found in a doctoral dissertation prepared by James A. Brooks. The summary of research includes descriptions of the methodologies upon which the respective works are based. Brooks's discussion constitutes a good introduction to the various methodologies which have been followed by scholars examining the textual affinities of patristic quotations from the New Testament (The Text of the Pauline Epistles in the Stromata of Clement of Alexandria /an unpublished dissertation presented to the faculty of Princeton Theological Seminary, 1966/, pp. 21-44.

[2] The Textus Receptus is referred to hereinafter as the TR.

[3] J. H. Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids: William B. Eerdmans Publishing Company, 1964), pp. 135-141. While apparently favoring the study of variants from the TR in a given witness as the best way to discover the textual peculiarities of the witness, Greenlee also recognized the value and importance of considering the variants which a given witness does not support.

The main weakness of this method is that it eliminates a great deal of important evidence. Metzger exposed the weakness of the method and suggested a constructive alternative in the following statement:

> The proper method of determining the relation of a hitherto unknown manuscript to the Neutral, Western, Caesarean, and Byzantine families is not merely to count how many of its variants from the Textus Receptus (or from any given norm) agree with B, ℵ, D, Θ, W, etc. Such a procedure is indeed necessary and not uninstructive, but the only really satisfactory method is to reconstruct the text of each of the major families and to determine precisely what proportion of variants from the Textus Receptus in such a reconstructed text is also present in the manuscript to be analyzed. For obviously it is of slight value in determining family relationship to know only that in a certain area a given manuscript agrees with, say, B and ℵ ten times in differing from Textus Receptus. If B and ℵ should differ from the Textus Receptus in ninety other instances, the Neutral element in the given manuscript would be slight indeed. It is necessary, therefore, assuming that identity of reading implies identity of origin, to determine exactly what proportion of the total number of variants of each type of text (and/or of each manuscript) is present in the manuscript to be analyzed.[4]

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[4] Bruce M. Metzger, Chapters in the History of New Testament Textual Criticism (Leiden: E. J. Brill, 1963),

The "Triple Reading" Method of E. A. Hutton.[5] The chief importance of Hutton's "Triple Reading" Method lies in the fact that it became the basis of the Multiple Method later formulated by Merrill Parvis and E. C. Colwell.[6] Hutton sought to devise a means of determining the text-type of any witness without having to compare the text of the witness with the variants found in numerous manuscripts.[7] He selected a number of passages which contained "triple readings," i.e. units of variation in which there were at least three variants, each of which was supported by one of the three types of text which he distinguished in the manuscript tradition, namely the Alexandrian, Western and Syrian texts.[8] The relative

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pp. 71, 72. See also Metzger, "The Caesarean Text of the Gospels," Journal of Biblical Literature, LXIV (1945), 488.

[5] Hutton's method is set forth in his book An Atlas of Textual Criticism (Cambridge: University Press, 1911), 125 pp.

[6] E. C. Colwell, "Method in Locating a Newly-Discovered Manuscript Within the Manuscript Tradition of the Greek New Testament," Studia Evangelica, ed. Kurt Aland, et al.: Band LXXIII of Text und Untersuchungen (Berlin: Akademie-Verlag, 1959), p. 759.

[7] Hutton protested that von Soden's endless lists of manuscripts and groups were "a weariness to the flesh!" He contended that although the manuscript groupings were based upon peculiarities of the various groups, the relationship of each group to other manuscripts outside of the particular textual family was virtually impossible to ascertain on the basis of von Soden's work; Hutton, op. cit., pp. xi, xii.

[8] Ibid., p. 4.

proportion of the readings of each text-type supported by a given witness in the passages containing "triple readings" would indicate the textual affinities of the witness.[9] Hutton constructed tables in which he listed over two hundred passages which display "triple readings" and he set forth the readings of each of the text-types in these passages.[10] His method was implemented in several charts exhibiting the attestation of a select group of witnesses for the key readings.

The major defect in Hutton's method is its serious limitation of evidence. The method might be useful in an attempt to determine the text-type of a manuscript preserving a full text of a significant portion of the New Testament. The "Triple Reading" Method, however, severely limits the scope of usable evidence in the case of an incomplete text such as that provided in the quotations of most Church Fathers. This objection is fatal to the method as a possible means of analyzing Epiphanius's quotations from the Gospels, since Epiphanius's Gospel text contains only eight of the passages in which Hutton located "triple readings" (the eight passages are Matt. 8:28; 10:10; 19:17; Mark 5:12; Luke 8:26;

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[9] _Ibid_., p. 12.

[10] _Ibid_., pp. 67-125.

23:42; John 2:17; 15:26). It is obvious that eight readings provide too slender a base to support the weight of any conclusions as to the textual affinities of Epiphanius's quotations from the Gospels.

The Multiple Method. The Multiple Method was devised by Parvis and Colwell as a refinement of Hutton's "Triple Reading" Method of determining a given witness's text-type. Instead of restricting the evidence to so-called "triple readings" in which three text-types support three separate readings, Parvis and Colwell proposed that "multiple readings" be considered as the basic units of evidence. They defined a "multiple reading" as follows:

> We defined a Multiple Reading as one in which the minimum support for each of at least three variant forms of the text is either one of the major strands of the tradition, or the support of a previously established group (such as Family 1, Family Π, the Ferrar Group, K^1, K^i, K^r), or the support of some one of the ancient versions (such as af, it, sy-s, sy-c, bo or sa), or the support of some single manuscript of an admittedly distinctive character (such as D).[11]

Colwell stated further that each of the readings making up a so-called "multiple reading" should be attested also by "a representative group of witnesses" other than those witnesses providing the minimum essential support prescribed in the above definition.[12]

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[11] Colwell, *loc. cit.*

[12] *Ibid.*

The Multiple Method represents a real advance over the "Triple Reading" Method proposed by Hutton in that it provides for the inclusion of much more evidence. The Multiple Method takes into account not only readings supported by the major text-types, but also readings which are attested by such textual groups as *fam. 1*, *fam. 13*, *et al*., by important ancient versions and by particularly distinctive individual manuscripts. The main flaw which mars the Multiple Method is its exclusion of all units of variation in which there are only two readings. Such units of variation often contain important evidence for establishing the textual peculiarities of a given witness. For example, the Alexandrian, Caesarean and Byzantine texts agree in supporting the reading Φαρισαῖοι in Luke 13:31, but the major Western witnesses (D, the Old Latin and Old Syriac versions) attest the reading Φαρισαίων. If investigation were to reveal that a given witness supported a high percentage of such purely Western readings and if this phenomenon were accompanied by evidence of an equally strong general agreement between the witness and the individual representatives of the Western text, it would be clear that a significant Western element was present in the text of the witness.

The methodology employed in the present investigation. The methodology followed in the present study of Epiphanius's quotations from the Gospels is neither identical with, nor totally different from, those used in similar studies.[13] The main procedures which constitute the method used in this study are as follows:

(1) All of Epiphanius's quotations from the Gospels appearing in his Greek writings are set forth in full in Chapter II of the present work.[14] These quotations form Epiphanius's Gospel text.[15]

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[13] Colwell and Tune stated several methodological principles which deserve the attention of any critic seeking to determine the relationship of a manuscript to the various types of New Testament text: "Sound method requires (a) that in any area of text that is sampled the total amount of variation be taken into account--not just the variants from some text used as a 'norm'; (b) that the gross amount of agreement and difference in the relationships of MSS must be large enough to be significant; (c) that all variants must be classified as either genetically significant or not;" E. C. Colwell and Ernest W. Tune, "The Quantitative Relationships Between Ms Text-types," in _Biblical and Patristic Studies in Memory of Robert Pierce Casey_, ed. by J. N. Birdsall and Robert W. Thomson (Freiburg: Herder, 1963), p. 25.

[14] Two of Epiphanius's letters are extant only in Latin translations. One addressed to John of Jerusalem was translated into Latin by Jerome. This letter may be found as _Epistula LI_ in the Hieronymian corpus. Another letter written to Jerome survives among Jerome's letters. It is preserved in the Latin translation as _Epistula XCI_. Both documents witness to Epiphanius's persistent fight against Origenism. Good critical editions of these brief works have been published in Isidorus Hilberg's _Sancti Eusebii Hieronymi Epistulae_, Part I, Vol. LIV of _Corpus Scriptorum Ecclesiasticorum Latinorum_ (Leipzig: G. Freytag, 1910), pp. 395-412 (_Ep. LI_); _ibid_., Part II, Vol. LV (1912), pp. 145, 146 (_Ep. XCI_).

[15] Besides the Gospel quotations appearing in Chapter II, there are a number of quotations set forth in the Appendix.

(2) Instead of restricting the examination of Epiphanius's Gospel quotations to a study of their variants from a given norm, such as the *TR*, the present study sets forth the agreements and differences between Epiphanius's readings and those of other witnesses in units of variation. A unit of variation may be defined, in the present context, as a place in the Gospel text of Epiphanius where the New Testament manuscript tradition exhibits at least two variant forms of that passage, one form of which is displayed in Epiphanius's quotation.[16] The practical application of this definition to the analysis of Epiphanius's Gospel text can be illustrated with four units of variation found in manuscripts containing the text of Luke 14:15. Epiphanius's quotation of this passage consists of the words μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.[17] The New Testament manuscripts containing this verse display differences in four places in the passage. The reading μακάριος is found in all the witnesses. The first unit of variation contains the two

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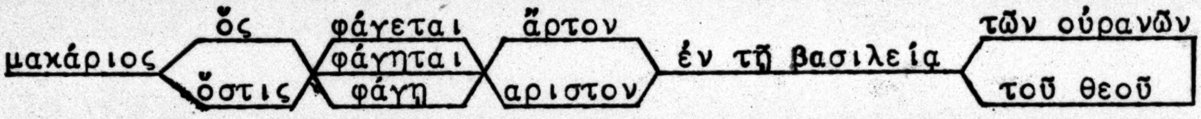
These are from passages with Synoptic parallels and could not be assigned with complete confidence to any one of the Synoptic Gospels.

[16] Colwell and Tune discuss the unit-of-variation principle and illustrate its use in an instructive article entitled, "Variant Readings: Classification and Use," *Journal of Biblical Literature*, LXXXIII (1964), 253-261.

[17] *Pan. haer.* LXVI.xxxix.3.

readings ὅς and ὅστις. The second unit of variation consists of three readings: φάγεται, φάγηται[18] and φάγῃ. The third variation unit contains the readings ἄρτον and ἄριστον. The invariable phrase ἐν τῇ βασιλείᾳ found in all New Testament manuscripts exhibiting this verse appears next in Epiphanius's text. The fourth unit of variation is composed of two readings: τῶν οὐρανῶν and τοῦ θεοῦ. These units of variation and the small portions of invariable text found in the manuscript tradition of Luke 14:15 can be diagrammed in the following way:[19]



(3) Since the critical apparatuses in Tischendorf's[20] and von Soden's[21] editions of the Greek New Testament display most of the significant units of variation existing in the

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[18] Although φάγηται could be accounted for as an accidental itacistic variant of φάγεται, its presence in a number of the manuscripts of fam. 13 and its absence in the rest of the manuscript tradition indicates that the reading is genetically significant in the textual history of fam. 13.

[19] Colwell and Tune employ this kind of diagram to illustrate the unit-of-variation principle of textual analysis; "Variant Readings: Classification and Use," Journal of Biblical Literature, LXXXIII (1964), 254.

[20] Constantin Tischendorf, Novum Testamentum Graece, 8th ed., Vol. I (Leipzig: Giesecke and Devrient, 1872).

[21] Hermann von Soden, Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, Vol. II (Göttingen: Vandenhoeck and Ruprecht, 1913).

manuscript tradition of the Gospels, these two critical editions were used to locate variation units in the passages from the Gospels found in Epiphanius's quotations.

(4) Every unit of variation in which Epiphanius's reading is supported by at least one witness is included in the critical apparatus in Chapter II of the present study. In these units of variation, there are many variants which are genetically insignificant readings, i.e. readings whose history is not to be reconstructed on the basis of genealogical affinities with the various types of text. Although such genetically unimportant readings are not employed as evidence in the final determination of the textual peculiarities of Epiphanius's Gospel text, they are set forth in the critical apparatus in Chapter II in order to make the apparatus as comprehensive as possible.

An example of a type of reading that is usually not genetically significant is the variant resulting from an itacism. Occasionally, however, a variant which appears to be an itacism is supported in such a way as to indicate that the variant has genealogical importance. For example, the reading Βηθεβαρᾷ in John 1:28 is attested by many of the manuscripts belonging to *fam. 13*. The bulk of the manuscripts, however, are divided between the readings Βηθαβαρᾷ and Βηθανίᾳ. The reading found in a number of the members of *fam. 13* (i.e. Βηθεβαρᾷ) undoubtedly derived originally from the reading Βηθαβαρᾷ by means of an itacism. The itacistic variant may have been incorporated into the text of the archetype of the family. In any case, the original itacism was transmitted to a number of the members of *fam. 13* in the process of copying and thus is a genetically important variant.[22]

(5) In order to determine the affinity of Epiphanius's quotations with the major text-types, it is necessary to analyze his readings in the units of variation containing readings which seem to be genealogically significant. The following principle is implemented in the selection of the units of variation in which Epiphanius's readings are compared with the readings of representative witnesses of the major text-types: The only units of variation which are selected for close examination are those in which Epiphanius's reading and at least one other reading each are supported by most of the chief witnesses of one of the four principal types of Gospel text (i.e. the Alexandrian, Western, Caesarean and Byzantine text-types).

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[22] Three manuscripts which are not members of *fam. 13* also attest the reading Βηθεβαρᾷ, namely Λ, 262 and 1555. The presence of the variant in these three manuscripts also may be genetically significant since all three witnesses were assigned by von Soden to the *I*^{r}-text; *ibid*., p. XV.

(6) The relationship of Epiphanius's quotations to the various text-types is established by determining the degree of agreement existing between his text and individual representatives of the respective types of text. The agreements and differences between Epiphanius's text and witnesses representing the principal text-types are computed in percentages of agreement as well as in totals of agreement and disagreement.

(7) Since the text-type of a given New Testament manuscript can differ in the various Gospels,[23] Epiphanius's quotations are examined in each of the four Gospels separately.

II. THE SOURCES OF CRITICAL DATA

In order to determine the textual character of Epiphanius's quotations from the Gospels, it is necessary (1) to obtain his quotations from suitable editions of his works and (2) to compare his readings with the readings of representative witnesses of the various text-types.

The Greek writings of Epiphanius. Prior to the advent of modern criticism, Epiphanius's literary output was thought to be as voluminous as that of the major ecclesiastical writers of his age. When his writings were subjected to careful criticism, however, it was discovered that a number of works attributed to him were spurious.[24] The following are the genuine Greek writings of Epiphanius in which quotations from the Gospels have been sought:

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[23] For example, Codex Δ exhibits an Alexandrian text in Mark, but displays an ordinary Byzantine text in the other three Gospels; Bruce M. Metzger, The Text of the New Testament (New York: Oxford University Press, 1964), p. 58.

(1) *The Panarion* (*Πανάριον*). The most important of Epiphanius's treatises, and the one in which the majority of his quotations from the Gospels are found, is the *Panarion Haereses* or "Medicine Chest" (containing remedies for heresies threatening the Church).[25] The work is a refutation of eighty heresies, the first twenty of them being from the pre-Christian period. This extensive work is available in a critical edition produced by Karl Holl.[26] Holl's edition of the *Panarion* is the source from which most of Epiphanius's quotations from the Gospels are taken.

(2) *Ancoratus* (*Ἀγκυρωτός*). The *Ancoratus*, the earliest of Epiphanius's extant works, is a doctrinal treatise designed to provide its readers with an anchorage amidst

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[24] Johannes Quasten, *Patrology*, Vol. III (Utrecht-Antwerp: Spectrum Publishers, 1960), p. 386. Quasten's descriptions of the writings falsely attributed to Epiphanius may be found in *ibid*., pp. 393, 396.

[25] The *Panarion Haereses* is cited as *Pan*. *haer*. throughout the present study.

[26] Karl Holl, ed., *Epiphanius*, Vols. XXV, XXXI, XXXVII, *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933); *vide infra*, pp. 829-835, for an evaluation of the critical merit of Holl's edition.

the contrary winds of heresy (thus, its title *Ἀγκυρωτός*, i.e. "The Firmly-Anchored Man"). This work contains many quotations from the Gospels. Holl's edition is used as the source of Epiphanius's Gospel quotations in the *Ancoratus*.[27]

(3) *Other Greek writings of Epiphanius*. Although the *Ancoratus* and the *Panarion* contain almost all of Epiphanius's quotations from the Gospels, a few citations of Gospel material may be found in his other Greek writings. All of these works have been examined in the search for quotations from the Gospels. Besides the *Ancoratus* and the *Panarion*, Epiphanius's Greek writings consist of the following works, some of which are extant only in fragmentary form: *De mensuris et ponderibus* (*Περὶ μέτρων καὶ σταθμῶν*);[28] *De XII gemmis* (*Περὶ τῶν δώδεκα λίθων*);[29] *The Pamphlet Against the Images*;[30] *Letter to the Emperor Theodosius I*;[31] *The Testament*.[32]

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[27] *Ibid*.

[28] The fragmentary Greek text of this work is published in an edition edited by J.-P. Migne, in *S. P. N. Epiphanii*, Vol. XLIII, *Patrologia Patrum Graecorum* (Paris: Petit-Montrouge, 1858), pp. 237-294.

[29] *Ibid*., pp. 293-304.

[30] An edition of this work is published by Karl Holl in *Gesammelte Aufsätze zur Kirchengeschichte II*, *Der Osten* (Tübingen: J. C. B. Mohr, 1928), pp. 356-359.

[31] *Ibid*., pp. 360-362.

[32] *Ibid*., p. 363.

Critical editions of the New Testament text. Most of the textual evidence cited in the present study is drawn from the critical apparatuses found in the editions prepared by Tischendorf[33] and von Soden.[34] Legg's editions[35] provided additional evidence for the Gospels of Matthew and Mark. The editions of Tregelles,[36] Souter,[37] Merk[38] and Nestle[39] also provided some supplementary evidence.[40]

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[33] Tischendorf, op. cit.

[34] Von Soden, op. cit.

[35] S. C. E. Legg has published critical editions of Matthew and Mark. His editions have been subjected to much criticism (for example, see Metzger, op. cit., p. 145), but they constitute the most extensive source of textual information for Matthew and Mark available in any critical apparatus; Legg, Novum Testamentum Graece, Evangelium Secundum Marcum (Oxford: University Press, 1935); Novum Testamentum Graece, Evangelium Secundum Matthaeum (Oxford, 1940).

[36] Samuel Prideaux Tregelles, The Greek New Testament (London: Samuel Bagster and Sons, 1857-1879).

[37] Alexander Souter, Novum Testamentum Graece, 2nd ed. (Oxford: Clarendon Press, 1947).

[38] Augustin Merk, Novum Testamentum Graece et Latine, 9th ed. (Rome: Pontifical Biblical Institute, 1964).

[39] Erwin Nestle and Kurt Aland, Novum Testamentum Graece, 25th ed. (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1963).

[40] The most recent critical edition of the Greek New Testament was edited by Kurt Aland, Matthew Black, Bruce M. Metzger and Allen Wikgren. This edition, entitled The Greek New Testament, was published in 1966 under the auspices of cooperating Bible societies in the United States, Britain, Scotland, the Netherlands and West Germany. Unfortunately, this edition did not appear until the present study was almost

Jülicher's excellent edition of the Old Latin texts[41] was consulted in some particularly significant passages in order to supplement the Latin evidence reported in the major critical editions of the Greek New Testament text.

Individual manuscripts of the Gospels. Although most of the textual evidence used in the present study was derived from the critical apparatuses of the major editions of the Greek New Testament, many readings were gathered from published collations and the printed texts of a number of manuscripts. The present writer's personal examination of published collations or the full texts of the following manuscripts yielded a number of the readings used as critical data in this investigation:[42]

Papyri	Uncials	Minuscules
P-1	ℵ	1
P-4	A	13
P-5	B	22
P-7	C	28
P-19	D	69
P-21	K	124
P-22	L	157

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completed. Consequently, it was not possible to include the textual information from the critical apparatus of this new edition in the present investigation.

[41] Adolf Jülicher, *Itala: Das Neue Testament in altlateinischer Uberlieferung*, 4 vols. (Berlin: Walter de Gruyter and Company, 1938-1963).

[42] The manuscripts are listed in the Bibliography with the source in which the collation or printed text of each witness is found.

Papyri	Uncials	Minuscules
P-25	N	174
P-36	P	346
P-37	Q	543
P-39	R	574
P-44	W	700
P-45	Y	892
P-53	Z	1071
P-55	Δ	
P-59	Θ	
P-60	Ψ	
P-62	065	
P-63	068	
P-64	078	
P-66	0106	
P-69	0115	
P-70	0130	
P-71		
P-75		

Other sources of critical data. In addition to the readings of individual witnesses which are cited in the critical apparatus for Epiphanius's Gospel text in Chapter II, the readings of the Textus Receptus,[43] the text of Westcott and Hort[44] and Ferrar's reconstructed text of *fam. 13*[45] are cited in each unit of variation.[46] Since the readings of D, Θ and

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[43] *Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ* (Oxford: Clarendon Press, 1869).

[44] B. F. Westcott and F. J. A. Hort, *The New Testament in the Original Greek* (Cambridge: Macmillan and Company, 1881).

[45] William Hugh Ferrar, *A Collation of Four Important Manuscripts of the Gospels*, ed. by T. K. Abbott (Dublin: Hodges, Foster and Figgis, 1877).

[46] The Textus Receptus, the text of Westcott and Hort and Ferrar's reconstructed text of *fam. 13* are cited throughout this investigation as the *TR*, *WH* and *fam. 13* respectively.

Codex 1, as well as those of the TR, WH and fam. 13, are reported comprehensively in the critical apparatus in Chapter II, each of the four principal types of text (i.e. the Alexandrian, Western, Caesarean and Byzantine text-types) is represented by at least one major witness in almost all of the units of variation.[47]

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[47] Both D and Θ are partially defective. Some of the passages in the Gospels which are quoted by Epiphanius are lacking in these two manuscripts. Consequently, since D is the only Western witness which is cited fully in the critical apparatus in this study, a few of the units of variation do not contain any Western evidence.

CHAPTER II

THE TEXT OF EPIPHANIUS'S QUOTATIONS FROM THE FOUR GOSPELS AND THE CRITICAL APPARATUS

The purpose of the present chapter is to set forth the full text of Epiphanius's quotations from the four Gospels and to display the critical apparatus for these quotations. The critical apparatus is composed of the units of variation which are found in the manuscript tradition of the Gospel passages cited by Epiphanius. The critical apparatus sets forth the support which the respective readings in the units of variation receive from witnesses to the New Testament text.

I. AN INTRODUCTION TO THE TABLE OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPELS

An attempt has been made in this investigation to set forth the full text of all of Epiphanius's quotations from the Gospels. In order to accomplish this, it was necessary to perform three tasks: (1) to locate quotations from the Gospels in Epiphanius's writings; (2) to distinguish genuine quotations from mere allusions or verbal coincidences arising out of Epiphanius's use of common Christian vocabulary; and (3) to identify the biblical sources of apparent quotations.

The first two of these tasks were not difficult since Karl Holl, in his critical edition of the *Ancoratus* and the *Panarion* (in which almost all of Epiphanius's quotations from the Gospels are found),[1] enclosed in parentheses every passage which seemed to him to be a quotation from the Scriptures. Holl also noted many passages in the *Ancoratus* and the *Panarion* which merely parallel Scriptural passages. Holl cited the references to such passages in footnotes with the notation *vgl*. (i.e. *vergleiche*, "compare"). A few of Epiphanius's citations which Holl regarded as genuine quotations from the Gospels are not included as evidence in this study. Occasionally Holl cited phrases with two or three words as quotations from one of the Gospels. Unless such passages are accompanied by some contextual evidence to indicate the presence of an actual quotation, they are not included among Epiphanius's quotations from the Gospels. In almost every case, however, Holl's judgment as to the character of apparent quotations from the Gospels in the writings of Epiphanius is accepted.

Because of the unique literary relationship existing among the Synoptic Gospels, it is sometimes difficult to assign Epiphanius's quotations of Synoptic material to one of the first three Gospels. Since Epiphanius quoted frequently from the Synoptic Gospels without citing the Gospels by name, a number of his quotations which are from passages with one or more parallels in the Synoptic material are difficult to identify conclusively with a single Gospel. Such quotations are set forth in the Appendix in the present study. In most instances, however, it is possible to assign Synoptic quotations to individual Gospels because of the presence of expressions in the citations which are peculiar to particular Synoptic Gospels.

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[1] Karl Holl, ed., *Epiphanius*, Vols. XXV, XXXI, XXXVII, *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933).

The following procedures are followed in setting forth Epiphanius's quotations from the Gospels:

(1) Every quotation of Epiphanius from the Gospels is given in full except when a single Gospel passage is quoted more than once in exactly the same form. The quotations are reproduced with part of their respective contexts (such as formulae of citation) in order to indicate the manner in which Epiphanius cited them.

(2) When more than one quotation from a single Gospel passage appears in Epiphanius's writings in exactly the same form, only one of the duplicate citations is given in full. The location in Epiphanius's works of the other identical quotations is indicated in parentheses following the reference of the citation given in full. For example, Epiphanius's

Gospel text contains two identical citations of Matthew 19:17, one in the _Panarion_ and the other in the _Ancoratus_. The quotation, however, is set forth in this study with the formula of citation found in the _Panarion_. Consequently, the text of Matthew 19:17 in the table of quotations in this chapter is preceded by the following heading:

Matthew 19:17
Pan. haer. LXIX.lvii.1 (Anc. XVIII.iii)

Occasionally, both the context of a quotation and the quotation itself appear in identical language in different places in Epiphanius's works. For example, Epiphanius quoted Matthew 10:19, 20 twice, once in the _Ancoratus_ and once in the _Panarion_. Not only is the wording of both quotations identical, but so are also the respective formulae of citation. In such cases, the references of the duplicate quotations are given without parentheses. Thus, the references of the two citations of Matthew 10:19, 20 are set forth as follows: _Anc. LXIX.viii; Pan. haer. LXXIV.vi.8_.

(3) When the same passage in the Gospels is quoted more than once by Epiphanius, any quotation which deviates in the slightest respect from the wording of other citations of the passage is given in full. After the text of a given quotation is set forth in the table of quotations, any divergent form of the citation which is set forth subsequently is

accompanied by the words *et vide supra* in parentheses. This phrase is designed to alert the reader to the fact that a slightly different form of the passage being quoted is to be found in the preceding body of quotations. For example, the quotation heading *Matthew 5:45 (et vide supra)* indicates that another form of Matthew 5:45 is given previously in the table of Epiphanius's quotations.

II. AN INTRODUCTION TO THE CRITICAL APPARATUS

The text of each of Epiphanius's quotations from passages in the Gospels in which variation occurs in the New Testament manuscript tradition is followed by a critical apparatus which sets forth the support for the variant readings constituting the units of variation.

The following procedures are implemented in the construction of the critical apparatus:

(1) The order in which witnesses are cited in support of a given variant reading is as follows: Epiphanius's text, uncials, minuscules, lectionaries, versions, patristic evidence, the *TR*, *WH* and *fam. 13*. The sigla of the *TR*, *WH* and *fam. 13* are placed between slanted lines (e.g./TR WH fam. 13/) in order to distinguish them from the other witnesses which are cited in the critical apparatus.

(2) Parentheses are used to indicate differences

within variant readings which do not affect the main point of the variant. For example, most witnesses attest the reading τοῦ ζῶντος in Matthew 16:16. Codex D and the Old Latin witness _d_ (the Latin side of the bilingual manuscript Codex Bezae) read τοῦ σῴζοντος. The Old Latin manuscript _l_, one codex of the Peshitta Syriac version and Hilary omit the reading entirely. Epiphanius quoted Matthew 16:16 three times. Twice he attested the reading τοῦ ζῶντος,[2] but omitted the article in a third instance.[3] The main point in the unit of variation, however, is in the division of support among the three principal readings ζῶντος, σῴζοντος and the omission of the word. The absence of the article in one of Epiphanius's quotations is not a significant phenomenon. The important feature of Epiphanius's three citations of Matthew 16:16 is his attestation of the reading ζῶντος. Consequently, the reading is set forth in the critical apparatus as του (_om_. του) ζωντος.

(3) Occasionally, the siglum of a witness in the critical apparatus is enclosed in parentheses to indicate a slight deviation from the variant reading cited but which does not affect the chief point of the reading.

(4) When a given word in a variant reading appears more than once in one of Epiphanius's quotations, the word is

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[2] _Anc_. XXXIX.vii; _Pan_. _haer_. LIX.vii.9. [3] _Anc_. II.ii.

cited in the critical apparatus with a number in parentheses to show which occurrence of the word is being cited. For example, the word δένδρον occurs twice in Epiphanius's quotation of Matthew 12:33.[4] The first occurrence of the word is cited in the critical apparatus as δένδρον (1) and the second occurrence is given as δένδρον (2).

(5) The abbreviation *pl*. (for the Latin *plerique*) is used in the critical apparatus to indicate which readings in the respective units of variation are attested by most manuscripts. In some units of variation, there are at least two readings which are both supported by a great many witnesses. In such cases, the abbreviation *pl*. usually is omitted.

(6) Abbreviations and sigla which employ superscripts in most critical apparatuses are set forth with the dash (-) in the present study in order to facilitate the task of typing the dissertation. This particularly affects the form of the sigla of the papyri (e.g. P-75 instead of P^{75}), lectionaries (e.g. L-44), the Old Latin (e.g. *ff-2*), the Vulgate manuscripts (e.g. vg-harl), the Syriac versions (e.g. sy-s). Other sigla, such as bo-cd, geo-1, it-pl, *etc*., also are affected by the use of the dash.

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[4] *Pan*. *haer*. XVIII.ii.3.

III. SYMBOLS, ABBREVIATIONS, LATIN WORDS AND SIGLA USED IN THE TABLE OF QUOTATIONS AND THE CRITICAL APPARATUS

The following symbols, abbreviations and Latin words are used in the quotations and in the critical apparatus:

* = original reading of a witness before correction

** = reading corrected by original scribe

c = corrected reading

add. = *addit*, *addunt*; adds, add

ante = before, in front of

apud = according to

bis = twice

cd = codex

cdd = codices

cett. = *ceteri*; others

cf. = *confer*; compare (usually used in critical apparatus to denote passages to which Epiphanius apparently alluded but did not quote)

ed = edition

edd = editions

et = and, also

ex = from

hiat = it lacks (indicates a lacuna in a manuscript)

hiant = they lack (indicates lacuna in manuscripts)

loc. = *locus*; place (i.e. a passage in a witness) mg = marginal reading

om. = *omittit*, *omittunt*; omits, omit

pl. = *plerique*; most (i.e. most witnesses)

pon. = *ponunt*; they place, put

post = after, following

semel = once

sine = without

suppl. = *supplementum*; supplement (indicates portion of defective manuscript filled in by later hand)

tant. = *tantum*; only so much

vel = or

vid. = *videtur*; as it seems, apparently

vide infra = see below

vide supra = see above

The sigla employed in the critical apparatus are those customarily used to designate the respective witnesses.[5] The papyri are indicated by a capital letter followed by a numeral (e.g. P-45). Most of the uncials are designated by capital letters. A few to which letters have not been assigned are designated by numerals in accordance with the system devised by Caspar René Gregory.[6] The minuscules and lectionaries also are designated by Gregory numerals.

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[5] Lists of the various Greek manuscripts of the New Testament and their respective sigla may be found in Kurt Aland's *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, I (Berlin: Walter de Gruyter and Company, 1963), 431 pp.

The following table sets forth the sigla and names of the versions cited in the critical apparatus. The dates of the individual Old Latin and Vulgate manuscripts also are given:[7]

Old Latin

Manuscript	Name	Date
a	Vercellensis	IV
a-2	Curiensis	V
aur	Aureus	VII
b	Veronensis	V
β	Carinthianum	VII
c	Colbertinus	XII/XIII
d	Bezae Cantabrigiensis	V
e	Palatinus	V
f	Brixianus	VI

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[6] Aland's lists employ the Gregory system of manuscript numeration; ibid.

[7] The names and dates of the Old Latin witnesses are derived from the following works: Kurt Aland, et al., ed., The Greek New Testament (Stuttgart: Württemberg Bible Society, 1966), pp. xxvi-xxviii; and Caspar René Gregory, Prolegomena, Vol. III of C. Tischendorf's Novum Testamentum Graece, 8th ed. (Leipzig: J. C. Hinrichs, 1894), pp. 959, 964. The names and dates of the manuscripts of the Vulgate are taken from Gregory, op. cit., pp. 983-991.

Manuscript	Name	Date
ff-1	Corbeiensis I	X
ff-2	Corbeiensis II	V
g-1	Sangermanensis	IX
g-2	Sangermanensis	X
gig	Gigas	XIII
h	Claromontanus	V
i	Vindobonensis	V
j	Sarzanensis	VI
k	Bobiensis	IV/V
l	Rhedigeranus	VII/VIII
m	Speculum	IV-IX
n	Sangallensis	V
o	Sangallensis	VII
π	Stuttgartensis	VII
q	Monacensis	VII
r, r-1	Usserianus I	VII
r-2	Usserianus II	VIII/IX
s	Ambrosianus	V
z	Saretianus	V

Vulgate

Manuscript	Name	Date
vg-am	Amiatinus	VIII
vg-bodl	Bodleianus	VII

Manuscript	Name	Date
vg-em (*vel* emm)	Monacensis	IX
vg-for	Foroiuliensis	VI/VII
vg-fos (*vel* foss)	Fossatensis	VIII
vg-fuld	Fuldensis	VI
vg-gat		VIII/IX
vg-harl	Harleianus	VI/VII
vg-iac		IX
vg-ing	Ingolstadiensis	IX
vg-mm		X/XI
vg-mt	Martini-Turonensis	IX
vg-per	Perusinus	VI
vg-san	Sangallensis	VI
vg-taur	Taurinensis	VII
vg-tol	Toletanus	VIII

Syriac

Siglum	Name
sy-s	Sinaitic
sy-c	Curetonian
sy-p	Peshitta
sy-h	Harclean
sy-hmg	Harclean marginal reading
sy-pal	Palestinian

Other Versions

Siglum	Name
sa	Sahidic Coptic
bo	Bohairic Coptic
goth	Gothic
arm	Armenian
geo	Georgian
geo-1	Adysh manuscript of Georgian
geo-2	Opiza and Tbet' manuscripts of Georgian
aeth	Ethiopic
ar	Arabic
fr	Old French
pers	Persian
sax	Anglo-Saxon
slav	Slavonic

The sigla, names and dates of the Patristic writers and works cited in the critical apparatus are as follows:[8]

Siglum	Name	Date
Act-pil	*Acts of Pilate*	IV
Ad	Adamantius	300

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[8] The names and dates of most of the Church Fathers and patristic works are taken from Kurt Aland, *et al.*, *op. cit.*,

Siglum	Name	Date
Afric	Africanus	240
Amb	Ambrose	397
Ambrst	Ambrosiaster	IV
Amphil	Amphilochius	394
Antioch	Antiochus of St. Saba	614
Aph	Aphraates	367
Arius	Arius	336
Ath	Athanasius	373
Aug	Augustine	430
Avit	Alcimus Ecdicius Avitus	523
Barn	*Epistle of Barnabas*	II
Bas	Basil, the Great	379
Bas-sel	Basil of Seleucia	V
Caesar	Caesarius-Nazianzus	369
Cass	Cassian	435
Chr	Chrysostom	407
Chrom	Chromatius	407
Chron	*Chronicon Paschale*	VII
Clem	Clement of Alexandria	215
Cl-hom	Pseudo-Clement	IV

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pp. xxxi-xxxiv. The names and dates of patristic witnesses not cited in the Bible society Greek New Testament are derived from Gregory, *op. cit.*, pp. 1153-1230. The dates given for the Fathers are generally those accepted for their death.

Siglum	Name	Date
Const	Apostolic Constitutions	380
Cosm	Cosmos	550
Cyp	Cyprian	258
Cyr	Cyril of Alexandria	444
Cyr-hier	Cyril of Jerusalem	386
Dam	John of Damascus	749
Dial	Dialogue Against the Marcionites	
Dial-maced	Dialogues Against the Macedonians (by Theodoret)	V
Did	Didymus of Alexandria	398
Dion-alex	Dionysius, the Great of Alexandria	265
Dion-areo	Dionysius, the Pseudo-Areopagite (Pseudo-Dionysius)	V
Ephr	Ephraem	373
Epiph	Epiphanius	403
Eus	Eusebius of Caesarea	339
Euthy	Euthymius	XII
Facund	Facundus	569
Faust	Faustus-Milevis	IV-V
Fulg	Fulgentius	533
Gaud	Gaudentius	406
Greg-naz	Gregory-Nazianzus	390
Greg-nyss	Gregory-Nyssa	394
Heracl	Heracleon	II

Siglum	Name	Date
Hier	Jerome	420
Hil	Hilary	367
Hipp	Hippolytus	235
Ign	Ignatius	110
Iren	Irenaeus	202
Isid	Isidore	435
Jac-nis	Jacob-Nisibis	338
Just	Justin	165
Lcif	Lucifer of Calaris	370
Leont	Leontius	VI
Mac	Macarius Chrysocephalus	IV
Man	Manes	277
Marc-mon	Marcus of Egypt	IV
Marcos	Marcos, follower of Marcus the Gnostic	
Max-Conf	Maximus-Confessor	662
Max-taur	Maximus, Augustae Taurinorum	V
Mcell	Marcellus	372
Mcion	Marcion	II
Melet	Meletius	IV
Meth	Methodius	III
Naass	Naassenes	II/III
Nicon	Nicon	c.998

Siglum	Name	Date
Nonn	Nonnus	431
Nov	Novatian	III
Op	*Opus imperfectum in Matthaeum*	
Or	Origen	254
Oros	Orosius	418
Perat	Peratae	
Petr	Peter of Alexandria	311
Philast	Philastrius	IV
Phot	Photius	895
Porphyr	Porphyry	III
Prisc	Priscillian	385
Procl	Proclus	446
Procop	Procopius	538
Prom	Promissionibus, de	453
Ps-Ath	Pseudo-Athanasius	VI
Ps-Bas	Pseudo-Basil	
Ps-Ignatius	Pseudo-Ignatius	V
Ps-Just	Pseudo-Justin	IV/V
Ptol	Ptolemy, the Gnostic	II
Quaest	*Quaestiones Veteris et Novi Testamenti*	IV
Rebapt	*Rebaptism*	III?
Serap	Serapion	362
Sev	Severus	538

Siglum	Name	Date
Severn	Severian	408
Suid	Suidas	X
Syn-ancyr	The "Third Creed" of the Synod of Ancyra	IV
Syn-ant	Epistle of the Synod of Antioch	269
Tat	Tatian (Diatessaron)	II
Tert	Tertullian	220
Test-Twelve-Patr	Testaments of the Twelve Patriarchs	II
Thaum	Gregory-Thaumaturgus	270
Thdor-mop	Theodore of Mopsuestia	428
Thdot-anc	Theodotus of Ancyra	445
Thdrt	Theodoret	466
Thdt	Theodotus of Byzantium	II
Theognost	Theognostus of Alexandria	III
Thph	Theophilus of Antioch	180
Thphyl	Theophylact	1077
Tit	Titus-Bostra	378
Valent	Valentinus	160
Victorin	Victorinus-Pettau	304
Vic-tun	Victor-Tunis	566
Vig	Vigilius	484

TABLE OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW

WITH CITATION OF VARIANT READINGS

Matthew 1:1
Pan. haer. LI.v.4

καὶ ἀπ' ἀρχῆς τάττει λέγων "βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυίδ" εἶτα φησιν "υἱοῦ Ἀβραάμ."

1. a. βιβλος Epiph P-1 1 /TR WH fam. 13/ pl.

   b. βιβλιος Δ

   hiant D Θ

Matthew 1:2
Pan. haer. LI.v.3

καὶ αὐτὸς μὲν οὖν ὁ Ματθαῖος Ἑβραικοῖς γράμμασι γράφει τὸ εὐαγγέλιον καὶ κηρύττει, καὶ ἄρχεται οὐκ ἀπ' ἀρχῆς, ἀλλὰ διηγεῖται μὲν τὴν γενεαλογίαν ἀπὸ τοῦ Ἀβραάμ. "Ἀβραάμ," φησίν, "ἐγέννησε τὸν Ἰσαὰκ καὶ Ἰσαὰκ τὸν Ἰακώβ" καὶ τὰ ἑξῆς ἄχρι τοῦ Ἰωσὴφ καὶ Μαρίας.

2. a. Ισαακ Epiph P-1 ℵ-b 1 a c f ff-1 g-1 q vg /TR WH fam. 13/ pl.

   b. Ισακ ℵ* k

   hiant D Θ

Matthew 1:18-2:2
Pan. haer. LI.v.4-8

εἶτα ἐλθὼν ἐπ' αὐτὸ τὸ ζητούμενον φησι "τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ πρὶν ἢ συνελθεῖν αὐτοὺς ηὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου (1:18). καὶ Ἰωσὴφ δίκαιος ὢν ἐζήτει ἀπολῦσαι αὐτὴν λάθρα (1:19). καὶ ἰδοὺ ἄγγελος κυρίου ἐφάνη αὐτῷ κατ' ὄναρ λέγων μὴ ἀπολύσῃς τὴν γυναῖκα σου, τὸ γὰρ ἐν

αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστιν ἁγίου (1:20). ἰδοὺ γάρ, γεννήσει υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν (1:21). καὶ τοῦτο," φησί, "γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος (1:22), ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει," καὶ τὰ ἑξῆς (1:23). "καὶ ἐγερθείς," φησίν, "ἀπὸ τοῦ ὕπνου εποίησεν οὕτως ὁ Ἰωσὴφ καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ (1:24), καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν (1:25). τοῦ δὲ Ἰησοῦ γεννηθέντος," φησίν, "ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσαλὴμ (2:1) λέγοντες, ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ τὸν ἀστέρα αὐτοῦ ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ (2:2)."

Matthew 1:18 (vide supra)

3. a. του δε Epiph P-1 Θ 1 /TR WH fam. 13/ pl.

b. και του arm aeth

hiat D

4. a. Ιησου Χριστου Epiph P-1 ℵ C E K L M P S U V Z Γ Δ Θ Π 1 157 574 sy-p sy-h sy-pal sa bo arm geo aeth Tat Iren Or Eus Did /TR WH fam. 13/ pl.

b. Χριστου Ιησου B Or Hier

c. Χριστου 71 a b c d f ff-1 k vg sy-s sy-c fr sax pers-ed Thph Iren Aug Ps-Ath

d. Ιησου W 4 74 270 pers-ed pers-cdd Cyr Max-Conf

hiat D

5. a. γεννησις Epiph E K L M U V Γ Π 28 33 124 157 209 346 543 574 700 892 1241 sy sa arm geo aeth Tat Iren Or Did Aug /TR fam. 13/ pl.

b. γενεσις P-1 ℵ B C P S W Z Δ Θ Σ 1 259 372 399 482 1582 1604 sy-h bo Eus Max-Conf Ps-Ath /WH/

hiat D

6. a. μνηστευθεισης Epiph P-1 ℵ B C* Z 1 209* 372 700
a aur b c f ff-1 g-1 k q vg sy-c sy-p
sy-h sy-pal sa bo arm Iren Did Aug
Chr Max-Conf /WH/

b. μνηστευθεισης γαρ C-c E K L M P S U V W Γ Δ Θ Π Σ
28 33 124 157 209-c 346 543 565
574 892 d geo Eus Bas /TR
fam. 13/ *pl*.

hiat D

7. a. της μητρος αυτου Epiph P-1 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. L-44 d Op

hiat D

8. a. Μαριας Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. Μαριαμ sy-s sy-c sy-p sy-pal geo

c. *om*. L-44 Tat Iren

hiat D

9. a. ηυρεθη Epiph 1 1582

b. ευρεθη P-1 B C L P Z Δ Θ 209 /TR WH fam. 13/ *pl*.

hiat D

Matthew 1:20 (et vide supra)
Pan. haer. LI.xi.1

τούτου ἕνεχεν ὁ ἅγιος ἄγγελος φησι "μὴ φοβηθῇς παραλαβεῖν τὴν γυναῖκα σου."

10. a. ιδου Epiph P-1 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. a sy-s sy-c sy-p sy-h Tat Iren Aug

hiat D

11. a. κυριου Epiph P-1 Θ 1 /TR WH fam. 13/ *pl*.

b. om. 543

hiat D

12. a. εφανη Epiph Θ 1 /TR WH fam. 13/ pl.

b. φαινεται 1424 1606 Eus Chr

hiat D

13. a. αυτω Epiph P-1 1 /TR WH fam. 13/ pl.

b. τω Ιωσηφ Θ 280 892 sy-c bo Iren Chr

hiat D

14. a. κατ οναρ Epiph P-1 Θ 1 /TR WH fam. 13/ pl.

b. δι οραματος sy-s sy-pal Just

c. δι οραματος νυκτος sy-c

d. in somnis it-pl vg Iren Aug

e. om. 349

hiat D

15. a. εν αυτη Epiph P-1 ℵ D L P Δ Θ 1 ff-1 k q vg /TR WH fam. 13/ pl.

b. εξ αυτης a b c f g-1 r-2 vg sy-s sy-c sy-pal arm geo aeth Cyp

16. a. γεννηθεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. γενηθεν K Δ 252 259 478 L-183

17. a. εστιν αγιου Epiph ℵ B C E K M P S U V Z Γ Δ Θ Π 1 Eus Did /TR WH fam. 13/ pl.

b. αγιου εστιν D L 1093 L-184 a aur b c d f ff-1 g-1 k q vg Iren Or Cyr-hier Aug

c. αγιου 346 543

Matthew 1:21 (vide supra)

18. a. καλεσεις Epiph D 1 /TR WH fam. 13/ *pl*.

b. καλεσει(-η) L g-1 Amb

c. καλεσουσι 1241 Aug

d. καλουσι geo

e. κληθησεται sy-c sy-pal

hiat Θ

19. a. Ιησουν Epiph D 1 /TR WH fam. 13/ *pl*.

b. Ιησους sy-c sy-pal

hiat Θ

20. a. λαον αυτου Epiph D 1 /TR WH fam. 13/ *pl*.

b. κοσμον sy-c

hiat Θ

21. a. αμαρτιων Epiph Cyp Hil

b. αμαρτιων αυτων D 1 /TR WH fam. 13/ *pl*.

c. αμαρτιων αυτου 157 243 sy-s sy-c

hiat Θ

Matthew 1:22 (vide supra)

22. a. και τουτο Epiph aeth

b. τουτο δε D 1 /TR WH fam. 13/ *pl*.

c. αλλα τουτο arm

d. τουτο geo

hiat Θ

23. a. τουτο (*add.* δε) Epiph sy-s sy-c Iren

b. τουτο (*add.* δε) ολον D 1 /TR WH fam. 13/ *pl.*

hiat Θ

24. a. υπο κυριου Epiph ℵ B C D W Z Δ Σ 1 33 124 127* 543 659 713 1582 1604 /WH/

b. υπο του κυριου E K L M S U V Γ Π 28 157 209 346 565 574 700 892 1241 1689 Eus /TR fam. 13/ *pl.*

c. *om.* 267 954

hiat Θ

25. a. δια Epiph ℵ B C L Z Δ 1 33 574 ff-1 k vg-pl sa bo aeth Iren Eus Aug /TR WH fam. 13/ *pl.*

b. δια Ησαιου D 267 954 1582*-vid a aur b c d f g-1 q vg-cdd (sy-s) sy-h sy-pal Tat Iren

c. δια του στοματος Ησαιου sy-c

d. εν χειρι Ησαιου sy-p arm

hiat Θ

26. a. λεγοντος Epiph D 1 Iren /TR WH fam. 13/ *pl.*

b. *om.* 213 f sy-p sy-pal arm Tat Iren

hiat Θ

Matthew 1:23 (et vide supra)
Anc. XXX.ii

"ἰδοὺ ἡ παρθένος ἐν γαστρὶ λήψεται καὶ τέξεται υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν ἑρμηνευόμενον μεθ' ἡμῶν ὁ θεός." καὶ οὔπω χρεία ἦν εἰπεῖν θεόν μου καὶ θεὸν ὑμῶν.

27. a. ληψεται Epiph 1606 it Iren Eus Prisc Did Chr Aug

b. εξει D 1 (700) /TR WH fam. 13/ pl.

hiat Θ

28. a. καλεσεις Epiph D 1391 L-184 bo-cdd Tat Cyp Eus Vig

b. vocabit d* ff-1

c. κληθησεται sy-c Iren Tert Or Prisc

d. καλεσουσιν ℵ B C E K L M S U V Z Γ Δ Π 1 a aur b c f g-1 k q vg sy-s sy-p sy-h sy-pal sa bo-pl geo Iren Eus Ath Hier Aug /TR WH fam. 13/ pl.

e. vocabitis Tert Cyp

hiat Θ

29. a. μεθ ημων ο θεος Epiph D 1 /TR WH fam. 13/ pl.

b. ο θεος ημων μεθ ημων sy-s sy-c

c. μεθ ημων ο θεος ημων sy-p Tat

hiat Θ

Matthew 1:24 (vide supra)

30. a. και εγερθεις (διεγερθεις) Epiph arm aeth

b. εγερθεις (διεγερθεις) δε D 1 /TR WH fam. 13/ pl.

hiat Θ

31. a. εγερθεις Epiph ℵ B C* Z 071 1 209 399 1582 sy sa bo /WH/

b. διεγερθεις C-3 D E K L M S U V W Γ Δ Π Σ 28 33 124 157 346 543 565 574 700 892 aur b c d f ff-1 g-1 k q vg geo Aug /TR fam. 13/ pl.

hiat — Θ

32. a. υπνου Epiph D 1 /TR WH fam. 13/ pl.

b. υπνου αυτου sy-s sy-c sy-pal sy-p aeth Tat

hiat Θ

33. a. ο Ιωσηφ Epiph B C D E L M S U V W Σ 1 33 209 270 346 892 /TR WH fam. 13/ pl.

b. Ιωσηφ ℵ K Z Γ Δ Π 070-vid 28 124 157 251 399 482 543 544 661 1194 1365 1574

c. om. 700 1573

hiat Θ

34. a. την γυναικα αυτου Epiph D 1 /TR WH fam. 13/ pl.

b. την γυναικα εαυτου ℵ-b Z

c. Μαριαμ την γυναικα αυτου ℵ-ca r-2 (sa bo Chr)

d. Μαριαμ sy-c

e. την γυναικα αυτου Μαριαμ aeth

hiat Θ

Matthew 1:25 (vide supra)

35. a. εγινωσκεν Epiph ℵ B C L N Z Δ 1 574 r-2 vg-pl sy-h sy-pal geo aeth Aug /TR WH fam. 13/ pl.

b. εγνω D b c d f ff-1 g-1 g-2 vg-tol sy-p sa bo Hil Aug

hiat Θ

36. a. ου Epiph C D Z 1 /TR WH fam. 13/ *pl*.

b. *om*. B*

hiat Θ

37. a. και ουκ εγινωσκεν (εγνω) αυτην εως ου Epiph D 1
/TR WH fam. 13/ *pl*.

b. et caste cum ea vivebat donec sy-c Tat

c. *om*. k sy-s
hiat Θ

38. a. ετεκε(-ν) Epiph D 1 /TR WH fam. 13/ *pl*.

b. ετεκεν αυτῳ sy-s

hiat Θ

39. a. τον υιον αυτης τον πρωτοτοκον Epiph C D* E K M N
S U V W Γ Δ Π Σ 174
574 1241 aur f ff-1
vg sy-p sy-h Tat
Ath Hier Aug Ps-Ath
/TR fam. 13/ *pl*.

b. τον υιον τον πρωτοτοκον D-c L d q

c. υιον ℵ B Z 1 33 788 1582 a-vid b c g-1 k sy-s sy-c
sy-pal Amb /WH/

d. τον υιον bo

e. τον υιον αυτης sa

f. filium suum unigenitum g-2 vg-cd Lcif-vid

hiat Θ

40. a. εκαλεσε(-ν) Epiph D 1 /TR WH fam. 13/ *pl*.

b. vocaverunt geo

c. vocabunt vg-mm

hiat Θ

Matthew 2:1 (vide supra)

41. a. δε Epiph B C D L N Z Δ 1 /TR WH fam. 13/ *pl*.

b. ουν it-pl vg Aug

c. και k sy-s sy-c sy-pal arm aeth Cyp

d. *om*. M*

hiat Θ

42. a. Ιησου Epiph D 1 /TR WH fam. 13/ *pl*.

b. Ιησου Χριστου Ω 047 16 346 481 543 1588 geo

hiat Θ

43. a. Βηθλεεμ Epiph D 1 /TR WH fam. 13/ *pl*.

b. Βιθλεεμ L Ω 399 1241 L-48

hiat Θ

44. a. της Ιουδαιας Epiph D 1 d f k q vg-pl sy-h sa bo geo Eus /TR WH fam. 13/ *pl*.

b. Ιουδα 372 aur ff-1 g-2 r-2 vg-cl vg-em vg-ed sy-c sy-p aeth Cyp Aug Vig

c. civitate(-tem) Judaeae a b c g-1

hiat Θ

45. a. εν ημεραις Ηρωδου του βασιλεως Epiph (D) 1 131 /TR WH fam. 13/ *pl*.

b. in diebus Herodis regis Judae r-2

c. *om.* 118 209

hiat Θ

46. a. Ηρωδου Epiph 1 (700) /TR WH fam. 13/ *pl.*

b. Ηρωδους D

hiat Θ

47. a. απο ανατολων παρεγενοντο Epiph D 1 /TR WH fam. 13/ *pl.*

b. παρεγενοντο απο ανατολων 237 Eus

hiat Θ

48. a. Ιερουσαλημ Epiph C* E K L N U V W Δ Π 047 16 27 28 157* 245 399 440 478 565 566 700 990 1223 1241 1396 1606 sy sa bo Eus

b. Ιεροσολυμα ℵ B C-3 D M S Z Γ Σ 070 1 33 209 265 543 574 1582 a (aur) b (c) d f (ff-1) g-1 k q (r-2-vid) vg-cd geo Cyp Eus Aug /TR WH fam. 13/ *pl.*

hiat Θ

Matthew 2:2 (et vide supra)
Pan. haer. LI.xxii.14

διὸ τῶν μὲν λεγόντων ὅτι "ποῦ ἔστιν ὁ βασιλεὺς ὁ τεχθεὶς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ηλθομεν προσκυνησαι αυτω"

49. a. εις Ιερουσαλημ (Ιεροσολυμα) (*ex v.* 1; *vide supra*) λεγοντες Epiph D 1 /TR WH fam. 13/ *pl.*

b. λεγοντες εις Ιερουσαλημ 1241

hiat Θ

50. a. ειδομεν Epiph ℵ-b B D S U Γ Δ 1 28 33 124 157 346 565 700 1582 /TR WH fam. 13/ *pl*.

b. ειδωμεν L

c. ιδομεν ℵ* ℵ-c C E K M N V W Z Π Σ 489 892 1241 L-183

d. ιδωμεν 543

hiat Θ

51. a. τον αστερα αυτου Epiph Σ it vg

b. αυτου τον αστερα D 1 /TR WH fam. 13/ *pl*.

c. τον αστερα geo

hiat Θ

52. a. εν τη ανατολη Epiph D 1 /TR WH fam. 13/ *pl*.

b. απο των ανατολων sy-s

hiat Θ

53. a. και Epiph D 1 /TR WH fam. 13/ *pl*.

b. *om*. sa

hiat Θ

54. a. ηλθομεν Epiph D 1 /TR WH fam. 13/ *pl*.

b. venimus cum muneribus vg-mm

hiat Θ

55. a. αυτω Epiph D 1 /TR WH fam. 13/ *pl*.

b. αυτον Γ Δ 157 243 270 273 473 697 726 990 1194 1579

hiat Θ

Matthew 2:4, 5
Pan. haer. LI.xxii.16

διὸ οὐκέτι περὶ βασιλέως ἠρώτα ἐπιγείου ἢ ἀνθρώπου, ἀλλὰ περὶ Χριστου, λεγων τοις γραμματευσι και ιερευσι "που ο Χριστος γεννᾶται (2:4);" καὶ ἤκουσε παρ᾽ αὐτῶν "ἐν Βηθλεὲμ τῆς 'Ιουδαίας (2:5)."

Matthew 2:4 (vide supra)

56. a. γενναται Epiph D 1 a c d g-1 k q sy /TR WH fam. 13/

b. nasceretur aur b f ff-1 r-2 vg sa bo geo Aug

hiat Θ

Matthew 2:5 (vide supra)

57. a. Βηθλεεμ Epiph D 1 /TR WH fam. 13/ pl.

b. Βιθλεεμ E L Ω 349 543 L-48

hiat Θ

58. a. της Ιουδαιας Epiph ℵ B C D L N Z Δ 1 574 a c d f vg-am sy-h /TR WH fam. 13/ pl.

b. Ιουδα 372 aur ff-1 g-1 k* vg-cl sy-c sy-p sy-pal Aug

c. civitatem Judaea b

hiat Θ

Matthew 2:6
Anc. XXX.iii

"καὶ σὺ Βηθλεὲμ οὐχὶ ἐλαχίστη ἐν τοῖς ἡγεμόσιν 'Ιούδα, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος καὶ ποιμανεῖ τὸν λαόν μου τὸν 'Ισραήλ."

59. a. Βηθλεεμ Epiph D 1 /TR WH fam. 13/ pl.

b. Βιθλεεμ Ω

hiat Θ

60. a. ελαχιστη Epiph L-47

b. ελαχιστη ει D E 1 (28 71 471* 487) /TR WH
fam. 13/ *pl*.

hiat Θ

61. a. ηγεμοσιν Epiph D 1 /TR WH fam. 13/ *pl*.

b. βασιλευσιν sy Tat

hiat Θ

62. a. εκ σου Epiph (B*) K L N Z Δ 1 574 1573 Eus /TR
WH fam. 13/ *pl*.

b. εξ ου ℵ C Δ 262 565 566 1187 1555 1579 1675 L-47

c. εκ ου D

hiat Θ

63. a. γαρ Epiph D 1 /TR WH fam. 13/ *pl*.

b. *om*. ℵ* Or

hiat Θ

64. a. εξελευσεται Epiph B D L N Z 1 574 a aur b c d f
ff-1 g-1 k q Just Eus /TR WH fam. 13/ *pl*.

b. μοι εξελευσεται C K Γ 28 68 117 157 291 349 443
1675 L-55 arm Or Thdrt

c. εξελευσεται μοι 471 481 482

hiat Θ

65. a. ηγουμενος Epiph D 1 /TR WH fam. 13/ *pl*.

b. βασιλευς sy-s sy-c sy-p aeth Tat

hiat Θ

66. a. ποιμανει Epiph (D) 1 /TR WH fam. 13/ pl.
b. reget ff-1 r-2 vg-pl Hil Aug
c. regat it-pl vg-mm
d. recturus es k
hiat Θ

67. a. τον Ισραηλ Epiph D 1 /TR WH fam. 13/ pl.
b. τον νεον Ισραηλ 1606
c. Ισραηλ L-50
hiat Θ

68. a. Ισραηλ Epiph D 1 aur d ff-1 g-1 vg Hil Aug /TR WH fam. 13/ pl.
b. Istrahel a b (k)
c. Isdrael f
hiat Θ

Matthew 2:11
Pan. haer., De fide VIII.iii

ἀλλ᾽ ὅτε ἦλθον οἱ μάγοι "καὶ ἤνοιξαν τὰς πήρας ἑαυτῶν" (ἢ "τοὺς θησαυρούς," ὡς ἔχει ἔνια τῶν ἀντιγράφων) "καὶ προσήνεγκαν καὶ σμύρναν καὶ λίβανον καὶ χρυσόν."

Matthew 2:13
Pan. haer. LI.viii.9

ὁπότε ἐν τῇ νυκτὶ ᾗ ἐγεννήθη πέφηνεν αὐτῷ, φησίν, ἄγγελος, μετὰ τὴν τῶν μάγων ἔλευσιν τῶν ἐλθόντων προσκυνῆσαι αὐτῷ καὶ ἀνοιξάντων τὰς πήρας καὶ προσενεγκάντων, ὥς φησιν "ὤφθη αὐτῷ ἄγγελος λέγων, ἀναστὰς λάβε τὴν γυναῖκά σου καὶ τὸ παιδίον, καὶ πορεύου εἰς Αἴγυπτον, ὅτι ζητεῖ Ἡρῴδης τὴν ψυχὴν τοῦ παιδιου."

Matthew 2:23
Pan. haer. XXIX.vi.5

περι ου και γεγραπται "οτι Ναζωραιος κληθησεται."

69. a. Ναζωραιος Epiph 1 /TR WH fam. 13/ pl.
 b. Ναζοραιος K 245 258
 c. Ναζωρεος D W
 d. Nazorenus geo
 hiat Θ

Matthew 3:14, 15
Pan. haer. LXII.v.4

ἰδοὺ γὰρ αὐτὸς μαρτυρεῖ λέγων πρῶτον μέν, τὸν δεσπότην ἑαυτοῦ ἐπιγνούς, ὅτι "ἐγὼ σοῦ χρείαν ἔχω καὶ σὺ ἔρχῃ πρός με (3:14)," καὶ τοῦ σωτῆρος λέγοντος "ἄφες ἄρτι, ὅπως πληρωθῇ πᾶσα δικαιοσύνη (3:15)."

Matthew 3:15 (et vide supra)
Pan. haer., De fide XV.iv

ὅπως "πληρωθῇ," ὡς αὐτὸς ἔφη, "πᾶσα δικαιοσύνη."

Matthew 3:17
Anc. III.vi (XLIX.i; CVII.iii)

καὶ τίς ἐστιν ὁ ἄλλος ἀλλ᾿ ὁ φωνήσας ἐξ οὐρανοῦ "οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα;"

Matthew 3:17 (et vide supra)
Pan. haer. LXII.v.6

τίνι ὁ πατὴρ ἔλεγεν "οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐφ' ὃν ηὐδόκησα;"

Matthew 3:17 (et vide supra; cf. 17:5)
Pan. haer. LI.xx.6

καὶ ἐν τῷ 'Ιορδάνῃ κατῆλθεν ἐπ' αὐτὸν τὸ πνεῦμα, ἵνα σημάνῃ τίς ἐστιν ὁ μαρτυρούμενος ἀπὸ τοῦ πατρὸς ὅτι"οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε."

70. a. ουτος εστιν Epiph א B C L P Δ 1 574 aur b c f ff-1 g-1 h l vg sy-p sy-h sa bo arm aeth Iren Or Eus Hil /TR WH fam. 13/ pl.

b. συ ει D a d sy-s sy-c sy-pal Iren Hil Aug

hiat Θ

71. a. μου Epiph D 1 /TR WH fam. 13/ pl.

b. μου και sy-s sy-c sa

hiat Θ

72. a. ευδοκησα Epiph א-b B D E K M S U V Γ Δ 1 22 28 33 157 543 565 700 892 1582 Or Eus /TR WH fam. 13/ pl.

b. ηυδοκησα Epiph א* א-c C L P W Σ 243 251 471 L-183 L-184 Hipp Or Eus

hiat Θ

Matthew 4:3
Pan. haer. LXVI.lvviv.5

ὥς φησι πρὸς αὐτόν, "εἴπε ἵνα οἱ λίθοι ἄρτοι γένωνται."

Matthew 4:6
Pan. haer. XXXIX.ix.3

ἀνέμενεν γὰρ τὴν τοῦ Χριστοῦ παρουσίαν, ὡς λέγει "περὶ σοῦ γέγραπται ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσι σε."

73. a. εντελειται Epiph D (Θ) 1 /TR WH fam. 13/ pl.

b. mandavit it-pl vg-pl geo Aug

74. a. περι σου (2) Epiph D Θ-vid 1 /TR WH fam. 13/ pl.

b. περι σου του διαφυλαξαι σε a vg-cd sy-s sy-h* aeth Tat Ps-Ign

c. ut custodiant te in omnibus viis vg-cdd

75. a. και Epiph D 1 a aur d l vg-pl sy-s sy-c sy-p sy-h geo Tat Ephr /TR WH fam. 13/ pl.

b. ut b ff-1 g-1 k vg-cd

c. om. 71 440 1579

hiat Θ

76. a. αρουσι Epiph 1 /TR WH fam. 13/ pl.

b. αιρουσιν D d

hiat Θ

Matthew 4:12, 13
Pan. haer. LI.xxi.18

οὐχ ἔγνωσαν δὲ ὅτι οἱ ἄλλοι τρεῖς εὐαγγελισταὶ τὸν χρόνον τὸν μετὰ τὸ παραδοθῆναι τὸν 'Ιωαννην διηγοῦνται ἀκριβῶς λέγοντες, "ἀκούσας δὲ ὁ 'Ιησοῦς ὅτι παρεδόθη ὁ 'Ιωάννης (4:12), καταλιπὼν τὴν Ναζαρὲτ κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλάσσιον (4:13)."

Matthew 4:12 (et vide supra)
Pan. haer. LI.xxi.8

ταύτην γὰρ τὴν ἀκολουθίαν ὁ Ματθαῖος ὑπέθετο, ὅς φησιν "ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἦλθεν εἰς τὴν Γαλιλαίαν."

77. a. δε Epiph D Θ 1 TR WH fam. 13/ pl.

b. om. 1424

78. a. ο (al. om.) Ιησους Epiph C-c E K L M P S U V W Γ Δ Θ Σ 1 22 28 157 543 565 574 892 1241 1424 1582 L-184 a aur b c f g-1 h l vg-cl sy-c sy-p sy-h sa arm geo Tat Hil Gaud /TR fam. 13/ pl.

b. om. ℵ B C*-vid D Z 16 33 700 945 1579 d k vg-pl sy-s bo Or Eus Aug /WH/

79. a. Ιωαννης Epiph D Θ 1 /TR fam. 13/ pl.

b. Ιωανης B /WH/

80. a. την Γαλιλαιαν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. γην Γαλιλαιαν sy-pal

Matthew 4:13 (et vide supra)
Pan. haer. LI.xxi.9

συνῳδὰ δὲ καὶ ὁ Ματθαῖος λέγει "καταλιπὼν τὴν Ναζαρὲτ ἦλθεν εἰς τὴν Καφαρναούμ."

81. a. καταλιπων Epiph ℵ B C K P U W Γ Σ 1 Or /TR WH fam. 13/ pl.

b. καταλειπων D E L M Z Δ Θ 16 33 59 477 565 1093 1424 1675

82. a. την (1) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. την πολιν (983 1689) it vg

83. a. Ναζαρετ Epiph B-c L S Γ 22 157 209 270 346 565 574 661 700 892 aur vg-tol aeth Or /TR/

b. Ναζαρατ Σ

c. Ναζαρα א-b B* Z 33 k Or /WH/

d. Ναζαρεθ א* D E K M U V W Θ 047 1 13 27 28 124 258 399 473 476 543 566 660 788 1093 1579 1582 L-183 it-pl vg sy-s sy-c sy-h sy-pal sa bo arm geo Or Eus Aug /fam. 13/

e. Ναζαραθ C P Δ

f. Νοζραθ sy-p

84. a. εις Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om.* Δ

85. a. Καφαρναουμ Epiph א B D W* Z 4 33 273 399 700* a aur b c d f ff-1 h-1 g-1 k l vg sy-s sy-c sy-p sy-pal sa bo arm aeth fr sax Or Nonn Aug /WH/

b. Καπερναουμ C E K L M P S U V W** Γ Δ 1 22 28 157 372 543 565 574 700-c 892 1241 1582 sy-h geo-cd Eus /TR fam. 13/ *pl*.

c. Καπαρναουμ Θ geo

d. Cabarnaum δ

86. a. Καφαρναουμ (Καπ-) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. Καφαρναουμ πολιν 983 1689 (vg)

87. a. την (*ante* παραθαλασσιον) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. om. 372

88. a. παραθαλασσιον Epiph D U Θ 22 700 1582 Cyr

b. παρα θαλασσαν ℵ* W 517 713

c. παραθαλασσιαν B C L Γ Δ Σ 1 574 (Tat Hier) /TR WH fam. 13/ pl.

d. παραθαλαττιον Cyr

Matthew 5:3
Pan. haer. LXVI.lxxxi.2

ἡ δὲ καινὴ διαθήκη λέγει "μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν."

89. a. τω πνευματι Epiph 1 /TR WH fam. 13/ pl.

b. πνευματι D

c. τω πνευματι αυτων sy-s sy-c

hiat Θ

Matthew 5:8
Pan. haer. LXX.vii.3

καὶ πάλιν ἀπὸ τοῦ "μακάριοι οἱ καθαροὶ τῇ καρδία, ὅτι αὐτοὶ τὸν θεὸν ὄψονται."

90. a. τη καρδια Epiph D Θ 1 /TR WH fam. 13/ pl.

b. την καρδιαν 655

Matthew 5:11, 12
Pan. haer. LXVI.xlii.9

"μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ εἴπωσι καθ' ὑμῶν πᾶν πονηρὸν ψευδόμενοι (5:11). χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. οὕτω γὰρ ἐδίωκον τοὺς προφήτας τοὺς πρὸ ὑμῶν (5:12)."

Matthew 5:11 (vide supra)

91. a. μακαριοι Epiph D 1 /TR WH fam. 13/ *pl*.

b. μακαριοι οι Θ 349

92. a. εστε Epiph D 1 /TR WH fam. 13/ *pl*.

b. εσται Θ 28

c. εσεσθε b f k q geo Tert

93. a. οταν Epiph D Θ 1 /TR WH (fam. 13)/ *pl*.

b. οταν μισησωσιν υμας και g vg-fuld Tat

94. a. ονειδισωσιν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. μισησωσιν sy-s

95. a. ονειδισωσιν υμας και Epiph (D) Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. geo

96. a. καθ υμων παν πονηρον Epiph D d h k m(*bis*) sy-c sy-p sy-h sy-pal geo Tat Tert Lcif Const

b. παν πονηρον (*add*. ρημα) καθ υμων ℵ B C Δ Θ 1 574 a aur b c f ff-1 g-1 l m(*semel*) q r-2 vg sa bo arm aeth Or Const /TR WH fam. 13/ *pl*.

c. παν πονηρον. . .κατ εμου 248

97. a. παν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. sy-s

98. a. πονηρον Epiph ℵ B D b c f ff-1 g-1 g-2 h k l m vg sy-s sy-pal sa bo aeth Tat Tert Eus Hil Lcif Did Cyr /WH/

b. πονηρον ρημα (ρημα πονηρον) C E K M S U V W Γ Δ Θ Π Σ 1 574 q sy-p sy-h arm geo Tat Or Const Op /TR fam. 13/ pl.

99. a. ψευδομενοι Epiph ℵ B C E K M S U V Γ Δ Θ Π 1 33 574 f ff-1 g-2 l q vg sy-c sy-p sy-h bo arm aeth Tat Const Chr Aug Cyr Op /TR WH fam. 13/ pl.

b. om. D b c d g-1 h k m sy-s Tert Or Eus Hil Lcif Aug

100. a. ειπωσι(-σιν). . .πονηρον (add. ψευδομενοι) Epiph vg-cd Lcif

b. add. ενεκεν εμου (B) Θ 1 Tert /TR WH fam. 13/ pl.

c. add. ενεκεν δικαιοσυνης D 47 a b c g-1 k Hil Aug

d. add. ενεκεν του ονοματος sy-s sy-c

Matthew 5:12 (vide supra)

101. a. χαιρετε Epiph D Θ 1 /TR WH fam. 13/ pl.

b. τοτε χαιρετε sy-p Tat

c. υμεις χαιρετε sy-s sy-c sy-pal

102. a. αγαλλιασθε Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αγαλλιασθε εν εκεινη τη ημερα (g-2 vg-fuld) sy-s sy-c

103. a. οτι ο μισθος Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ιδου γαρ ο μισθος L-49

104. a. εν τοις ουρανοις Epiph א B C Δ Θ 1 c f ff-1 g-1 g-2 m vg-pl Or Const Cyr /TR WH fam. 13/ *pl*.

b. εν τω ουρανω D 258 574 1093 1241 a b d h k sy-s sy-c sy-p sy-h arm aeth Tat Tert Hil Lcif

c. *om*. vg-cd

105. a. (*add*. τους) προφητας Epiph D Θ 1 Iren /TR WH fam. 13/ *pl*.

b. και τους προφητας a aur b c g-1 h k m(*semel*) q vg-cdd Tert Cyp Lcif

106. a. τους (2) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. K Π 253 346 489 565 1219 1223 1346 1354

107. a. τους προ υμων Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. προ υμων προφητας 1241

c. *om*. sy-s

108. a. υμων Epiph א B C Δ Θ 1 574 /TR WH fam. 13/ *pl*.

b. υμων υπαρχοντων D*(D-c) (a aur b c d f ff-1 g-1 h k l q vg sy-c arm)

Matthew 5:17
Pan. haer. XLII.xi.17, Refut. I

εἰ γὰρ μαρτύριον ὑμῖν ἔλεγεν, ἐμμάρτυρον αὐτὸν ἐποίει "ὅτι οὐκ ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας, ἀλλὰ πληρῶσαι."

Matthew 5:17 (et vide supra)
Pan. haer. XL.xi.17, Refut. LXIX

τὸ ἀντίζυγον τούτου ἐλέγξει σε, ὦ ματαιόπονε, αὐτοῦ τοῦ σωτῆρος λέγοντος "οὐκ ἦλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι." οὐ δύναται τοίνυν ὁ αὐτὸς ὁ λέγων "οὐκ ἦλθον καταλῦσαι," διὰ τὸ καταλύειν κατηγορεῖσθαι.

Matthew 5:17 (et vide supra)
Pan. haer. XXI.v.6

πῶς δὲ οὐκ ἂν εἴη μία θεότης καὶ τὸ αὐτὸ πνεῦμα καινῆς καὶ παλαιᾶς διαθήκης, ὁπότε ὁ κύριος εἶπεν "οὐκ ἦλθον καταλῦσαι τὸν νόμον, ἀλλὰ πληρῶσαι;"

109. a. η Epiph D Θ 1 Isid /TR WH fam. 13/ pl.
b. και Epiph sy-s sy-c aeth Hipp Afric Aph

Matthew 5:34-37 (cf. James 5:12)
Pan. haer. XIX.vi.2

καὶ πάλιν ἐν τῷ εὐαγγελίῳ λέγοντος "μὴ ὀμνύναι μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἕτερόν τινα ὅρκον, ἀλλ' ἤτω ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ. τὸ περισσότερον γὰρ τούτων ἐκ τοῦ πονηροῦ ὑπάρχει."[1]

Matthew 5:37 (vide supra)

110. a. περισσοτερον (περισσον) Epiph D Θ 1 d k /TR WH fam. 13/ pl.

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[1] The formula of citation preceding this quotation shows clearly that Epiphanius intended to quote the material in Matt. 5:34-37. The thought of vs. 34-36, however, is expressed in the language of James 5:12. This assimilation of the thought of the Matthaean passage to the more succinct wording of James is evidence that Epiphanius was quoting from memory rather than copying from an actual manuscript of the New Testament when he wrote this particular passage. In spite of his departure from the wording of Matt. 5:34-36, Epiphanius does quote vs. 37 (vide supra: "τὸ περισσότερον γὰρ τούτωνἐκ τοῦ πονηροῦ ὑπάρχει.") with sufficient precision to justify its inclusion in the table of readings.

	b.	περισσον εστιν	a aur b c f ff-1 g-1 h 1 m vg-pl
111.	a.	τουτων	Epiph ℵ B D L Δ Θ 574 f /TR WH fam. 13/ *pl*.
	b.	τουτου	1 209 Tert
	c.	hoc	k
	d.	his	d
	e.	*om*.	1579 a aur b c ff-1 g-1 h 1

Matthew 5:39
Pan. haer. LXVI.lxxx.4

ἔφη ὅτι "τῷ ῥαπίζοντι σε είς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην," ἵνα ζωῆς γένηται ἡ διακονία, άναιρουμένου παντάπασι τοῦ φόνου.

112.	a.	εις	Epiph ℵ* B W Σ 4 125 169 230 234 235 238 245 247 253 273 345 435 473 477 484 544 574 983 1170 1194 1279 1689 L-184 bo Clem Or Ad Eus Bas Chr Dial /WH/
	b.	επι	ℵ-c D E G K L M S U V Δ Θ Π 1 22 28 33 157 543 565 700 892 1582 Eus Bas /TR fam. 13/ *pl*.
113.	a.	δεξιαν	Epiph ℵ B L Δ Θ 1 574 it-pl /TR WH fam. 13/ *pl*.
	b.	*om*.	D d k sy-s sy-c ar-ed Tat Clem Or Afric Ad Hil Aph Amb Aug Dial
114.	a.	σιαγονα	Epiph ℵ W 1 22 27 33 127 157 201 237 238 243 252 265 270 273 280 399 435 440 443 482 544 661 892 945 990 1010 1093 1241 1278 1354 1355 1396 1555 1582 1675 L-48 L-49 L-184 a h f vg-em Clem Or Ad Bas Chr Dial Dam

b. σιαγονα σου B D it-pl vg-pl Eus /WH/

c. σου σιαγονα E G K L M S U V Δ Θ Π 28 (346) 543 565 574 700 1579 /TR fam. 13/ pl.

115. a. αυτω Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. geo Or

116. a. και Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. sy-s sy-c Afric

Matthew 5:45
Pan. haer. XXXIII.x.5

καὶ ἵνα δείξῃ ὅτι ἐν τῷ μέρει τῆς ἀγαθότητος ὁ δίκαιος ἕστηκεν, ἔλεγεν "ὅμοιοι γένεσθε τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς ὅτι ἀνατέλλει αὐτοῦ τὸν ἥλιον ἐπὶ ἀγαθοὺς καὶ πονηροὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους," ἵνα δείξῃ τὸ δίκαιον ἀγαθὸν καὶ τὸ ἀγαθὸν δίκαιον καὶ τὸ πονηρὸν ἄδικον καὶ τὸ ἄδικον πονηρόν.

Matthew 5:45 (et vide supra)
Pan. haer. LXVI.xxii.4

ἐλέγχουσι δὲ τὸν γόητα οἱ τοῦ σωτῆρος λόγοι, ὃς ἔφη "γίνεσθε ἀγαθοὶ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι ἀνατέλλει τὸν ἥλιον αὐτοῦ ἐπὶ δικαίους καὶ ἀδίκους, καὶ βρέχει αὐτοῦ τὸν ὑετὸν ἐπὶ πονηροὺς καὶ ἀγαθούς."

117. a. ομοιοι Epiph X 655

b. υιοι D Θ 1 /TR WH fam. 13/ pl.

c. αγαθοι Epiph

118. a. υμων Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ημων 209 482 484 L-184

119. a. τοις ουρανοις Epiph K S U V Θ Π 13 33 118 124 209 270 291 470 482 543 661 697 700 1424 Clem Or Ath Const Chr /fam. 13/

b. ουρανοις ℵ B D L M Δ 047 1 7 27 131 251 273 372 399 440 566 574 659 999 1223 1396 1402 Or Eus /TR WH/ pl.

120. a. οτι Epiph ℵ B D L Z Δ Θ 1 574 (d k vg-fuld) Const Chr /TR WH fam. 13/ pl.

b. ος 372 it-pl vg-pl sy-s sy-c sy-p sy-h Naass Just Tat Iren Tert Or Cyp Man Cl-hom Eus Hil Lcif Ath Cass

c. οστις 273 1093 1573 Eus

121. a. αγαθους και πονηρους Epiph a c f ff-1 g-1 g-2 l* m(semel) vg sy-s sy-c sy-p sy-h sa Tat Iren Tert Or Cyp Cl-hom Hil Aph Lcif Cyr-hier Aug

b. πονηρους και αγαθους Epiph ℵ B D L Z Δ Θ 1 574 b d k l-c m(semel) vg-fuld sy-h sy-pal bo goth arm geo aeth Iren Or Eus Ath Const Chr /TR WH fam. 13/ pl.

Matthew 7:15
Pan. haer. XLVIII.iii.2

πῶς δὲ οὐχὶ μᾶλλον οὗτοί εἰσιν περὶ ὧν εἶπεν ὁ κύριος ὅτι "προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσω δέ εἰσι λύκοι ἅρπαγες."

Matthew 7:15 (et vide supra), 16
Pan. haer. LXXVI.v.2

οἱ δὲ τοῦ κυρίου λόγοι σαφῶς ἡμῖν καταυγάσωσιν, ὡς ἔλεγε "προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. (7:15).

τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μή τι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα (7:16);"

Matthew 7:15(vide supra)

122. a. προσεχετε Epiph ℵ B Ω 237 240 265 273 435 544
565 660 945 1093 1396 1424 1606 1689
L-184 a aur b c ff-1 g-1 h k l m q vg
sy-c sy-p sy-pal arm aeth Just Tat Eus
Hil Lcif Ath Chr Ps-Ath
/WH/

b. προσεχετε δε C E G K L M S U V W X Δ Θ Π 1 574
f q vg-cd sy-h bo goth geo-1
/TR fam. 13/ pl.

c. προσεχετε ουν sa

hiat D

123. a. προσεχετε (add. δε) Epiph Θ 1 /TR WH fam. 13/
pl.

b. προσεχετε υμιν aur b c g-1 h vg-cdd sy-c
sy-pal

hiat D

124. a. εσω (εσωθεν). . .αρπαγες Epiph Θ 1 /TR WH
fam. 13/ pl.

b. om. 59

hiat D

125. a. δε Epiph Θ 1 TR WH fam. 13/ pl.

b. και sy-c

hiat D

Matthew 7:16 (et vide supra)
Pan. haer. LXXVI.xxii.4

σαφῆς γὰρ ἡ περὶ σοῦ παρὰ τοῦ σωτῆρος ἡμῶν ἀποφαντικὴ ἀπόδειξις ὅτι "ἀπὸ τῶν καρπῶν αὐτῶν γνώσεσθε αὐτούς," τῷ εἶναι μέν σε περιβεβλημένον προβάτου κώδιον, ἔσωθεν δὲ εἶναι ἅρπαγα καὶ λύκω παραβεβλημένον.

126. a. απο (1) Epiph Θ 1 /TR WH fam. 13/ pl.

b. εκ c k Just

hiat D

127. a. απο (1) Epiph Θ 1 /TR WH fam. 13/ pl.

b. απο ουν sy-c

c. απο δε sy-p

hiat D

128. a. καρπων Epiph Θ 1 /TR WH fam. 13/ pl.

b. operibus geo-2

hiat D

129. a. επιγνωσεσθε Epiph Θ 1 /TR WH fam. 13/ pl.

b. γνωσεσθε Epiph 543

hiat D

130. a. μη τι (μητι) Epiph Θ 1 346 /TR WH fam. 13/ pl.

b. μητινες 13 230 543 826 828 983 1689

c. ητοι 349

d. ου γαρ sy-c Tat

hiat D

131. a. σταφυλας Epiph ℵ B Λ 1 4 22 118 209 262 273 372 660 892 998 1187 1582 a b c f ff-1 g-1 h l vg sy-c sy-p sy-h sy-pal sa bo goth Tert Hil Bas Amb Chr Aug /WH/

b. σταφυλην C-c E G K L M S U V W X Δ Θ Π 28 157 543 565 574 700 1573 arm aeth Clem Lcif Aug /TR fam. 13/ *pl*.

c. σταφυληνας C*

hiat D

132. a. η Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. ουδε sy-c Tat

hiat D

133. a. συκα Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. συκην geo

hiat D

Matthew 7:18
Pan. haer. XVIII.ii.3

"ού δύναται γὰρ δένδρον ἀγαθὸν καρποὺς σαπροὺς ποιῆσαι, οὐδὲ δένδρον σαπρὸν καρποὺς ἀγαθοὺς ποιῆσαι."

Matthew 7:18 (et vide supra)
Pan. haer. LXVI.lxii.1

κενῶς ἐν τῷ εἰπεῖν τὸν σωτῆρα "ού δύναται δένδρον ἀγαθὸν καρποὺς κακοὺς ποιῆσαι, οὐδὲ δένδρον σαπρὸν καρποὺς ἀγαθοὺς ποιῆσαι."

134. a. ποιησαι (1) Epiph 713

b. ενεγκειν ℵ*-vid B Tert Or Dial /WH/

c. ποιειν ℵ*-c C E G K L M S U V W X Z Δ Θ Π 1 sy-pal Tert Or Ad /TR fam. 13/ *pl*.

d. προσενεγκειν Dial

hiat D

135. a. ουδε Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. ουδε παλιν L

hiat D

136. a. σαπρον Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. πονηρον 482 sy-s sy-pal Or

hiat D

137. a. δενδρον σαπρον Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. σαπρον δενδρον 242

hiat D

138. a. καρπους (2) Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. καρπον 16 348 1279 sa geo Ad

hiat D

139. a. ουδε. . .ποιησαι (ποιειν *vel* ενεγκειν *vel* προσενεγκαι; *vide infra* #141) Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 124

hiat D

140. a. αγαθους Epiph sy-pal Or

b. καλους Θ 1 /TR WH fam. 13/ *pl*.

hiat D

141. a. ποιησαι (2) Epiph 713

b. ενεγκειν ℵ Or (Dial)

c. ποιειν B C E G K L M S U V X Z Δ Θ Π 1 sy-pal
Tert Or Ad /TR WH fam. 13/ pl.

d. προσενεγκαι Dial

hiat D

Matthew 7:23
Pan. haer. XXIV.x.4

καὶ ἀπλῶς ἐκ πάντων ὡς εἰπεῖν, ἵνα μὴ μηκύνω τὸν λόγον, . . . "τῶν ἐργαζομένων τὴν ἀνομίαν."

Matthew 8:28-33
Pan. haer. LXVI.xxxv.6

εἶτα πάλιν "ἐλθὼν εἰς τὰ μέρη τῆς Γεργεσθᾶν," ὡς ὁ Μάρκος λέγει (Mark 5:1), ἢ "ἐν τοῖς ὁρίοις τῶν Γεργεσηνῶν," ὡς ὁ Λουκᾶς φησιν (Luke 8:26), ἢ "Γαδαρηνῶν," ὡς ὁ Ματθαῖος, ἢ Γεργεσηνῶν, ὡς ἀντίγραφά τινα ἔχει (τῶν γὰρ τριῶν κλήρων ὁ τόπος ἀνὰ μέσον ἦν) "καὶ ἰδοὺ δύο δαιμονιζόμενοι, χαλεποὶ λίαν, ἐκ τῶν μνημείων ἐξερχόμενοι (8:28). καὶ ἔκραζον λέγοντες ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ, ὅτι πρὸ καιροῦ ἦλθες βασανίσαι ἡμᾶς; οἴδαμέν σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ (8:29) ἦν δὲ ἀγέλη χοίρων ἐκεῖ βοσκομένη (8:30) καὶ παρεκάλουν αὐτὸν οἱ δαίμονες λέγοντες, εἰ ἐκβάλλεις ἡμᾶς ἐκ τῶν ἀνθρώπων, ἀπόστειλον ἡμᾶς εἰς τοὺς χοίρους (8:31). καὶ ὥρμησαν εἰς τὴν θάλασσαν καὶ ἀπώλοντο ἐν τοῖς ὕδασιν (8:32). οἱ δὲ βόσκοντες ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν (8:33)."

Matthew 8:28 (vide supra)

142. a. Γαδαρηνων Epiph B C* M Θ Δ Σ 4 21 33 (59)
174 251 273 399 471 489 566 713 998
1010 1012 1187 1189 1241 1555 1606
(L-47) sy-s sy-p sy-h geo-1 pers
Tat Or Eus /WH/

b. Γεργεσηνων ℵ-c C-c E K (L) S U V W (X) Π Φ Ω (1) 22 157 262 543 565 574 700 892 1555 1582 (sy-hmg) sy-pal bo goth arm geo-2 aeth Tat Or /TR fam. 13/ pl.

c. Γερασηνων (a) b c d f ff-1 g-1 h (k) 1 vg sa sy-hmg Or Hil

d. Γαζαρηνων ℵ*

e. Γαραδηνων Δ

f. Γεργεσιων sy-hmg

hiat D

143. a. δυο Epiph ℵ B C L Δ Θ 1 574 a d f k vg-pl /TR WH fam. 13/ pl.

b. duo homines aur b c ff-1 g-1 h 1 q vg-cdd sy-s

hiat D

144. a. χαλεποι λιαν εκ των μνημειων εξερχομενοι Epiph sy-s

b. εκ των μνημειων εξερχομενοι χαλεποι λιαν Θ 1 /TR WH fam. 13/ pl.

hiat D

145. a. εξερχομενοι Epiph Θ 1 /TR WH fam. 13/ pl.

b. ερχομενοι 472*

hiat D

Matthew 8:29 (vide supra)

146. a. και (1) Epiph 1424 a aur b c f g-1 gig h 1 vg-cdd sy-s sy-p sy-pal bo-cdd Tat

b. και ιδου ℵ B C Δ Θ 1 d ff-1 k q vg-pl /TR WH fam. 13/ pl.

c. et confestim geo-1

d. illi autem geo-2

hiat D

147. a. εκραζον Epiph W 489 Eus Ath Bas Mac Chr Cyr

b. εκραξαν B C Θ 1 /TR WH fam. 13/ *pl*.

c. ανεκραξαν 1606

hiat D

148. a. εκραζον (εκραξαν *vel* ανεκραξαν) Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. εκραξαν φωνη μεγαλη 124 sy-s Tat

hiat D

149. a. λεγοντες Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 566

hiat D

150. a. ημιν Epiph U Θ 1 124 472 517 /TR WH fam. 13/ *pl*.

b. υμιν L 346 700

hiat D

151. a. σοι Epiph Θ 1 700 /TR WH fam. 13/ *pl*.

b. συ L U 124 346 472 517

hiat D

152. a. Ιησου Epiph C-c E K M S U V W X Δ Θ Π 13 22 543 574 788 826 983 1424 1582 a aur b c d f g-1 h q vg-cl sy-p sy-h sy-pal sa goth arm geo aeth Tat Eus Did Chr Prom /TR fam. 13/ pl.

b. om. ℵ B C* L 1 33 99 174 209 237 238 291 472 476 517 892 1093 1354 1355 1391 1579 1689 ff-1 k l m vg-am vg-for vg-harl* vg-tol sy-s bo Or Cyp Victorin Eus Oros /WH/

hiat D

153. a. θεου (1) Epiph Θ 1 /TR WH fam. 13/ pl.

b. θεου του ζωντος 1424

hiat D

154. a. προ καιρου Epiph Θ 1 /TR WH fam. 13/ pl.

b. προ ημων καιρου sa bo

c. om. sy-s

hiat D

155. a. προ καιρου (add. ηλθες) βασανισαι ημας Epiph Θ 1 k (bo Amb Oros Aug Prom) /TR WH fam. 13/ pl.

b. ημας απολεσαι προ καιρου ℵ* 713*

c. απολεσαι ημας και προ καιρου βασανισαι W

hiat D

Matthew 8:30 (vide supra)

156. a. δε Epiph Θ 1 /TR WH fam. 13/ pl.

b. om. 4 273 sa

hiat D

157. a. χοιρων Epiph Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. sy-s

hiat D

158. a. εκει Epiph sy-pal Tat

b. μακραν απ αυτων Θ 1 d k q /TR WH fam. 13/ *pl*.

c. non longe ab illis a b c f ff-1 g-1 h 1 vg sax

hiat D

159. a. βοσκομενη Epiph Θ 565 1093 arm

b. πολλων βοσκομενη (βοσκομενων; *vide infra* #160) B C Δ 1 574 a aur b c d f ff-1 g-1 h k 1 q /TR WH fam. 13/ *pl*.

hiat D

160. a. βοσκομενη Epiph B C L Δ Θ 1 1 vg sy-s sy-p sy-h sy-pal sa geo /TR WH fam. 13/ *pl*.

b. βοσκομενων W X 213 243 472 a b c d f g-1 h vg-cdd bo Tat

hiat D

Matthew 8:31 (vide supra)

161. a. παρεκαλουν αυτον οι δαιμονες Epiph sy-s

b. οι δε δαιμονες παρεκαλουν αυτον Θ 1 /TR WH fam. 13/ *pl*.

hiat D

162. a. αποστειλον ημας Epiph ℵ B [illegible] Θ 1 [illegible] 33 372 660

892* 1365 1582 a aur b c d ff-1 g-1 k 1 vg sy-s
sy-hmg sy-pal sa bo aeth arr Cass Cyr /WH/

b. επιτρεψον ημιν (ημας) απελθειν C E K L M S U V
W X Δ Π 047 13 157 543 565 574
697 700 1574 1588 f g-2 h q
sy-p sy-h goth arm geo Ath
/TR fam. 13/ pl.

c. αποστειλον ημας απελθειν 22

d. αποστειλον 118 209

e. επιστρεψον ημιν εισελθειν Σ

hiat D

Matthew 8:32 (vide supra)

163. a. και Epiph 1424 sy Tat

b. και ιδου Θ 1 /TR WH fam. 13/ pl.

c. et confestim geo-1

hiat D

164. a. θαλασσαν Epiph Θ 1 /TR WH fam. 13/ pl.

b. λιμνην 1424

hiat D

165. a. και απωλοντο (απεθανον) εν τοις υδασιν Epiph Θ 1
/TR WH fam. 13/ pl.

b. om. sy-s

hiat D

Matthew 8:33 (vide supra)

166. a. οι δε βοσκοντες Epiph Θ 1 /TR WH fam. 13/ pl.

b. pastores autem   aur d ff-1 g-1 l vg sy-p sy-h sy-pal

c. hi (illi) autem qui eos pascebant   a b c f h k q sa bo

d. και οι βοσκοντες   sy-s aeth

hiat   D

167. a. εφυγον   Epiph Θ 1 /TR WH fam. 13/ pl.

b. ιδοντες το γεγενημενον εφυγον   1396

hiat   D

168. a. απηγγειλαν   Epiph (W) Θ 1 (157) /TR WH fam. 13/ pl.

b. ανηγγειλαν   124 348 697 826

hiat   D

Matthew 9:13
Pan. haer. LI.v.1

οὗτος τοίνυν ὁ Ματθαῖος καταξιοῦται πρῶτος κηρῦξαι τὸ εὐαγγέλιον, ὡς ἔφην, καὶ δικαιότατα ἦν. ἔδει γὰρ τὸν ἀπὸ πολλῶν ἁμαρτημάτων ἐπιστρέψαντα καὶ ἀπὸ τοῦ τελωνείου ἀναστάντα καὶ ἀκολουθήσαντα τῷ ἐλθόντι ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων καὶ λέγοντι "οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν."

169. a. ουκ (ου)   Epiph a b Aug

b. ου γαρ   D Θ 1 /TR WH fam. 13/ pl.

170. a. ηλθον   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εληλυθα   F Or

171. a. καλεσαι δικαιους   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. δικαιους καλεσαι C* 21 399 517 1010 1424 k
Hil

172. a. αλλα Epiph ℵ B C D E L M N U W X Γ Δ Θ Π 1 22
574 700 892 /WH fam. 13/ pl.

b. αλλ G K V 33 566 /TR/

173. a. εις μετανοιαν Epiph C E G K L M S U V-mg X Y
Γ-mg Θ Π Ω 33* 118-c 543 574 700
892 c g-1 g-2 vg-cdd sy-hmg sy-pal
sa bo Just Tat Eus Hil
Bas Chr Aug Ps-Bas /TR fam. 13/
pl.

b. om. ℵ B D N V* W Γ* Δ Σ Φ 1* 22 33*-c 118*
174 209 253 372 470 471 481 482* 565 990
1223 1582 1604 a aur b d f ff-1 h k l q
vg-pl sy-p sy-h* goth arm geo aeth pers Barn
Just Clem Or Cl-hom Bas Hier Aug /WH/

Matthew 10:10
Pan. haer. LXXX.v.4

τοῖς δὲ ἀποστόλοις εἴρηται ἀρκεῖσθαι τῷ λόγον κηρύττειν, ἵνα μὴ ἀσχολῶνται ἀπὸ πόλεως εἰς πόλιν καὶ ἀπὸ τόπου εἰς τόπον ἐπὶ τὸ κήρυγμα τὴν πορείαν ποιούμενοι. "ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ."

174. a. αξιος γαρ (sine εστιν) Epiph ℵ B C L 1 22 118 124
157 209 346 372 700 892 1424 1582
1675 h Thph Iren /WH fam. 13/

b. αξιος γαρ εστιν D 21 399 517 544 713 1010 1293
1391 1396 L-49 L-184 (a aur b c
f ff-1 g-1 k l q) vg-pl (sy-p)
sy-h (aeth) Hil

c. αξιος γαρ. . .αυτου εστιν E F G K M N P S U V W
X Γ Δ Θ Π 13 28 33 543
565 574 arm /TR/ pl.

d. αξιος εστιν vg-cdd

175. a. γαρ Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. U* 258

176. a. του μισθου Epiph K M Π 248 280 299 482 565 660 892 1012 1093 1355 1375 1402 1588 1675* a b c f ff-1 g-1 h q sy-hmg aeth-cd Hil

b. της τροφης D Θ 1 265 d k l vg Iren /TR WH fam. 13/ pl.

Matthew 10:16
Anc. LXVIII.iv; Pan. haer. LXXIV.v.4

ὡς ἂν εἴποι Χριστός "ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων."

Matthew 10:16 (et vide supra)
Pan. haer. XXXVII.vii.6 (XXXVII.viii.2)

καὶ διὰ τοῦτο καὶ ἐν ἄλλω τόπῳ, φασί, λέγει ὅτι "γίνεσθε φρόνιμοι ὡς ὁ ὄφις καὶ ἀκέραιοι ὡς ἡ περιστερά."

177. a. ιδου Epiph 1207

b. ιδου εγω D Θ 1 /TR WH fam. 13/ pl.

178. a. αποστελλω Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αποστελω L 66 Tert

179. a. εν μεσω Epiph (C) D (L) P Θ (Φ) 1 /TR WH fam. 13/ pl.

b. εις μεσον B

c. inter ff-1

180. a. γινεσθε Epiph f ff-1 k geo-1 Hil

b. γινεσθε ουν D (Θ) 1 /TR WH fam. 13/ pl.

181. a. ο οφις Epiph ℵ* aeth Or

b. οι οφις ℵ-b

c. οι οφεις D Θ 1 /TR WH fam. 13/ pl.

182. a. ακεραιοι Epiph ℵ B C N Θ 1 574 (it vg) /TR WH fam. 13/ pl.

b. απλουστατοι D

Matthew 10:19, 20
Pan. haer. LXVI.xi.3

ὁ θεὸς γὰρ ἀεὶ τοῖς ἐπ' αὐτὸν ἐλπίζουσιν ἑτοιμάζει τὰς ἐκ πνεύματος ἁγίου δωρεὰς ἐπιχορηγούμενος, ὡς καὶ ἐπηγγείλατο ἀψευδὴς ὢν ὅτι "μὴ μεριμνήσητε τί εἴπητε (10:19). οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρός μου τὸ λαλοῦν ἐν ὑμῖν (10:20)."

Matthew 10:19, 20 (et vide supra)
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

ἢ ὅτι αὐτὸς λέγει "μὴ μεριμνήσητε τί εἴπητε (10:19), ὅτι τὸ πνεῦμα τοῦ πατρός μου τὸ λαλοῦν ἐν ὑμῖν (10:20)."

Matthew 10:19 (vide supra)

183. a. μη μεριμνησητε Epiph D (Γ Θ) 1 (253 L-54) /TR WH fam. 13/ pl.

b. μη προμεριμνατε Tat Clem

c. nolite cogitare it-pl vg

d. nolite solliciti esse ff-1 g-2

184. a. τι Epiph a b k sy-s sy-pal Tat Cyp Aug

b. πως η τι ℵ B C D L N Δ Θ 1 574 Cyp /TR WH fam. 13/ pl.

Matthew 10:20 (et vide supra)
Anc. V.i

καὶ περὶ πατρός "τὸ πνεῦμα τοῦ πατρός μου τὸ λαλοῦν ἐν ὑμῖν."

Matthew 10:20 (et vide supra)
Pan. haer. LXXIV.xiii.4

πάλιν δὲ ὁ κύριος περὶ τοῦ πνεύματος, ὅτι "τὸ πνεῦμα τοῦ πατρός μού ἔστι τὸ λαλοῦν ἐν ὑμῖν."

Matthew 10:20 (et vide supra)
Pan. haer. LXII.iv.2

"τὸ γὰρ πνεῦμα τοῦ πατρός," φησί, "τὸ λαλοῦν ἐν ὑμῖν."

Matthew 10:20 (et vide supra)
Anc. VIII.iv

αὐτὸς γὰρ ὁ μονογενὴς λέγει "τὸ πνεῦμα τοῦ πατρός."

185. a. ου γαρ Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ου sa Tat

186. a. υμεις εστε Epiph D (Θ) 1 /TR WH fam. 13/ pl.

b. εστε υμεις 1293 c vg-cd

Matthew 10:25
Pan. haer. XXX.xxxiii.4 (XXX.xxvi.2)

καὶ ἁπλῶς πολὺν χρόνον ἀναλώσω κατατριβόμενος είς τὴν τούτου ληρῳδίαν, διὰ τὸ ἐπερείδεσθαι αὐτὸν μάτην τῷ ῥητῷ ᾧ εἴρηκεν ὁ σωτήρ "ἀρκετὸν τῷ μαθητῇ εἶναι ὡς ὁ διδάσκαλος," ἵνα καὶ αὐτὸς σεμνύνηται τὴν ἰδίαν περιτομὴν ἀπὸ τῆς τοῦ Χριστοῦ περιτομῆς τῆς ἐν αὐτῷ καλῶς περιτμηθείσης καὶ δι᾽ αὐτοῦ καταλυθείσης."

Matthew 10:25 (et vide suora)
Pan. haer. XXX.xxxiii.6

καὶ φησιν. . ."εἰ οὖν τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ γε μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;"

Matthew 10:25 (et vide supra)
Pan. haer. LXXVI.liv.31

οὐκ ἔστι δὲ θαυμαστὸν κατὰ τὰ ὑπὸ τοῦ σωτῆρος εἰρημένα ὅτι "εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν πόσῳ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ;"

187. a. αρκετον Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αρκετον γαρ 1194

188. a. διδασκαλος Epiph 700 Clem

b. διδασκαλος αυτου D Θ 1 /TR WH fam. 13/ pl.

189. a. τον οικοδεσποτην Epiph ℵ B-2 C D Θ 1 /TR WH fam. 13/ pl.

b. τω οικοδεσποτη B*

c. τον δεσποτην 470

190. a. Βεελζεβουλ Epiph C E F G K M N S U V W Y Γ Δ Θ Π Σ Φ 1 574 h f l q sy-h sy-hmg goth arm aeth Cyp /TR fam. 13/ pl.

b. Βελζεβουλ D L X Δ* 16 566* 1093 aur d k z z
vg-cd bo geo-cd

c. Βεεζεβουλ ℵ B 349 /WH/

d. Βεελζεβουβ c g-2 m vg-pl sy-s sy-p fr sax pers-ed
Eus Aug

e. Belzebub vg-cdd

f. Velzebul vg-cd

g. Belzebud vg-mm

h. Belzebu vg-tol

i. Berzebul geo

191. a. εκαλεσαν Epiph Θ 1 22 124 280 700 1582 Tat /TR/
pl.

b. επεκαλεσαν ℵ-c B C E F G K M S V W X Γ Δ Π Φ 047
7 28 33 157-c 213 245 399 440 485 543
565 574 660 892 1223 1355 2145 Ath Cyr
/WH fam. 13/

c. απεκαλεσαν U Y 157* 241 242 243 267 270 291 473
483 484 713 998 999 1012 1170 1200

d. επεκαλεσαντο ℵ* N Σ 4 273 472 1010 1293 1555
1579 1604

e. εκαλεσαντο L

f. καλουσιν D d

192. a. ποσω (*add*. γε) μαλλον Epiph D Θ 1 /TR WH fam. 13/
pl.

b. ως sy-s

193. a. τους οικιακους (οικειακους) Epiph ℵ B-c C D M U
V X Y Γ Θ 047 1 22
251 270 280 472 473
565 566 655 892 1010
1093 1424 1573 1582
/TR WH fam. 13/ *pl*

b. τοις οικιακοις B*

Matthew 10:27
Pan. haer. LXXIII.xxvii.2

φάσκει γὰρ ὁ κύριος λέγων, "ὃ εἰς τὸ οὖς ἠκούσατε, ἐπὶ τῶν δωμάτων κηρύξατε."

194. a. εις Epiph D Θ 1 /TR WH fam. 13/ pl.

b. προς M 28 243 485 574 700 Bas

195. a. το ους Epiph D Θ 1 it vg Hil /TR WH fam. 13/ pl.

b. του ους σου sy-s

c. τα ωτα geo

d. τα ωτα υμων sy-p

196. a. ηκουσατε Epiph 1 22 28 99 157 240 244 280 349 659 954 1194 1424 1582 g-1 geo Bas Chr

b. ακουετε ℵ B C D (L) N Δ Θ 517 574 a aur b c d f ff-1 h k l q Clem Or Eus /TR WH fam. 13/ pl.

c. ακηκοατε Or

d. ακουσατε 280

197. a. δωματων Epiph ℵ B C D L N Δ Θ 574 a aur b c d f ff-1 g-1 h k l q /TR WH fam. 13/ pl.

b. δωματων υμων 1 1582 bo

198. a. κηρυξατε Epiph ℵ B C N (W) Δ 1 Clem /TR WH fam. 13/ pl.

b. κηρυσσετε d Or Eus

c. κηρυσσεται D Θ Or Eus

d. κηρυχθησετε L

e. κηρυχθησεται Tat

Matthew 10:29
Pan. haer. XLII.xii.3, Refut. XV

μικρότερα γὰρ τῶν βοῶν τὰ στρουθία, περὶ ὧν ὁ σωτὴρ ἔλεγεν ὅτι "πέντε στρουθία πωλεῖται ἀσσαρίων δύο ( )" καὶ πάλιν "οὐχὶ δύο στρουθία πωλεῖται ἀσσαρίου ἑνός;"

199. a. ουχι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. sy-s Tat

200. a. πωλειται Epiph (א) B C (L) Δ Θ (Ω) (047) 1 (16) (157 372) 574 (945 954 990 1010 1573) (1574) Or /TR WH fam. 13/ *pl*.

b. πωλουνται D (a b c d f ff-1 g-1 h k l q vg Cyp) (Hil)

Matthew 10:32, 33
Pan. haer. LIV.ii.7

αὐτὸς γὰρ πάλιν φησίν "ὁ ἀρνησάμενός με ἔμπροσθεν τῶν ἀνθρώπων ἀρνηθήσεται ἐνώπιον τοῦ πατρός μου" (Luke 12:9), καὶ πάλιν "ἀρνήσομαι αὐτόν (10:33)," καὶ πάλιν "ὁ ὁμολογῶν ἐν ἐμοί, ὁμολογήσω αὐτόν ἐνώπιον τοῦ πατρός μου (10:32)."

Matthew 10:32 (et vide supra)
Pan. haer. LXV.ii.3

ἀλλ' ὁ λόγος τοῦ πατρός, ὁ μονογενὴς υἱὸς θεὸς λόγος, ὥς φησι "πᾶς ὁ ὁμολογῶν ἐν ἐμοὶ ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου." τῷ δὲ "ἐν ἐμοὶ ἔμπροσθεν τοῦ πατρός μου," ἔδειξε φύσει ἐνυπόστατον τὸν πατέρα.

Matthew 10:32 (vide supra)

201. a. καγω Epiph P-19 D Θ 1 /TR WH fam. 13/ *pl*.

b. om.. Epiph sy-s

202. a. εν αυτω Epiph ℵ B C (G) Δ Θ 1 574(k) Clem Or Tert Cyr /TR WH fam. 13/ pl.

b. αυτον Epiph P-19 D L 4 262 273 370 544 566 1574 it-pl vg geo (Did)

c. om. 349 d

203. a. μου Epiph P-19 D Θ 1 /TR WH fam. 13/ pl.

b. om. sy-c sy-pal Tat

Matthew 10:33 (et vide supra)
Pan. haer. XXIV.v.1

αὐτὸς ὁ κύριός φησι "τὸν ἀρνούμενον με ἐνώπιον τῶν ἀνθρώπων ἀρνήσομαι ἐνώπιον τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς."

204. a. τον αρνουμενον (οστις δ'αν [vel δε] αρνησηται). . . ουρανοις Epiph P-19D Θ 1 /TR WH fam.13/ pl.

b. om. 157 477 vg-cd

205. a. αρνησομαι(-ωμαι) Epiph ℵ B C D K L Θ 475 574 L-53 Or /TR WH fam. 13/ pl.

b. απαρνησομαι 1 1582 Or

206. a. μου Epiph P-19D Θ 1 /TR WH fam. 13/ pl.

b. om. sy-pal

207. a. τοις ουρανοις Epiph B V X Ω 16 124 246-mg 461 517 788 828 892 1355 1424 1579 1675 Or Ad Cyr /WH/

b. ουρανοις P-19 ℵ C D E G K L M S U Γ Δ Θ Π 1 574 1675 Or Ad Chr /TR fam. 13/ pl.

Matthew 10:36
Pan. haer. LXIX.xiv.3

δοκοῦσι δὲ καὶ οἰκειακοὶ εἶναι (ουδεὶς δὲ χείρων οἰκειακῶν ἐχθρῶν) "ἐχθροὶ γὰρ τοῦ ἀνθρώπου ἅπαντες οἱ ἄνδρες τοῦ οἴκου αυτου."

Matthew 11:18, 19
Pan. haer. XXX.xix.1

λέγοντος "ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι, δαιμόνιον ἔχει (11:18). ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν, ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης (11:19)."

Matthew 11:18, 19 (et vide supra)
Pan. haer. LXVI.lxvi.5

εἰσὶ δὲ πάντες οἱ λόγοι τῆς θείας γραφῆς ἐν σοφίᾳ εἰρημένοι, καθὼς αὐτὸς ὁ κύριος λέγει "ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης μὴ ἐσθίων μήτε πίνων, καὶ λέγουσι, δαιμόνιον ἔχει (11:18). ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς (11:19)."

Matthew 11:18 (vide supra)

208. a. ηλθεν   Epiph L q vg-cd arm

b. ηλθεν γαρ   D Θ 1 /TR WH fam. 13/ pl.

209. a. ηλθεν (add. γαρ)   Epiph ℵ B C D N Z Δ 1 574 a aur
b c d f ff-1 ff-2 g-1 h k l q
vg sy-p sa bo arm geo aeth
/TR WH/ pl.

b. ηλθεν (add. γαρ) προς υμας   L Θ 13 506 517 543
659 788 1391 1402 1574
1675 2145 L-49 sy-c
sy-h /fam. 13/

c. ηλθεν αυτη sy-s

210. a. Ιωαννης Epiph D Θ 1 /TR fam. 13/ *pl*.
b. ο Ιωαννης 32 66 243 245 470 482 1010 1365 1588
c. ο βαπτιστης Ιωαννης (Φ) 346 Tat
d. Ιωανης B /WH/

211. a. και Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. *om*. k sa bo

212. a. λεγουσι(-σιν) Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. λεγετε sy-c bo-cdd
c. ειπον sa bo

213. a. λεγουσι(-σιν) Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. λεγουσιν οτι 71 99 350 692 2145 geo-1
c. dicunt ecce vg-cd

214. a. δαιμονιον εχει Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. πνευμα εστι 2

Matthew 11:19 (vide supra)

215. a. ηλθεν Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. και ηλθεν sy-s sy-c sy-p-cd Tat
c. ηλθεν δε f bo
d. ηλθεν γαρ 245 346 sy-p-cd

216. a. και λεγουσι(-σιν) Epiph ℵ B C D L N Δ Θ 118 209

574 a aur b c d f ff-1 g-1 h k l q /TR WH fam. 13/ *pl*.

b. και λεγετε sy-c sy-p-cd bo

c. *om*. 1 131

217. a. ιδου Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. L-184

218. a. φιλος τελωνων Epiph ℵ L 28 157 213 c h f ff-2 sy-s sy-c sy-p sy-h sa bo Clem Aug /fam. 13/

b. τελωνων φιλος B C D N Δ Θ 1 124 574 d k /TR WH/ *pl*.

c. τελωνων. . .αμαρτωλων φιλος 265 a aur b ff-1 g-1 q l m vg

219. a. και εδικαιωθη. . .αυτης Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. b

220. a. και εδικαιωθη Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. εδικαιωθη sa bo

221. a. απο Epiph ℵ B C D L N Δ Θ 1 574 it-pl /TR WH/ *pl*.

b. απο παντων 13 124 (243) 543 k Tat /fam. 13/

222. a. τεκνων Epiph B-2 C D E F G K L M N S U V X Γ Δ Θ Π 1 574 a c f ff-1 g-1 g-2 h k l vg sy-c sy-hmg sa goth arm-ed geo Tat Iren Or Hil Chr Aug /TR fam. 13/ *pl*.

b. εργων ℵ B* W 124 174 788 2145 sy-p sy-h bo arm-cdd aeth pers-cdd Hier /WH/

c. εργών και απο των τεχνων αυτης aeth-cd

Matthew 11:25-27
Pan. haer. LXV.vi.12

ἰδοὺ γάρ φησιν "ἐξομολογοῦμαι σοι, πάτερ, κύριε οὐρανοῦ καὶ γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις (11:25). ναὶ ὁ πατήρ, ὅτι οὕτως γέγονεν εὐδοκία ἔμπροσθέν σου (11:26). πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ, καὶ τὸν πατέρα οὐδεὶς ἔγνω εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν ὁ υἱὸς ἀποκαλύψῃ (11:27)."

Matthew 11:25 (vide supra)

223. a. εξομολογουμαι Epiph B C D Θ 1 /TR WH fam. 13/ pl.

b. εξομολογησομαι Iren

224. a. πατερ κυριε Epiph B C D Θ 1 Iren /TR WH fam. 13/ pl.

b. κυριε πατερ 440

c. πατερ L-184 ff-2 g 1

d. Deus Pater ff-1

e. Pater mi Domine sy-p sa

f. Pater Domine Deus b Hil

g. Domine vg-cd

225. a. οτι Epiph P-62 B C D Θ 1 Iren /TR WH fam. 13/ pl.

b. qui aur d f g-1 g-2 h k vg-cdd

226. a. απεκρυψας Epiph C E F G K L M S U V Γ Δ Θ Π 1 Iren Clem Or Eus /TR fam. 13/ pl.

b. εκρυψας (P-62) ℵ B D 12 33 1241 Cl-hom /WH/

227. a. ταυτα Epiph P-62 B C D Θ 1 /TR WH fam. 13/ pl.
b. αυτα L 238 565 1093 Iren

228. a. και συνετων Epiph P-62 B C D Θ /TR WH fam. 13/ pl.
b. και δυνατων 047 1*
c. om. sy-s sy-c Hil

229. a. απεκαλυψας Epiph B C Θ 1 /TR WH fam. 13/ pl.
b. απεκαλυψες D

Matthew 11:26 (vide supra)

230. a. ναι Epiph P-62 B C D Θ 1 /TR WH fam. 13/ pl.
b. και L-184
c. ουα Iren Marcos
d. ita it-pl vg
e. etiam d

231. a. πατηρ Epiph P-62 B C D Θ 1 /TR WH fam. 13/ pl.
b. πατηρ μου (k) sy sa Tat Iren

232. a. ουτως Epiph P-62 B C D Θ 1 /TR WH fam. 13/ pl.
b. om. Iren

233. a. γεγονεν (εγενετο) ευδοκια Epiph C D E F G K L M S U V Γ Δ Π 22 28 118 157 209 543 565 700

a aur b c d f ff-1 ff-2 g-1 h l n q vg sy-c sy-p sy-h arm aeth Or Hil Chr /TR fam. 13/ pl.

b. ευδοκια εγενετο ℵ B W Θ 1 33 892 1241 1582 k bo Iren Clem (Marcos) /WH/

234. a. εμπροσθεν σου Epiph P-70 B C D Θ 1 Iren /TR WH fam. 13/ pl.

b. εμπροσθεν 472

c. tibi ff-1

Matthew 11:27 (et vide supra)
Pan. haer. LIV.iv.4

ἐπειδὴ γάρ "ούδεὶς οἶδε τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ τὸν πατέρα ούδεὶς οἶδεν εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν ἀποκαλύψῃ," ούδεὶς οὖν γνώσεται αὐτόν, ἐὰν μὴ αὐτὸς αὐτῷ ἀποκαλύψῃ.

Matthew 11:27 (et vide supra)
Pan. haer. LXXVI.xxiv.3

τῷ ἀπὸ τῆς θείας γραφῆς διδασκαλικῷ λόγῳ, τῷ "ούδεὶς οἶδε τὸν υἱόν, εἰ μὴ ὁ πατήρ, ούδὲ τὸν πατέρα, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν ἀποκαλύψῃ."

Matthew 11:27 (et vide supra)
Pan. haer. LXIV.ix.4

πῶς δὲ δύναται ἀλλοῖος εἶναι ὁ τὴν ἴσην τιμὴν πρὸς τὸν πατέρα ἔχων; "ούδεὶς γὰρ οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ, ούδὲ τὸν πατέρα εἰ μὴ ὁ υἱός."

Matthew 11:27 (et vide supra)
Pan. haer. LXXVI.xlvi.8 (LXXVI.xlix.7)

ούδὲ μὴν ὁ μονογενὴς περὶ τινος εἴρηκεν ὅτι "ούδεις οἶδε τὸν πατέρα εἰ μὴ ὁ υἱός, καὶ τὸν υἱὸν εἰ μὴ ὁ πατήρ, καὶ ᾧ ἐὰν ἀποκαλύψη."

Matthew 11:27 (et vide supra)
Anc. LXVII.v; Pan. haer. LXXIV.iv.5

"ούδεὶς γὰρ οἶδε τὸν πατέρα εἰ μὴ ὁ υἱός, ούδὲ τὸν υἱὸν εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν ὁ υἱὸς ἀποκαλύψῃ." ἀποκαλύπτει δὲ διὰ πνεύματος ἁγίου.

Matthew 11:27 (et vide supra)
Anc. XI.iii (Pan. haer. LXIX.xliii.5)

ὡς οὖν ὁ υἱὸς ἀποκαλύπτει τὸν πατέρα φάσκων "ούδεὶς οἶδε τὸν πατερα ει μη ο υιος και ουδεις οιδε τον υιον ει μη ο πατηρ."

Matthew 11:27 (et vide supra)
Anc. LXXIII.i (Pan. haer. LXXIV.x.1)

εἰ τοίνυν παρὰ τοῦ πατρὸς ἐκπορεύεται καὶ ἐκ τοῦ ἐμοῦ ὥς φησιν ὁ κύριος, λήψεται, ὃν τρόπον "ούδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς ούδὲ τὸν υἱὸν εἰ μὴ ὁ πατήρ," οὕτως τολμῶ λέγειν ὅτι ούδὲ τὸ πνεῦμα εἰ μὴ ὁ υἱὸς ἐξ οὗ λαμβάνει καὶ ὁ πατὴρ παρ᾽οὗ ἐκπορεύεται καὶ ούδὲ τὸν υἱὸν καὶ τὸν πατέρα, εἰ μὴ το πνευμα το αγιον."

235. a. παρεδοθη Epiph P-62 P-70 B C D Θ 1 /TR WH fam. 13/ pl.

b. παρεδεδοται Just Hipp

236. a. πατρος μου Epiph P-62 ℵ-b B C D Θ 1 /TR WH fam. 13/ pl.

b. πατρος ℵ* 71 692 1200-c sy-pal bo Just Marcos Hil

237. a. οιδε(-εν) τον υιον Epiph Tert Ath Bas Did Cyr

b. επιγινωσκει τον υιον B D Θ 1 Iren Clem Eus /TR WH fam. 13/ pl.

c. εγνω τον υιον it-pl Just Marcos Iren Clem Or Cl-hom Eus Did

d. γινωσκει C Λ 71 Just Tat Iren Eus Did Chr

238. a. τον υιον Epiph B C D Θ 1 /TR WH fam. 13/ pl.

b. τις εστιν ο υιος 1010 1293 Tat

239. a. εγνω Epiph it Just Iren Clem Or Cl-hom Eus Did

b. οιδε(-εν) Epiph Tert Ath Bas Did Cyr

c. επιγινωσκει B C D Θ 1 Clem Eus /TR WH fam. 13/ pl.

d. om. Epiph sy-c Just Eus

240. a. τον υιον ει μη ο πατηρ. . .τον πατερα ει μη ο υιος Epiph B C D Θ 1 /TR WH fam. 13/ pl.

b. τον πατερα ει μη ο υιος. . .τον υιον ει μη ο πατηρ Epiph N X Just Tat Iren Cl-hom Eus

241. a. ω (ο) Epiph B C D Θ 1 Iren /TR WH fam. 13/ pl.

b. οις Just Iren Cl-hom

242. a. εαν Epiph א B C E F G K L M S U V Γ Δ Θ Π 1 Clem /TR WH fam. 13/ pl.

b. αν D 33 124 990 1010 1170 1293 Just Marcos Iren Clem Or Cl-hom

243. a. (add. υιος) αποκαλυψη Epiph Just Marcos Iren Clem Tert Or Eus Did Cyr

b. βουληται ο υιος αποκαλυψαι B C D Θ 1 Iren Cl-hom Hil /TR WH fam. 13/ pl.

Matthew 11:28
Anc. LXV.viii; Pan. haer. LXXIV.ii.8

ἐκέλευσεν εἰπών "δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς."

Matthew 11:28 (et vide supra)
Pan. haer. LXXVII.xviii.7

ἀλλὰ καὶ κέκμηκεν ἀπὸ τῆς ὁδοιπορίας ἐν ἀληθείᾳ, καὶ οὐχ ἀπλῶς ἔκαμεν, ἀλλὰ καὶ ἐκαθέσθη, διότι ἀληθινῶς ἐνηνθρώπησεν, καὶ ἐβόα λέγων "δεῦτε πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς," ἵνα δείξῃ τὴν αὑτοῦ θεότητα ἱκανὴν οὖσαν πάντα τὰ πλήθη τοῦ κόσμου τὰ πρὸς αὐτὸν ἀφικνούμενα ἀναπαῦσαι.

244. a. προς με παντες Epiph P-62 D Θ 1 /TR WH fam. 13/ *pl*.

b. παντες προς με 1574

c. παντες Epiph 118 209 243 ff-2 Or

245. a. πεφορτισμενοι Epiph ℵ B C L N Δ Θ 1 574 /TR WH fam. 13/ *pl*.

b. πεφορτισμενοι εστε D a aur b c d f ff-1 ff-2 g-1 h k l q (vg Iren Cyp Hil)

246. a. καγω αναπαυσω Epiph D Θ 1 aur b d g-1 m(*semel*) vg /TR WH fam. 13/ *pl*.

b. et ego vos reficiam a c (f) ff-1 ff-2 h (k) l q m(*semel*)

c. et ego reficiam vos requiescere faciam g-2

Matthew 11:29
Pan. haer. LXIX.lxxi.1

ὡς λέγει ὁ κύριος "μάθετε ἀπ' ἐμοῦ ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ καὶ εὑρήσετε ταῖς ψυχαῖς ὑμῶν ἀνάπαυσιν."

247. a. απ εμου Epiph ℵ-a D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. ℵ* 245 1010 Chr

248. a. πραος Epiph C-3 E F G L N W Δ Θ 1 574 700 Or Eus Ath Bas Chr Cyr /TR fam. 13/ *pl*.

b. πραυς ℵ B C* D 713 Clem Or Ath Bas Cyr /WH/

Matthew 12:5
Pan. haer. LXVI.lxxxv.2

καθὼς λέγει ὁ κύριος ἐν τῷ εὐαγγελίῳ "οἱ ἱερεῖς ὑμῶν βεβηλοῦσι τὸ σάββατον ἐν τῷ ναῷ καὶ εἰσὶν ἀναίτιοι."

Matthew 12:5 (et vide supra)
Pan. haer. XIX.v.2

ἀρκέσει γοῦν εἰς ἀνατροπὴν ταύτης τὸ εἶναι αὐτὴν ἀλλοτρίαν θεοῦ, τοῦ κυρίου σαφῶς λέγοντος ὅτι "οἱ ἱερεῖς ἐν τῷ ἱερῷ βεβηλοῦσι τὸ σάββατον."

249. a. ἐν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εν αυτω 983 1689

250. a. το σαββατον Epiph D Θ 1 /TR WH fam. 13/ pl.

b. τα σαββατα bo-cd arm-cdd

251. a. βεβηλουσι(-σιν) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. βεβηλωσιν Δ

252. a. και εισιν αναιτιοι (και αναιτιοι εισιν) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και ανευθυνοι εισιν 1689

c. om. Epiph 13

Matthew 12:28
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

αυτος λεγει. . ."ει δε εν πνευματι θεου εκβαλλω τα δαιμονια"

253. a. ει δε   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και ει   sy-p

254. a. εν πνευματι θεου εκβαλλω   Epiph M 047 16 21 238
243 253 280 726 983
1355 1402 b c g-l k
sy-h Chr

b. εν πνευματι θεου εγω εκβαλλω   ℵ B C D E G K L S U
V X Γ Δ Θ Π 22 28 118 209 240
242 244 248 259 348 471 472 481
482 485 574 692 697 700 892
1012 1278 d ff-1 ff-2 h q vg-cdd
sy-p bo Ath /WH fam. 13/

c. εγω εν πνευματι θεου εκβαλλω   7 71 157 245 291
372 443 659 713 999 1346 1391
1582 aur f l m vg sy-s sy-c
sy-p-cd sa Tat Ath Bas Chr
/TR/

d. εγω εν πνευματι θεου εγω εκβαλλω   1

e. εν πνευματι θεου εκβαλλω εγω   arm

f. εν δακτυλω θεου εγω εκβαλλω   N

255. a. εκβαλλω   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εκβαλω   99 472

Matthew 12:32
Pan. haer. LXIX.lvi.6

δι᾽ αὐτοὺς γάρ φησι ὁ κύριος ὅτι "ἐάν τις εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ. ἐὰν δὲ τι εἴποι εἰς τὸ ἅγιον πνεῦμα, οὐκ ἀφεθήσεται αὐτῷ, οὐδὲ ὧδε οὐδὲ ἐν τῷ μέλλοντι αἰῶνι."

256. a. εαν (1)   Epiph ℵ B C E F G K L (M) N U V W X Y
Γ Δ Θ Π Σ 22 28 118 157 517 574 700 892
1689 Or Chr /WH/

b. αν P-21 D S Φ 1 33 71 174 230 267 485 565 983 1424 2145 Ath Did Chr Cyr /TR fam. 13/

257. a. εις τον υιον Epiph 1574

b. κατα του υιου P-21 D Θ 1 /TR WH fam. 13/ pl.

258. a. αφεθησεται (1) Epiph P-21 D Θ 1 Or /TR WH fam. 13/ pl.

b. ουκ αφεθησεται B*

259. a. ουκ Epiph P-21 ℵ-b ℵ-c C D E G K L M N S U V X Γ Δ Θ Π 1 Ath /TR WH fam. 13/ pl.

b. ου μη ℵ* B

260. a. αφεθησεται (2) Epiph C D L Θ 1 /TR WH fam. 13/ pl.

b. αφεθη B

261. a. τω μελλοντι αιωνι Epiph (sy-s sy-c)

b. τω μελλοντι D Θ 1 /TR WH fam. 13/ pl.

Matthew 12:33
Pan. haer. XVIII.ii.3

καὶ πῶς οἷόν τε ἐν ταὐτῷ εἶναι ἀληθὲς καὶ ψεῦδος καὶ ἐν μέρει τὴν γραφὴν ἀληθεύειν, ἐν μέρει δὲ ψεύδεσθαι, τοῦ σωτῆρος λέγοντος "ἢ ποιήσατε τὸ δένδρον ἀγαθὸν καὶ τοὺς καρποὺς ἀγαθοὺς ἢ τὸ δένδρον σαπρὸν καὶ τοὺς καρποὺς σαπρούς."

Matthew 12:33 (et vide supra); 7:18
Pan. haer. LXVI.lxii.1

πάλιν δὲ βούλεται φέρειν μαρτυρίαν, ἵνα παραστήσῃ τὴν παρ' αὐτῷ λεγομένην δυάδα καὶ διέλῃ ἀνὰ μέσον τῶν δύο ἀρχῶν, κενῶς ἐν τῷ εἰπεῖν τὸν σωτῆρα "οὐ δύναται δένδρον ἀγαθὸν καρποὺς κακοὺς ποιῆσαι, οὐδὲ δένδρον σαπρὸν καρποὺς ἀγαθοὺς ποιῆσαι" (7:18). "εκ γαρ του καρπου το δενδρον γινωσκεται (12:33)."

262. a. ποιησατε Epiph (D) Θ 1 /TR WH fam. 13/ pl.
b. ποιησον sy-s
c. ποιησηται W

263. a. το δενδρον (1) Epiph P-21 ℵ B C L N Δ 1 574 /TR WH fam. 13/ pl.
b. τον δενδρον D Θ 346

264. a. η (2) Epiph D Θ 1 /TR WH fam. 13/ pl.
b. om. 33

265. a. δενδρον (2) Epiph D Θ 1 /TR WH fam. 13/ pl.
b. δενδρον αυτου 349

266. a. γαρ Epiph D Θ 1 a b d f ff-1 ff-2 g-1 h k q sy-s sy-p sy-h sy-pal-cd sa bo arm aeth /TR WH fam. 13/ pl.
b. δε sy-c
c. si quidem aur c g-2 l m vg
d. om. sy-pal-cd

267. a. του καρπου Epiph D Θ 1 /TR WH fam. 13/ pl.
b. των καρπων q sy-s sy-c sy-p

268. a. γινωσκεται Epiph D Θ 1 /TR WH fam. 13/ pl.
b. επιγινωσκεται Ω 28 506 1424
c. γινωσκετε ℵ Δ 248

Matthew 12:47-50
Pan. haer. XXX.xiv.5

πάλιν δὲ ἀρνοῦνται εἶναι αὐτὸν ἄνθρωπον, δῆθεν ἀπὸ τοῦ λόγου οὗ εἴρηκεν ὁ σωτὴρ ἐν τῷ ἀναγγελῆναι αὐτῷ ὅτι "ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν (12:47)," ὅτι "τίς μού ἐστι μήτηρ καὶ ἀδελφοί (12:48); καὶ ἐκτείνας τὴν χεῖρα ἐπὶ τους μαθητας εφη (12:49), οὗτοι εἰσιν οἱ ἀδελφοί μου και ἡ μήτηρ καὶ ἀδελφαὶ οἱ ποιοῦντες τὰ θελήματα τοῦ πατρός μου (12:50)."

Matthew 12:47 (et vide supra)
Pan. haer. XLII.xi.17, Refut. XII

ἀπασχόλησις γὰρ ἐδόκει εἶναι τὸ τὸν εἰπόντα ἐκκόψαι αὐτὸν διὰ τοῦ εἰπεῖν "ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου."

269. a. ιδου. . .εστηκασιν Epiph ℵ-a C D E F G K M S U V W X Y Z Δ Θ Π Σ Φ 1 7 13 28 33 253 258 349 517 574 659 700 892 954 1170 1391 1424 1582 1675 L-49 a aur b c d f ff-2 g-1 h l q vg sy-p sy-h bo arm geo aeth ar-edd Tat Or Eus Chr /TR fam. 13/ pl.

b. om. ℵ* B L Γ 126 225 238 400* 443 1093 1355 L-1320* ff-1 k sy-s sy-c sa /WH/

270. a. ιδου Epiph D Θ 1 /TR fam. 13/ pl.

b. om. 253

271. a. εστηκασιν Epiph Θ 1 700 /TR fam. 13/ pl.

b. εστηκεισαν D* 28 54

c. εστηκασαν D-c

d. om. ℵ-b 13 892

272. a. εξω εστηκ. Epiph C Z Δ Θ 118 209 574 /TR fam. 13/ pl.

b. εστηκ. εξω D 33 253 349 517 659 954 1391 1424 1675 L-49 a geo Or

c. εστηκασιν 1 13 1582

Matthew 12:48 (et vide supra)
Pan. haer. XLII.xi.17, Refut. XII

καὶ μή σε πλανάτω ὁ λόγος, ὃν εἶπεν ὁ κύριος "τίς μου ἡ μήτηρ καὶ οἱ ἀδελφοί;"

273. a. και Epiph ℵ B C L Z Δ 1 574 b c f g-1 l vg sy-c sy-p sy-h sa aeth /TR WH fam. 13/ pl.

b. η D W Θ 1012 a d ff-1 ff-2 h k q sy-s bo arm geo Tert Aug

c. η και 248

274. a. (add. οι) αδελφοι Epiph Σ 258 b c ff-2 g-1 k sy-s Chr

b. τινες εισιν οι αδελφοι B C D L Z Δ Θ 1 /TR WH fam. 13/ pl.

c. τινες οι αδελφοι W 237 238 348 440 1093 L-48 L-184

275. a. αδελφοι Epiph B*

b. αδελφοι μου D Θ 1 /TR WH fam. 13/ pl.

Matthew 12:49 (vide supra)

276. a. την χειρα Epiph (ℵ*) D Θ 1 /TR WH fam. 13/ pl.

b. τας χειρας 28

277. a. χειρα Epiph (ℵ*) D Σ 99 240 243 244 252* 270

b. χειρα αυτου B C L Z Γ Δ Θ Π 1 574 c f h Tat
/TR WH fam. 13/ pl.

c. χειρα εαυτου Chr

278. a. επι Epiph ℵ B C D L Z Δ Θ 1 574 c d f sy-h sa bo
/TR WH fam. 13/ pl.

b. εις 28 348 aur b ff-2 g-1 l q vg

c. προς 1279 a ff-1 h (k) sy-s sy-c sy-p aeth

279. a. μαθητας Epiph Δ vg Or Chr

b. μαθητας αυτου D Θ 1 it-pl sy sa bo (geo) /TR
WH fam. 13/ pl.

280. a. εφη Epiph 349 517 954 1675 L-49

b. ειπεν D Θ 1 1424 /TR WH fam. 13/ pl.

Matthew 13:31
Anc. XLII.iii

"ὁμοία γάρ ἐστι," φησίν, "ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως."

281. a. ομοια γαρ (om. γαρ) εστι(-ν) Epiph D Θ 1 /TR WH
fam. 13/ pl.

b. ωμοιωθη L 61 (243) 1216 1279 1473 1579 arm-cdd

Matthew 13:43
Anc. XXVI.vii

καὶ πάλιν ἀλλαχόθι, "ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."

282. a. ακουειν Epiph ℵ-c C D E F G K L M N P S U V W X Γ Δ Π 1 574 aur c d f ff-1 ff-2 g-1 g-2 h l q r-2 vg-cl sy-c sy-p sy-h sa bo arm geo aeth Tat Or Hil /TR fam. 13/ pl.

b. om. ℵ* B Θ 700 a b e k vg-am vg-for vg-san Hil Aug /WH/

283. a. ακουετω Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. F*

Matthew 15:14
Pan. haer. LXVI.lxix.9

καὶ ἵνα δείξῃ ταύτης τὸ ἀποτέλεσμα καὶ τὸ ἔργον, λέγει "ὁδηγοί εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν ὁδηγῶν, ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται."

284. a. οδηγοι εισι(-ν) τυφλοι Epiph ℵ* C E F G M N S U V W X Γ Δ Π 0106 157 565 574 q Chr /TR/ pl.

b. τυφλοι εισιν οδηγοι ℵ-c B (D) L Θ 1 13 33 124 209 346 700 892 1012 1223 1604 L-349 a c d e f (ff-1) ff-2 g-1 g-2 vg-am vg-fuld sy-p sy-h bo Or Cyp Eus Hil Bas Cyr /WH fam. 13/

c. τυφλοι εισιν και οδηγοι vg-cl geo Chr

d. οδηγοι εισιν K 477 1515 sy-s sy-c sa aeth

285. a. τυφλων Epiph ℵ-ca C E F G K L M N S U V X Z Γ Δ Θ Π 1 16 22 33 118 157 349 477 517 543 565 574 700 892 1012 1241 1279 1515 1579 1582 1604 a aur c e f (ff-1) ff-2 g-1 l q vg sy-s sy-p sy-h (bo) arm geo aeth Or Hil Bas Aug Cyr /TR fam. 13/ pl.

b. om. ℵ* ℵ-cb B D 209 L-349 bo-cdd /WH/

286. a. δε Epiph D Θ 1 (aur sy-p-cd bo geo-2) /TR WH fam. 13/ *pl*.

b. *om*. 1515 1573

287. a. τυφλον Epiph F Θ 13 arm geo /fam. 13/

b. τυφλον εαν ℵ B C D L Δ 1 574 (a aur c) d (e f) (ff-1 ff-2 g-1 l q) /TR WH/ *pl*.

288. a. οδηγων Epiph Θ 13 124 346 (543) Ath /fam. 13/

b. οδηγη ℵ B C L Z Δ 1 574 /TR WH/ *pl*.

c. οδαγη D

d. οδηγοι 157

289. a. οδηγων (οδηγη *vel* οδαγη *vel* οδηγοι; *vide supra*#288) Epiph ℵ B C D L Z Δ 0106 1 574 /TR WH/ *pl*.

b. οδηγων σφαλησεται και Θ 13 124 346 543 arm geo /fam. 13/

290. a. βοθυνον (βοθρον; *vide infra*#291) Epiph ℵ B C D L Z Δ 1 574 700 /TR WH/ *pl*.

b. τον βοθυνον Θ 13 346 543 /fam. 13/

291. a. βοθυνον Epiph ℵ B C F L Δ Θ 118 209 574 700 /TR WH fam. 13/ *pl*.

b. βοθρον D 1 21 1582 Clem Or Ath Did Cyr

292. a. εις βοθυνον (βοθρον) εμπεσουνται (πεσουνται *vel* πιπτουσιν; *vide infra*#293) Epiph ℵ B C E G K M S U V X Γ Δ Π 13 33 574 a aur c e f ff-1 ff-2 g-1 l q vg Or Bas Chr Cyr /TR WH/ *pl*.

b. πεσουνται (εμπεσουνται) εις βοθυνον (βοθρον)
D L Z Θ 1 124 346 543 700 1241
1582 L-349 aeth /fam. 13/

293. a. εμπεσουνται Epiph (D) F O W Σ Φ 4 99 238 240
242 244 248 253 262 273 291 440 480
495 517 565 659 700 1010 1012 1170
1241 1293 1295 1391 1402 1412 1424
1675 L-184 d Or Ath Bas Did Chr Cyr

b. πεσουνται ℵ B C L X Z Δ Θ 1 33 574 1573 ff-2
g-1 g-2 q vg-cdd sa aeth Or Cyp /TR
WH fam. 13/ *pl*.

c. πιπτουσιν a aur c e f ff-1 l vg-pl sy-p sy-h bo
geo Aug

294. a. τυφλος δε. . .εμπεσουνται (πεσουνται *vel* πιπτουσιν)
Epiph D Θ 1 /TR WH fam. 13/
pl.

b. caecus autem qui caecum ducit cum eo in foveam
cadit sy-s sy-c

Matthew 15:20
Pan. haer. XXX.xxi.6

καὶ τελείως ἀποφαίνεται ὅτι "τὸ ἀνίπτοις χερσὶν ἐσθίειν οὐ κοινοῖ τὸν ἄνθρωπον;"

295. a. το (*add*. δε) ανιπτοις. . .ανθρωπον Epiph D Θ 1
/TR WH fam. 13/ *pl*.

b. cum (si) quis enim (autem) comedat panem quum non
lotae sint manus eius non contaminatur sy-s
sy-c (sy-p)

c. *om*. 99 482 ff-2

296. a. χερσιν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. sa

297. a. εσθιειν Epiph 118 209 349 475 659

b. φαγειν D Θ 1 /TR WH fam. 13/ pl.

298. a. κοινοι Epiph ℵ B C L Z Δ Θ 1 574 Or /TR WH fam. 13/ pl.

b. κοινωνει D* d k Aug

c. κοινει L-184

Matthew 15:24
Pan. haer. XLVI.iv.2

διὰ τῆς τοῦ κυρίου ἀληθείας καὶ δυνάμεως, αὐτοῦ λέγοντος ὅτι "οὐκ ἦλθον εἰ μὴ διὰ τὸ πρόβατον τὸ πεπλανημένον οἴκου 'Ισραήλ."

Matthew 15:24 (et vide supra)
Pan. haer. LXVI.xxxv.4

ἀλλ' οἶδε μὲν αὐτὸς τὰς ψυχὰς τῶν ἀνθρώπων σῴζειν, ὡς συλλήβδην συνειληφὼς διὰ τοῦ αἰνίγματος ἔφη "οὐκ ἦλθον, εἰ μὴ διὰ τὸ πρόβατον τὸ ἀπολωλός," ἵνα εἴπῃ πᾶσαν φύσιν ἀνθρωπείαν.

299. a. οικου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εκ οικου sy-s sy-c sy-p

300. a. Ισραηλ Epiph (D) Θ-vid 1 aur c ff-1 g-1 vg /TR WH fam. 13/ pl.

b. Istrahel a b d ff-2

c. Isdrahel e f (k)

Matthew 16:13, 15, 16
Anc. XXXIX.vii

"τίνα με" φησί "λέγουσιν εἶναι οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου (16:13);" καὶ τὸν μὲν υἱὸν τοῦ ἀνθρώπου αὐτὸς φράζει ὁμολογῶν, ἵνα μὴ νομίσωσι περὶ τοῦ ἀοράτου αὐτὸν ἐρωτᾶν. οἱ δὲ φασιν Ἠλίαν καὶ Ἰερεμίαν καὶ Ἰωάννην. "ὑμεῖς δὲ τίνα με λέγετε (16:15);" "σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος (16:16)" φησὶ καὶ εὐθὺς μακαρίζεται.

Matthew 16:13 (et vide supra)
Anc. XXXI.vi (XXXVIII.i)

ἀλλὰ καὶ τοὺς μαθητὰς ὡς ἄνθρωπος ἐρωτᾷ "τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;"

Matthew 16:13 (et vide supra)
Anc. XXXVIII.vii

"τίνα με" φησί "λέγουσιν εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;"

301. a. τινα με λεγουσιν Epiph D E F G H K L M O S U V X Γ Δ Θ Π Σ Φ 1 574 (a aur b d) (e f ff-1 ff-2 g-1 l q) vg-for vg-harl* (sy-c) arm (geo-2) Tat Iren Tert Or Ad (Hil) Ath Ephr Cyr /TR fam. 13/ pl.

b. τινα λεγουσιν με C W 399 sy-s sy-p geo-1

c. τινα λεγουσιν ℵ B 372 700 1515 1582 L-1353 c vg-am vg-gat vg-harl** vg-mm vg-san sy-pal sa bo aeth arr fr pers-ed sax Iren Or Amb /WH/

302. a. λεγουσιν (add. με) οι ανθρωποι ειναι Epiph B C L Z Δ Θ 118 209 574 aur d ff-2 g-1 l vg-pl sy-h sy-pal bo /TR WH fam. 13/ pl.

b. οι ανθρωποι λεγουσιν ειναι ℵ-c D 700 a b e g-2 q r-1 r-2 sa geo-2 Iren

c. λεγουσιν ειναι οι ανθρωποι Epiph 1 1582 ff-1 vg-cd

d. οι ανθρωποι ειναι λεγουσιν ℵ*

e. λεγουσιν ειναι Epiph

303. a. τον υιον Epiph ℵ B C L Δ Θ 1 574 /TR WH fam. 13/ pl.

b. υιον D bo

Matthew 16:15 (vide supra)

304. a. υμεις δε Epiph D Θ 1 sa /TR WH fam. 13/ pl.

b. και υμεις sy-c

c. υμεις ουν aeth

d. υμεις geo

Matthew 16:16, 17 (et vide supra)
Anc. II.ii

ἐπ' ἀληθείας γὰρ οἱ περὶ τοῦ υἱοῦ τοῦ θεοῦ ὀρθοδόξως ἔχοντες καὶ τοῦ ἁγίου πνεύματος καὶ εἰδότες συνῳδά τε καὶ σύμφωνα λέγειν τῷ μακαριωτάτῳ Πέτρῳ τῷ ἀποστόλῳ ὅτι "σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ζῶντος (16:16)," σαφῶς ὑπ' αὐτοῦ τοῦ κυρίου μακαρισθήσονται, καθὼς καὶ ὁ ἅγιος ἐκεῖνος ἐμακαρίσθη ἀκούσας τό "μακάριος εἶ Σίμων βὰρ Ἰωνᾶ (16:17)" τουτέστι υἱὲ Ἰωνᾶ.

Matthew 16:16 (et vide supra), 18
Pan. haer. LIX.vii.9

πρῶτον μὲν ὅτι ὡμολόγησε "Χριστὸν υἱὸν τοῦ θεοῦ τοῦ ζῶντος (16:16)," καὶ ἤκουσεν ὅτι "ἐπὶ τῇ πέτρᾳ ταύτῃ τῆς ἀσφαλοῦς πίστεως οἰκοδομήσω μου τὴν ἐκκλησίαν (16:18)," ἐπειδὴ σαφῶς αὐτὸν ὡμολόγησεν υἱὸν ἀληθινόν.

Matthew 16:16 (vide supra)

305. a. του (om. του) ζωντος Epiph B C Θ 1 574 it-pl vg Iren Or Cl-hom Eus /TR WH fam. 13/ pl.

b. του σωζοντος D* d*

c. om. 1 sy-p-cd* Hil

Matthew 16:17 (vide supra)

306. a. ει Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ει συ 209 574 1515 geo

Matthew 16:18 (et vide supra)
Pan. haer. LVI.iii.6

ούδὲν γὰρ κατισχύσει πρὸς τὴν τῆς άληθείας πίστιν, έπειδήπερ "έπὶ τὴν πέτραν ῴκοδόμηται, καὶ πύλαι ῞Αιδου ού κατισχύσουσιν αύτῆς, ὼς έπηγγείλατο αύτῇ ὸ ἅγιος θεὸς Λόγος.

307. a. τη πετρα ταυτη Epiph E*

b. την πετραν Epiph

c. ταυτην την πετραν D (it vg) Tert Eus

d. ταυτη τη πετρα (X Θ) 1 /TR WH fam. 13/ pl.

308. a. κατισχυσουσιν Epiph D Θ 1 (28) it-pl vg /TR WH fam. 13/ pl.

b. κατισχυουσιν Δ Eus

Matthew 16:28
Pan. haer. LXIX.lxxix.5

ἐπειδὴ γὰρ ἦλθε τοὺς μαθητὰς αύτοῦ εύφρᾶναι διὰ τῆς ὑποσχέσεως ἧς εἶπεν "ὅτι εἰσὶ τῶν αύτοῦ ἑστώτων, οἵτινες ού μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ άνθρώπου έρχόμενον εν τη δοξη αυτου."

309. a. οτι Epiph ℵ B L W Θ 4 33 124 157 262 273 346 348 349 517 543 566 700 713 952 1187 1207 1223 1295 1341 1424 1515 1574 1604 1675 b c e f ff-1 ff-2 g-1 r-2 sy-c sy-p sy-h sa bo geo Or Hil Chr /WH fam. 13/

b. *om*. C D Δ 1 574 1241 a aur d l q vg arm aeth Tat Or /TR/ *pl*.

310. a. εστωτων Epiph ℵ B C D L S U Θ Σ Ω 1 4 7 13 21 22 28 33 124 157 251 267 291 399 477 543 659 700 892 945 990 999 1010 1194 1279 1396 1473 1573 1579 1582 1604 Or Chr /WH fam. 13/

b. εστηκοτων K M Y Π 118 229 270 349 443 482 489 544 565 574 660 1295 1355 1424 1515 1574 Valent Clem Or /TR/ *pl*.

c. εστωτες E F G H V W X Γ Δ Λ Φ 27 71 213 472 517 713 1071 L-49 (sy-h) geo Tat

311. a. γευσωνται Epiph D Or /TR WH/ *pl*.

b. γευσονται L H U X Θ Σ 1 157 291 349 440 477 489 517 543 566 954 1093 1424 1515 1555 1573 1574 1604 1675 Valent /fam. 13/

312. a. δοξη Epiph 38 113 435 1279 L-117 a sa Valent Bas-sel

b. δοξη του πατρος (*add*. αυτου) 245 574 892 L-184 sy-hmg bo aeth Bas

c. βασιλεια D Θ 1 (geo-2) Or /TR WH fam. 13/ *pl*.

d. βασιλεια και τη δοξη αυτου sy-c (Or)

e. in regnum patris sui ff-1

Matthew 17:1, 2
Pan. haer. LXIX.lxxx.1

ὧδε δὲ περὶ τὸν λόγον γενόμενος τὴν φράσιν ὑποδείξω, ὅπως "παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνήνεγκεν αὐτοὺς εἰς τὸ ὄρος (17:1). καὶ μετεμορφώθη καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος," τὸ ἐν σαρκὶ πρόσωπον συνὸν ἐν τῇ θεότητι, "καὶ τὰ ἱμάτια αὐτοῦ λευκὰ ὡς χιών (17:2)," δηλονότι ἡ σὰρξ ἡ ἀπὸ Μαρίας οὖσα καὶ ἐκ τοῦ ἡμετέρου γένους τυγχάνουσα.

Matthew 17:1 (vide supra)

313. a. Πετρον Epiph P-44 D Θ 1 /TR WH fam. 13/ pl.
b. Κηφαν sy-p
c. Σιμωνα Πετρον sy-c

314. a. Ιωαννην Epiph C L Θ 1 574 /TR fam. 13/ pl.
b. Ιωανην ℵ B /WH/
c. τον Ιωαννην D* 892

Matthew 17:2 (vide supra)

315. a. ο ηλιος Epiph D 1 /TR WH fam. 13/ pl.
b. ηλιος Θ
c. το φως ff-1

316. a. λευκα Epiph S 245 L-47 Eus
b. εγενετο λευκα ℵ B C D E F G K M V W Y Δ Θ Π Φ 047 1 7 28 71 124 270 291 399 440 443 477 565 655 700 999 1012 1207 1293 1295 1582 1604 2145 Eus Cyr /TR WH/ pl.
c. εγενοντο H L O U Γ Σ Ω 13 22 28 33 157 543 574 892 1241 /fam. 13/

317. a. χιων Epiph D 372 a aur b c d e f ff-1 ff-2 g-1 l n vg sy-c bo-cdd arm-cdd geo-2 aeth Dion-alex Hil Aug

b. το φως ℵ B C L Δ Θ 1 574 sy-p sy-h sy-pal sa bo arm-ed geo-1 Valent Or Eus Cyr Bas-sel /TR WH fam. 13/ pl.

c. χιων και το φως Tat

Matthew 18:7
Pan. haer. XXIV.x.4

καὶ ἀπλῶς ἐκ πάντων ὡς εἰπεῖν, ἵνα μὴ μηκύνω τὸν λόγον, "οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων."

318. a. ουαι Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ουαι δε 485 a b ff-1 ff-2 g-1 g-2 n vg-cd sy-p-cd

319. a. τω κοσμω Epiph D Θ 1 /TR WH fam. 13/ pl.

b. τω κοσμω τουτω (τουτω κοσμω) a b c f ff-1 ff-2 n q r-2 vg-cdd geo-1

Matthew 18:10
Pan. haer. LXX.vii.2, 3

καὶ αὐτὸς ὁ κύριος ἐν τῷ εὐαγγελίῳ ὅτι "οἱ ἄγγελοι τούτων ὁρῶσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανῷ." ἀλλὰ πάντως ἐρεῖ τις εἰρηκέναι τὴν θείαν γραφήν, τοὺς προφήτας ἑωρακέναι τὸν θεὸν ἐν τῷ νῷ, ἀπὸ τοῦ ῥητοῦ τοῦ "καὶ οἱ ἄγγελοι τούτων ὁρῶσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανῷ."

320. a. μου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. υμων 700 vg-cd*

c. om. H Iren

Matthew 18:16
Pan. haer. LXIX.lxxii.5

ἔστι δὲ καὶ σαφῶς ἔγκειται ἐν νόμῳ καὶ παρὰ ἀποστόλοις καὶ τοῖς προφήταις. "ἐκ γὰρ δύο μαρτύρων ἢ τριῶν σταθήσεται πᾶν ῥῆμα."

321. a. δυο μαρτυρων η τριων — Epiph B N X 078 1 574 a aur b c f n r-2 vg-am vg-for vg-fuld vg-san sy-h Eus Hil /TR WH fam. 13/ pl.

b. μαρτυρων δυο η τριων — L 124 517 659 1675 geo

c. δυο η τριων μαρτυρων — ℵ Θ 157 700 713 1194 1402 1582 1588 e ff-1 ff-2 g-1 g-2 h l q vg-cl sy-s sy-c sy-p sy-pal arm aeth Tert Hipp Or Aph Lcif Cyr

d. δυο η τριων — D 435 d Tat Aug

322. a. η — Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και — 28 990 1010 sy-s sy-c Or Aph Cyr

323. a. σταθησεται — Epiph I M U Δ Λ 078 4 7 33 174 213 245 251 262 265 273 348 477 565 566 713 945 990 998 1012 1170 1223 1279 1293 1473 1515 1555 1573 1579 1604 2145 e ff-1 Tat Hipp Or Chr Cyr

b. σταθη — ℵ B D E F G H K L N O S V W X Y Γ Θ Π Σ Φ 1 574 1574 it-pl vg Cyr /TR WH fam. 13/ pl.

Matthew 19:3-6
Pan. haer. XXIII.5.6

ἵνα δὲ δείξῃ τί ἐργάζεται ὁ αὐτοῦ πατὴρ καὶ αὐτός, ἀπεφήνατο λέγων τοῖς ἐρωτήσασιν αὐτὸν "εἰ χρὴ ἀπολύειν τὴν γυναῖκα κατὰ πᾶσαν αἰτίαν (19:3)" πῶς γέγραπται; "ὅτε ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς (19:4)," καὶ πάλιν μεθ' ἕτερα ὅτι "ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (19:5)," καὶ εὐθὺς προσέθηκε λέγων "ὃ ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω (19:6)."

Matthew 19:3 (vide supra)

324. a. απολυειν (απολυσαι) Epiph ℵ* B L Γ 28 125* 301 475 517 Clem Aug /WH/

b. ανθρωπω απολυσαι ℵ-e C D Δ Θ 1 33 (472 565) 574 892 1241 a aur b c d e f ff-1 ff-2 g-1 h l q vg sy sa bo Tat Or Hil Dam /TR fam. 13/ pl.

c. τινι απολυσαι 700 geo-1

d. ανδρι απολυσαι 4 273 1224 1424 geo-2

325. a. αιτιαν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αμαρτιαν 487

Matthew 19:8, 4-6 (et vide supra)
Pan. haer. LXVI.lvi.3, 4

καὶ αὐτὸς ὁ κύριος ἐν τῷ εὐαγγελίῳ, ὅτε οἱ Φαρισαῖοι πρὸς αὐτὸν ἔφησαν ὅτι οὐ καλὸν εἶναι τὸν ἄνθρωπον μονώτατον καὶ Μωυσῆς εἶπε διδόναι βιβλίον ἀποστασίου καὶ ἐκβάλλειν τὴν γυναῖκα, καὶ ὁ κύριος πρὸς τοὺς Φαρισαίους τὸν ἔλεγχον ἐπιφέρων ἔλεγε "Μωυσῆς κατὰ τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν. ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως (19:8), ἀλλ' ὁ ποιήσας ἄρσεν καὶ θῆλυ ἐποίησε (19:4) καὶ εἶπεν, ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (19:5)." καὶ εὐθὺς ἐπιφέρει λέγων "εἰ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω (19:6)," ὁμολογῶν θεόν, τουτέστι τὸν ἴδιον αὐτοῦ πατέρα, τὸν Ἀδὰμ πεποιηκέναι καὶ τὴν Εὔαν, καὶ τὸν γάμον τὸν σεμνὸν ἐξ αὐτοῦ κεκτίσθαι.

Matthew 19:4 (vide supra)

326. a. ο ποιησας Epiph ℵ C D (L) W Z Δ 118 574 a aur b c d f ff-1 ff-2 g-1 h l m q vg sy-pl Tat Or Const Chr Aug Dam /TR fam. 13/ pl.

b. ο κτισας B Θ 1 22 33 59 124 660 700 1582 e sy-pal sa bo geo aeth Or Cl-hom Meth Tit Ath /WH/

327. a. αρσεν Epiph ff-1 sy-s

b. απ αρχης αρσεν D Θ 1 (69) /TR WH fam. 13/ pl.

c. εξ αρχης αρσεν 248 697

d. απ αρχης τον ανθρωπον αρσεν 28

328. a. αρσεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αρρεν E 047 251 399 566 Or

Matthew 19:8, 6, 5, 6 (et vide supra)
Pan. haer. XXXIII.ix.8-10

φάσκει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ ὅτι "Μωυσῆς ἔγραψεν κατὰ τὴν σκληροκαρδίαν ὑμῶν (19:8), ὃ δὲ ἔγραψε Μωυσῆς οὐκ ἐκτος βουλήσεως θεοῦ ἔγραψεν, ἀλλ' ἐκ πνεύματος ἁγίου ἐνομοθέτησε. λέγει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ, "ὃ ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω (19:6)." καὶ πῶς συνέζευξεν, διεξῆλθεν τὸ ῥῆμα ἵνα μάθωμεν λέγων "ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (19:5)." εἶτα ἐπιφέρει λέγων "ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω (19:6)."

Matthew 19:5 (vide supra)

329. a. και ειπεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και ειπεν αυτοις Δ*

c. dixit e

d. et benedixit g-1

e. *om*. sy-s sa bo

330. a. πατερα Epiph א B D F G H K L M S U V W Z Γ Θ Π Ω
118 209 349 565 574 700 892 1675 a aur b
c d e f ff-1 ff-2 g-1 h l q vg arm-ed
geo-1 Or Hil Ath /TR WH/

b. πατερα αυτου Epiph C E I O Y Δ Σ Φ 078 1 4 22
28 33 157 267 273 348 476 477 479
517 543 655 945 990 1010 1170 1194
1241 1293 1295 1354 1365 1391 1396
1402 1424 1515 1582 1604 2145
m(*semel*) sy sa bo arm-cdd geo-2
aeth Tat Or Tit Const Chr Dam Op
/fam. 13/

331. a. πατερα (*add*. αυτου; *vide supra*#330) και Epiph D
Θ 1 /TR WH fam. 13/ *pl*.

b. patrem aut c ff-2

332. a. μητερα αυτου Epiph E W Γ 66 69 237 243 244 247
253 262 471 543 544 566 1187 1241
2145 sy sa bo geo-2 aeth Tat Or
Ath Dam

b. μητερα B C D Z Δ Θ 1 a aur b c d e f ff-1 ff-2
g-1 h l q vg arm geo-1 Or Tit Const Chr
/TR WH fam. 13/ *pl*.

333. a. τον πατερα. . .την μητερα Epiph D Θ 1 /TR WH
fam. 13/ *pl*.

b. την μητερα. . .τον πατερα 69

334. a. κολληθησεται Epiph B D E F G H I S U V W Θ Ω 078
7 22 28 157 174 230 348 399 440 472
543 565 659 713 954 1012 1170 1391
1402 1675 2145 /WH fam. 13/

b. προσκολληθησεται Epiph ℵ C K L M O Y Z Γ Δ Λ Π Σ Φ 1 33 124 372 574 700 892 983 1582 1689 Tit Ath Chr Dam /TR/

c. εκολληθη Or

335. a. τη γυναικι Epiph D Θ 1 /TR WH fam. 13/ pl.

b. προς την γυναικα 1200 Ath Chr Dam

336. a. οι Epiph P-25 D Θ 1 Or /TR WH fam. 13/ pl.

b. om. Z

337. a. σαρκα μιαν Epiph P-25 D Θ 1 it-pl vg Cyp Hil Aug /TR WH fam. 13/ pl.

b. μιαν σαρκα e Aug

Matthew 19:6 (et vide supra)
Pan. haer. XLVII.ii.2 (LXI.vi.3)

καὶ τοῦ κυρίου ἐν τῷ εὐαγγελίῳ λέγοντος "ὃ ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω."

Matthew 19:6 (et vide supra)
Pan. haer. LXI.i.8 (XLII.xi.17, Refut. LXX)

ποῦ τοίνυν τὸ εἰρημένον ὅτι "ἃ ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω;"

Matthew 19:6 (et vide supra)
Pan. haer. XXI.v.8

πάλιν δὲ ἐν ἄλλῳ τόπῳ λέγει κατὰ τὸν σεμνὸν γάμον, ὃν αὐτὸς ὁ Σίμων παραφθείρων αἰσχρῶς μεθοδεύει τὴν ἑαυτοῦ ἐπιθυμίαν, ὅτι "οὓς ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω."

338. a. ο ουν Epiph P-25 D Θ 1 /TR WH fam. 13/ pl.

b. ο Epiph sy-s sa-cd aeth Clem Or

c. ους Epiph 61 geo-2

d. ει ουν Epiph

e. α Epiph

f. νυν ουν ους geo-1

339. a. ο θεος Epiph P-25 D Θ 1 /TR WH fam. 13/ pl.

b. θεος Z 6 1241 Cyr

340. a. συνεζευξεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εζευξεν 517 660 1170 1588

341. a. συνεζευξεν Epiph P-25 ℵ B C L N Z Δ Θ 078 1 574 Ath Cyr /TR WH fam. 13/ pl.

b. συνεζευξεν + εις εν D a d e ff-1 ff-2 h r-1 Tat Chrom Aug

342. a. ανθρωπος μη χωριζετω Epiph ℵ B C L N Z Δ Θ 1 574 /TR WH fam. 13/ pl.

b. ανθρωπος μη αποχωριζετω D

c. non licet separari a

Matthew 19:8 (vide supra)

343. a. εγραψεν Epiph 1424 Eus

b. επετρεψεν D Θ 1 /TR WH fam. 13/ pl.

344. a. απ αρχης Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εξ αρχης 945

c. εν αρχη geo-2

345. a. δε Epiph D Θ 1 /TR WH fam. 13/ pl.

b. γαρ e

346. a. ου γεγονεν ουτως Epiph ℵ L Θ (1) 574 Or Eus /TR WH fam. 13/ pl.

b. ου ουτως γεγονεν e l m vg-pl sy-pal geo (Iren)

c. ουκ εγενετο ουτως D 46 Cl-hom Chr

Matthew 19:10-12
Pan. haer. XXI.v.7

ὁπότε αὐτὸς ὁ κύριος λέγει ἐν τῷ εὐαγγελίῳ πρὸς τοὺς λέγοντας αὐτῷ "εἰ οὕτως ἡ αἰτία τοῦ ἀνδρὸς καὶ τῆς γυναικός, οὐ συμφέρει γαμῆσαι (19:10). ὁ δὲ πρὸς αὐτοὺς ἔφη, οὐ πάντες τοῦτο χωροῦσι (19:11). εἰσὶ γὰρ εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν (19:12)" καὶ ἔδειξεν ὡς τὸ φύσει ἀπέχεσθαι συζυγίας βασιλείας οὐρανῶν ἐστι τὸ δῶρον.

Matthew 19:10 (vide supra)

347. a. ει Epiph P-25 P-71 D Θ 1 /TR WH fam. 13/ pl.

b. om. ℵ* 700

348. a. του ανδρος Epiph D L-184 a aur b c d ff-2 g-1 gig h q vg-cd sy-s sy-c sy-p arm Tat Amb

b. του ανθρωπου (P-25) ℵ B C L N Z Δ Θ 078 1 574 e f g-2 (l) vg-pl Or /TR WH fam. 13/ pl.

c. om. 892* 1187 ff-1

349. a. γυναικος Epiph P-25 D Θ 1 /TR WH fam. 13/ pl.
b. γυναικος αυτου Y 482 489 517 565 1219 sa

Matthew 19:12 (et vide supra)
Pan. haer. XXV.vi.5 (LVIII.iv.5)

ποῦ δὲ πληροῦται κατὰ σέ, ὦ Νικόλαε, τὸ ὑπὸ τοῦ σωτῆρος εἰρημένον ὅτι "εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων καὶ εἰσὶν εὐνοῦχοι οἳ ἐκ γεννητῆς ἐγεννήθησαν καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν."

Matthew 19:12 (et vide supra)
Pan. haer. LVIII.iii.2

"εἰσί," γάρ φησιν, "εὐνοῦχοι, οἳ ἐκ κοιλίας μητρὸς αὐτῶν εγεννηθησαν."

Matthew 19:12 (et vide supra)
Pan. haer. LVIII.iv.1

"καὶ εἰσὶν εὐνοῦχοι οἵτινες ὑπὸ τῶν ἀνθρώπων εὐνουχίσθησαν," φησὶν ὁ σωτήρ, καὶ οὔτε ἀπὸ τούτων εἰσὶν οἱ προειρημένοι.

Matthew 19:12 (et vide supra)
Pan. haer. LVIII.iv.10

εἰ δὲ φάσκουσιν οὗτοι διὰ τὴν βασιλείαν τῶν οὐρανῶν ἑαυτοὺς εὐνουχικέναι, πῶς ἑαυτοὺς ἀπαλλοτριώσουσι τοῦ ῥήματος τοῦ εἰρημένου ὅτι "εἰσί τινες οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων;"

Matthew 19:12 (et vide supra)
Pan. haer. LXVII.ii.5

"εἰσὶ γὰρ εὐνοῦχοι οἱ ἑαυτοὺς εὐνουχίσαντες διὰ τὴν βασιλείαν τῶν οὐρανῶν."

350. a. αυτων Epiph 892 954 1293 1424 1574 b sy sa geo-2 Tat

b. *om*. D Θ 1 /TR WH fam. 13/ *pl*.

351. a. ευνουχισθησαν Epiph (G) Θ 1 Just Or /TR WH fam. 13/ *pl*.

b. ηυνουχισθησαν D

352. a. ευνουχοι (3) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. m sy-s sy-c

353. a. ευνουχισαν (ευνουχισαντες) Epiph D Θ 1 a aur (b) (c d e f ff-1 ff-2) (g-1) gig (h) l m (vg sy-h) Just /TR WH fam. 13/ *pl*.

b. ευνουχισθησαν Δ L-184 (q sy-s sy-c sy-p)

354. a. ευνουχισαν εαυτους δια την βασιλειαν των ουρανων Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. εαυτους ευνουχισαντες δια την βασιλειαν των ουρανων Epiph

c. δια την βασιλειαν των ουρανων ευνουχισαν εαυτους 71 692

355. a. βασιλειαν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. regna e ff-1

Matthew 19:13, 14
Pan. haer. LXVII.v.2

"προσῆλθον αὐτῷ" φησι "τὰ παιδία, ἵνα θῇ χεῖρας ἐπ' αὐτὰ καὶ εὐλογήσῃ. οἱ δὲ μαθηταὶ ἀπωθοῦντο αὐτὰ καὶ ἐκώλυον (19:13). ὁ δὲ πρὸς αὐτοὺς ἔφη, ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (19:14)."

Matthew 10:16; 19:14 (et vide supra)
Pan. haer. LXIV.lxvii.3

ἁπλοῦς δὲ εἰώθαμεν τοὺς ἀκάκους λέγειν, οἷς ἔπαινος παρὰ τῷ σωτῆρι ἐμφέρεται ἐν πολλοῖς τόποις, ὡς τῷ "γίνεσθε ἀκέραιοι ὡς περιστεραί (10:16)" καὶ τῷ "ἄφετε τὰ παιδία ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (19:14)," τουτέστι τῶν ἁπλουστάτων.

Matthew 19:14 (vide supra)

356. a. τα παιδια Epiph D Θ 1 /TR WH fam. 13/ pl.

b. eos b

c. om. ff-1

357. a. και Epiph ℵ B C D L Δ Θ 078 574 a aur b c d e f ff-1 ff-2 g-1 h l q /TR WH fam. 13/ pl.

b. om. 1 22 1582 bo

358. a. και μη κωλυετε αυτα ελθειν προς με Epiph (ℵ) (D) Θ (1) it-pl vg-pl sy-h sa bo arm aeth /TR WH fam. 13/ pl.

b. ελθειν προς με και μη κωλυετε αυτα (157 983 1424) 1689 aur e gig vg-cdd sy-s Tat

c. και μη κωλυετε αυτα L-184

d. ελθειν (ερχεσθαι; vide infra #361) προς με Epiph 28

e. venientes ad me et ne prohibeatis ut venirent ad me sy-c

359. a. κωλυετε Epiph ℵ B C L Δ Θ 1 237 346 574 1689 L-1317 a aur b c e f ff-1 ff-2 g-1 h l q Clem Or /TR WH/ *pl*.

b. κωλυσητε D 13 (69) 124 174 230 543 826 828 983 d /fam. 13/

360. a. αυτα Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 243 geo

361. a. ελθειν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ερχεσθαι 28 157 713 945 1424 Ad Chr

362. a. με Epiph B C D Θ 1 Clem Or /TR WH fam. 13/ *pl*.

b. εμε ℵ L Δ

363. a. γαρ Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. ff-2 g-2

364. a. τοιουτων Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ipsorum e

365. a. των γαρ τοιουτων. . .ουρανων Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. illorum enim qui sunt sicut isti est regnum caelorum sy-s sy-c sy-p

Matthew 19:17
Pan. haer. LXIX.lvii.1 (Anc. XVIII.iii)

ὅτι αὐτὸς ἔφη ὁ σωτὴρ "τί με λέγεις ἀγαθόν; εἷς ἐστιν ἀγαθός, ὁ θεός."

Matthew 19:17 (et vide supra)
Pan. haer. LXIX.lvii.4

τούτου ἕνεκεν ἔλεγε "τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός."

366. a. τι με λεγεις αγαθον Epiph C E F G H K M S U V W
(Δ) Σ Φ 33 118 372 1241 f q
sy-p sy-h* sa bo-cd arr
Naass Just Tat Marcos Iren
Or Cl-hom Hil Chr Thphyl
Euthy /TR fam. 13/ pl.

b. τι με ερωτας περι (add. του) αγαθου ℵ B D L Θ 1
22 251 660 700 892 1582 a aur
b c d e ff-1 ff-2 g-1 h l m
r-1 vg sy-s sy-c sy-hmg sy-pal
bo-pl arm geo aeth Nov Or Eus
Hier Aug Antioch Dion-areo
/WH/

c. om. Γ

367. a. εις (add. γαρ) εστιν (add. ο) αγαθος ο θεος
(om. ο θεος) (πατηρ vel πατηρ μου) Epiph ℵ B D L
Θ 1 22 660 700 892 1582 a aur
b c d e ff-1 ff-2 l vg sy-s
sy-c sy-pal bo arm Naass Valent
Just Marcos Iren Clem Nov Or
Cl-hom Hier /WH/

b. ουδεις αγαθος ει μη εις ο (om. ο) θεος Epiph C E
F G H K M S U V W Γ Δ Σ Φ 33
118 251 574 1241 f g-1 h k q
sy-p sy-h sa aeth Just Tat
Clem Or Eus Hil Chr Antioch
Dion-areo /TR fam. 13/ pl.

Matthew 19:20-22
Pan. haer. LXVI.lxix.7

ἀλλά φησι "τί ἔτι ὑστερῶ (19:20); καί φησι πρὸς αὐτὸν, εἰ θέλεις τέλειος γενέσθαι, πώλησον τὰ ὑπάρχοντα σοι καὶ δὸς πτωχοῖς, καὶ λάβε τὸν σταυρόν σου καὶ ἀκολούθει μοι, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς (19:21). ὁ δὲ ἀπῆλθε λυπούμενος. ἦν γὰρ πλούσιος σφόδρα (19:22)."

Matthew 19:20 (vide supra)

368. a. τι ετι υστερω Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. τι υστερω 2145 Tat

c. *om*. sy-s

Matthew 19:21 (et vide supra)
Anc. Prooemium (GCS Epiph., vol. I, p. 5)

τοῖς τὸ παρὰ τοῦ σωτῆρος εἰρημένον πληροῦσι, τό "εἰ θέλεις τέλειος εἶναι, πώλησον σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς."

Matthew 19:21 (et vide supra)
Pan. haer. XLVIII.ix.4

καὶ γὰρ συμμετρίᾳ τινι ὁ θεὸς Λόγος ἐν τῷ εὐαγγελίῳ φήσας "θελεις τελειος γενεσθαι;"

369. a. θελεις Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. θελης F

370. a. γενεσθαι Epiph ℵ* sa Clem

b. ειναι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

371. a. πωλησον Epiph 1093 Cyp

b. υπαγε (*add*. και) πωλησον D Θ 1 e vg-cdd geo Cyp /TR WH fam. 13/ *pl*.

372. a. τα υπαρχοντα Epiph D Θ 1 (aur d g-1 1 m n vg) (sy-c sy-p sy-h bo arm aeth) /TR WH fam. 13/ *pl*.

b. παντα τα υπαρχοντα   a b c e f ff-1 ff-2 q (sy-s) sy-pal sa (Tat) Iren Cyp

373. a. δος   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. δως   E*

c. δος αυτα   sa bo

374. a. πτωχοις   Epiph ℵ C L W Z Δ 1 574 Clem Or Ath Bas Cyr-hier Chr Cyr /TR fam. 13/ pl.

b. τοις πτωχοις   B D Θ sa bo Tat /WH/

375. a. ουρανοις   Epiph B C D Γ 230 1012 1194 1295 1355* 1391 1396 1402 2145 d e g-1 sa Cyp Hil Cyr-hier Chr Cyr /WH/

b. ουρανω   ℵ E F G H K L M S U V W Z Δ Θ 1 33 399 574 it-pl vg bo arm Or Cyp Ath Bas /TR fam. 13/ pl.

Matthew 19:28
Pan. haer. LXIV.lxix.10

πῶς οὐκ ἔντιμον τὸ ἐγειρόμενον καὶ εἰς αἰῶνα διαμένον καὶ ἐν ἐλπίδι τῆς τοῦ θεοῦ φιλανθρωπίας ἐν οὐρανῷ βασιλείαν κτώμενον, . . .ὅπου οἱ περὶ Πέτρον "καθέζονται ἐπὶ δώδεκα θρόνων, τὰς δώδεκα φυλὰς κρίνοντες τοῦ ’Ισραήλ."

376. a. δωδεκα (1)   Epiph B C Z Θ 1 Or /TR WH fam. 13/ pl.

b. δεκα δυο   D

377. a. θρονων   Epiph Σ Bas Did Bas-sel

b. θρονους   B C D Z Θ 1 e q sa bo /TR WH fam. 13/ pl.

378. a. δωδεκα θρονων (θρονους; vide supra #377) Epiph B C (D) Z Θ 1 c f h /TR WH fam. 13/ pl.

b. θρονους δωδεκα it-pl vg Or

379. a. τας Epiph B C Θ 1 /TR WH fam. 13/ pl.

b. om. D*

380. a. κρινοντες Epiph B C D Z Θ 1 /TR WH fam. 13/ pl.

b. κριναντες 477

c. και κρινοντες sy-s sy-c sy-p sa bo

381. a. Ισραηλ Epiph B C D Θ-vid 1 aur c d g-1 m r-2 vg /TR WH fam. 13/ pl.

b. Ιστραηλ W a b ff-2 h n

c. Isdrahel e (f)

d. domus Israel sy-s sy-c

Matthew 20:22, 23
Pan. haer. LXIX.xix.3

καὶ ἔφη αὐτοῖς, "οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ μέλλω πίνειν; αὐτῶν δὲ φησάντων, ναί (20:22). ἔφη πρὸς αὐτούς, τὸ μὲν ποτήριον μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἀριστερῶν οὐκ ἔστιν ἐμον δοῦναι, ἀλλ' οἷς ἡτοίμασται παρὰ τοῦ πατρός (20:23)."

Matthew 20:22, 23 (et vide supra)
Pan. haer. LXIX.lviii.1

ἐν γὰρ τῷ προσελθεῖν τὴν μητέρα τῶν υἱῶν Ζεβεδαίου καὶ παρακαλέσαι τὸν ἕνα καθίσαι υἱὸν ἐκ δεξιῶν καὶ τὸν ἕνα ἐξ εὐωνύμων, ὅταν ἔλθῃ ἐν τῇ βασιλείᾳ αὐτοῦ, ἔφη πρὸς αὐτούς, "οὐχ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ μέλλω πίνειν; οἱ δὲ εἶπον, ναί, δυνάμεθα (20:22). εἶπε δὲ αὐτοῖς, τὸ μὲν ποτήριον μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται παρὰ τοῦ πατρός μου (20:23)."

Matthew 20:22 (et vide supra)
Pan. haer. XXIV.ix.3

τοῖς τε υἱοῖς Ζεβεδαίου φήσας "δύνασθε πιεῖν τὸ ποτήριον ὃ μέλλω πίνειν;"

382. a. αιτεισθε Epiph ℵ B C L N Z Δ Θ 1 (28) 574 /TR WH fam. 13/ pl.

b. αιτειτε D* 399

383. a. πιειν το ποτηριον Epiph ℵ B C L N Z Δ Θ 1 574 it-pl /TR WH fam. 13/ pl.

b. το ποτηριον πιειν D Γ d aeth

384. a. το ποτηριον Epiph D Θ 1 /TR WH fam. 13/ pl.

b. το ποτηριον τουτο sy-c

385. a. μελλω πινειν (πινειν μελλω) Epiph ℵ C D L N Z Δ Θ 1 (517) 1606 Or /TR WH fam. 13/ pl.

b. μελλω πιειν B G 085 245 477 482 485 1355 1365 1689 2145 Bas-sel

c. πινω 4 118 209 273 517 998 1424 1579 1588 Or Chr

386. a. πινειν (πιειν vel πινω; vide supra # 385) Epiph ℵ B D L Z Θ 085 1 22 788 1582 a aur b c d e ff-1 ff-2 g-1 l m n r-1 r-2 vg sy-s sy-c sa bo aeth pers-ed Or Hil Hier Dam /WH/

b. πινειν (πιειν vel πινω; vide supra #385) και (η)
το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι C E F G
H K M N O S U V W X Γ Δ Π Σ Φ
28 33 69 71 118 440 443 482 574
579 655 659 700 892 1170 1207
1216 1241 1355 1402 1574 1588
(f) h q sy-p sy-h sy-pal arm
geo Tat Chr Bas-sel /TR
fam. 13/ pl.

387. a. αυτοις (αυτους) Epiph ℵ B C L N Z 1 574 aur f
l vg-pl sy-p sy-h sa aeth /TR
WH/ pl.

b. αυτοις ο Ιησους D Δ Θ 157 (517) 543 1515 L-7 a b
c d e ff-1 ff-2 g-1 h n sy-s
sy-c (bo) arm geo /fam. 13/

388. a. μεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. sy-s sy-c sy-p geo-1

389. a. ποτηριον μου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ποτηριον ο εγω πινω 1293 1424 1574

c. ποτηριον τουτο sy-c

d. ποτηριον bo

390. a. πιεσθε Epiph D (Θ) 1 /TR WH fam. 13/ pl.

b. πινειν. . .δυνασθε sy-c

c. bibitis it vg

391. a. πιεσθε Epiph ℵ B D L Z Θ 085 1 22 788 1582 a aur
b c d e ff-1 ff-2 g-1 l n sy-s sy-c sa
bo-pl aeth pers-ed Hier Dam /WH/

b. πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτιστησεσθε C (H) N O W X Γ Δ Π Σ Φ 33 (69) 118 574
(892) 1241 (1424) f h q sy-p sy-h bo-cdd
arm geo Tat Chr Bas-sel Op /TR fam. 13/ pl.

392. a. εκ Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εις εκ 273

393. a. μου (2) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 69 m arm

394. a. και Epiph ℵ C D N Z Δ 574 ff-1 g-1 q vg-am vg-san sy arm aeth Tat Or Chr Dam /TR WH fam. 13/ pl.

b. η Epiph B L W Θ 1 33 517 1424 1582 a aur b c e f ff-2 m n r-2 vg-pl sa Or

395. a. ευωνυμων (αριστερων) Epiph ℵ B C D K L M O S Y Z Θ Π* Σ 085 1 13 33 69 71 124 157 245 251 399 473 477 543 565 574 659 660 826 828 892 999 1207 1295 1355 1396 1582 1606 1689 a aur b e f ff-1 ff-2 g-1 n q vg-pl geo-cd Or Chr Hier Dam /WH/

b. ευωνυμων μου E G H U V W X Γ Δ Π-c Φ 655 1241 c g-2 h l m vg-cd sy sa bo arm aeth Tat Bas-sel /TR fam. 13/ pl.

396. a. ουκ εστιν εμον δουναι Epiph ℵ B L N O X Z Γ Θ Π-c Σ 1 574 a aur b c d e f ff-1 ff-2 g-1 l n vg (sy-p) arm geo-1 aeth Or Bas-sel Dam /TR WH fam. 13/ pl.

b. ουκ εστιν εμον τουτο δουναι C D V W Δ Φ 085 21 33 174 258 270 346 443 476 655 899 1010 1093 1216 1219 1241* 1271* 1604 1689 2145 L-48 Chr

c. τουτο ουκ εστιν εμον δουναι U 247 248 565 1194 sy-s sy-c

d. ουκ εστιν εμον δουναι τουτο 265

e. meum non est dare h

397. a. δουναι Epiph ℵ B C D L N Z Δ Θ 1 574 d q /TR WH fam. 13/ pl.

b. δουναι υμιν a aur b c e f ff-1 ff-2 g-1 h l n vg-pl sy-s sy-c

c. δουναι ημιν vg-cd

398. a. παρα 126 131 157 245 267 349 485 700 1241 1424 Chr

b. υπο D Θ 1 /TR WH fam. 13/ pl.

c. απο L

Matthew 21:42
Pan. haer. XXIII.vi.4

καὶ πάλιν τὸ παρ᾽ αὐτοῦ λεγόμενον τοῖς Φαρισαίοις "οὐδέποτε ἀνέγνωτε, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες;"

399. a. ουδεποτε Epiph B C D Z Θ 1 /TR WH fam. 13/ pl.

b. non sy-s

400. a. ανεγνωτε Epiph 6 1555 1588 e g Iren Or Ephr

b. ανεγνωτε εν ταις γραφαις B C D Z Θ 1 Or Eus /TR WH fam. 13/ pl.

c. ανεγνωτε εν τη γραφη sy-s sy-c sy-p geo Tat

d. legistis in psalmo vg-cd

401. a. ον Epiph B C D Z Θ 1 Or Eus /TR WH fam. 13/ pl.

b. om. L

Matthew 22:15
Pan. haer. LXIX.lxiii.1, 2

"ὅπως παγιδεύσωσιν αὐτὸν ἐν λόγῳ," καθὼς ἔφη τὸ ἅγιον εὐαγγέλιον.

402. a. οπως Epiph ℵ B C L Δ Θ 1 574 a aur e ff-1 ff-2 g-1 h l q vg sy-pal arm geo aeth Or Hil /TR WH fam. 13/ *pl*.

b. πως D 1279 1424 d f sy-s sy-c sy-p sy-h

403. a. παγιδευσωσιν αυτον Epiph 349 517 954 1675 a aur b e ff-2 g-1 h l q r-2 vg

b. αυτον παγιδευσωσιν D Θ 1 1424 c d f ff-1 /TR WH fam. 13/ *pl*.

404. a. εν λογω Epiph ℵ-c D Θ 1 (a aur b c) d (e) f ff-2 (g-1) h (l) r-2 vg sy Hil /TR WH fam. 13/ *pl*.

b. λογω 517 1424 bo-cd (arm)

c. in sermones ff-1

d. per sermonem eius aeth

e. *om*. ℵ* bo-cd Cyr

Matthew 22:30
Pan. haer. LXXVII.xxxvii.5

καὶ ποῦ τὸ παρὰ τῷ κυρίῳ εἰρημένον "ἐν γὰρ τῇ ἀναστάσει οὔτε γαμουσιν ουτε γαμισκονται, αλλα ισαγγελοι εισι;"

405. a. εν γαρ τη αναστασει Epiph B D Θ 1 /TR WH fam. 13/ *pl*.

b. εν τη αναστασει (a) aeth

c. εν τη αναστασει ουν r-2 vg-cdd bo-cd

d. in resurrectione autem b ff-1 vg-tol

e. in resurrectione enim aur c d (e) f ff-2 g-1 g-2 h l q r-1 vg-pl sy sa bo arm

406. a. γαμουσιν Epiph D Θ 1 Or /TR WH fam. 13/ *pl*.

b. γαμουνται 13

407. a. γαμισκονται Epiph W Θ 33 124 157 267 700 713 1295 Clem Or Meth Chr

b. γαμιζονται ℵ B D L Δ 047 1 22 262 348 349 372 477 517 566 659 660 692 697 892 954 1010 1187 1279 1293 1295 1424 1473 1573 1579 1582 1588 1675 Clem Or Ath Chr Isid /WH/

c. εκγαμιζονται E F G H K M S U V Γ Δ Π Σ Φ 574 sy-hmg Or /TR/ *pl*.

d. εκγαμιζουσιν 1194

e. εγγαμισκονται 69 Clem

f. εγγαμιζονται 13 1093 1241 1515 Or /fam. 13/

g. uxores ducunt b (c) ff-2

408. a. αλλα Epiph D

b. αλλ ℵ B L Δ Θ 1 574 /TR WH fam. 13/ *pl*.

409. a. ισαγγελοι (ως [*add*. οι] αγγελοι) Epiph B D E* Θ 1 118 209 700 a b c d e f ff-2 h gig q r-1 r-2 vg-harl* sy-s sy-c sa arm geo Tat Or Amb /WH/

b. ως αγγελοι (*add*. του) Θεου ℵ L W Γ Δ Π Σ Φ 0107 4 13 22 28 33 69 124 157 213 273 399* 477 485 543 574 892 954 1093 1170 1241 1295 1354 1355 1424 1473 1555 1579 1582 1604 1606 L-7 aur ff-1 g-1 g-2

1 vg-pl sy-p sy-h sy-pal bo aeth Or Meth Chr /TR fam. 13/ *pl*.

410. a. εισι(-ν) Epiph 245

b. εν (*add*. τω) ουρανω (ουρανοις) εισιν ℵ B D L U W Γ Δ Θ Π Σ Φ Ω 0107-vid (1) 22 33 69 124 157 209 346 349 482 517 543 713 892 954 1093 1295 1355 1424 1582 1675 L-48 it-pl vg (sy-s sy-c) sy-p sy-h sa bo arm geo aeth Or Meth Chr /TR WH fam. 13/ *pl*.

Matthew 22:44, 45
Pan. haer. LXVI.xliii.2

ὡς λέγει Δαυίδ "εἶπεν ὁ κύριος τῷ κυρίῳ μου, κάθου ἐκ δεξιῶν μου (22:44). εἰ οὖν κύριον αὐτὸν λέγει, πῶς υἱὸς αὐτοῦ ἐστι (22:45);"

Matthew 22:44 (vide supra)

411. a. ειπεν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. dicit b

412. a. ο κυριος Epiph L W Γ Δ Θ Π 0107 1 574 Did Dial /TR fam. 13/ *pl*.

b. κυριος ℵ B D Z /WH/

Matthew 22:45 (vide supra)

413. a. ουν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. sy-s

414. a. κυριον αυτον λεγει Epiph 1012

b.	καλει αυτον κυριον	D Z L Θ 1 Eus Nyss Chr Cyr /TR WH fam. 13/ *pl*.
c.	κυριον αυτον καλει	235 660 1606 1689 L-44 Or Ad Dial
d.	κυριον καλει αυτον	251 sy-c geo aeth
e.	αυτον κυριον καλει	aur vg-cd arm
f.	eum in spiritu vocat dominum	a b

Matthew 23:9
Pan. haer. LXXVI.xxv.8

ἐπεὶ ἂν πολλοὺς ἀδελφοὺς μετ' αὐτὸν ἔσχεν ὁμοίους αὐτῷ, ὡς ἐπὶ τῷ εἰρημένῳ. . ."οὐχ εἷς πατὴρ πάντων ὑμῶν;"

Matthew 23:23, 25, 18-22, 15
Pan. haer. XVI.iv.4-7

οἷς ἐπιφωνητέον ἐστὶ πυκνότερον καὶ πολλαχῶς, οὐ διὰ μιᾶς φωνῆς ἀλλὰ πολλάκις τὰ παρὰ τοῦ σωτῆρος πρὸς αὐτοὺς εἰρημένα "οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καταλελοίπατε τὰ βαρέα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον, καὶ αποδεκατουτε το ανηθον και το ηδυοσμον και το πηγανον (23:23), καὶ καθαρίζετε τὸ ἐκτὸς τοῦ ποτηρίου καὶ τοῦ πίνακος, τὸ δὲ ἐντός ἐστι μεστὸν ἀκαθαρσίας καὶ ἀκρασίας (23:25). καὶ δοκιμάζετε δίκαιον εἶναι ὀμνύναι ἐν τῷ ἐπάνω τοῦ θυσιαστηρίου, τὸ δὲ ἐν αὐτῷ τῷ θυσιαστηρίῳ παρ' ὑμῖν τοῦ ὅρκου λέλυται, καὶ τὸ ἐν τῷ οὐρανῷ ὀμνύναι οὐδὲν εἶναί φατε, ἐὰν δέ τις ὀμόσῃ ὑπεράνω τοῦ οὐρανοῦ, τοῦτο δεδικαίωται. οὐχὶ τὸ θυσιαστήριον βαστάζει τὸ ἐπικείμενον καὶ ὁ οὐρανὸς θρόνος ἐστὶ τοῦ ἐπ' αὐτῷ ἐπικαθεζομένου (*cf*. 23:18-22); . . .καὶ κυκλεύετε θάλασσαν καὶ ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν (23:15)."

Matthew 23:15 (vide supra)

415.	a.	(*add*. του) ποιησαι	Epiph ℵ B L Z Δ Θ Φ 1 13 69 543 574 e sy-h sa bo arm Or /TR WH fam. 13/ *pl*.

b. ινα ποιησητε (ποιησηται) D Σ it-pl vg sy-s sy-c sy-p sy-pal geo-2

416. a. γενηται Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ποιησηται 251

c. convertistis geo-1

d. est geo-cd

e. fuerit baptizatus aeth

417. a. ποιειτε Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ποιητε F

Matthew 23:23 (vide supra)

418. a. βαρεα Epiph 1 209 1582 Chr

b. βαρυτερα ℵ B C D L Δ Θ 574 /TR WH fam. 13/ pl.

c. meliora geo-1

419. a. την χρισιν Epiph ℵ B C D L Δ Θ 1 574 /TR WH/ pl.

b. και την χρισιν 69 174 230 543 788 826 828 vg-cd /fam. 13/

420. a. τον ελεον Epiph C (M) O W Γ Δ Π Σ Φ 1 (565) 574 1241 (1279 1295) Chr Dam /TR fam. 13/ pl.

b. το ελεος ℵ B D L Θ 0138 7 33 124* 517 659 892 954 1375 1391 1402 1424 1606 1675 Chr Cyr /WH/

421. a. ανηθον Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αννηθον G

c. ανθον L

Matthew 23:25 (vide supra)

422. a. εκτος Epiph 28

b. εξωθεν B C Θ 1 Or Cl-hom /TR WH fam. 13/ pl.

c. εξω D X 238 1573 Clem Chr

423. a. του πινακος Epiph 307 sy-s sy-c sa Aph

b. της παροψιδος D K Θ 1 Tat /TR WH fam. 13/ pl.

c. της παροψιδος του πινακος M Y 17 61 72 114 119
120 (124) 230 238 265 270 280
346-vid 473 474 477 489 565 574
726 1010 1093 1200 1219 1279
1293 1346 1354 1375 1473 1515
1579 sy-h* sy-hmg

424. a. ακρασιας Epiph ℵ B D L Δ Θ Π (Φ) 1 13 22 33 69
124 238 270 517 543 565 892 1293 1354
1402 1424 1582 2145 a c d e ff-2 h r-1
arm Bas /TR WH fam. 13/ pl.

b. ακρασιας και αδικιας sy-h*

c. ακρασιας αδικειας W

d. ακαθαρσιας O Σ 66 71 1295 1515 aur ff-1 g-1 g-2
l m vg (sy-s) sy-pal sa bo geo Clem

e. αδικιας και πλεονεξιας aeth

f. αδικιας C E F G H K S U V X Γ Ω 7 28 157 372 473
574 700 f sy-p Tat Bas Chr Op

g. πλεονεξιας M 1093 Chr Dam

h. πονηριας 999 r-2

Matthew 24:28
Pan. haer. XLII.v.2

ὅθεν καὶ δικαίως πτῶμα αὐτὸ ἡ συνήθεια εἴωθεν καλεῖν καὶ αὐτὸς ὁ κύριος εἰπὼν ὅτι "ὅπου τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί."

425. a. οπου Epiph (א) B D L S Θ 1 33 399* 700 788 892 1295 1582 a aur b d e f ff-1 g-1 h l vg sy-s sy-pal sa bo aeth Tat Iren Hipp Cyp Or Hil /WH/

b. οπου γαρ E W X Γ Δ Π Σ Φ 574 1241 c ff-2 q sy-h arm Hipp Or Chr /TR fam. 13/ *pl*.

c. οπου δε Ps-Ath

426. a. οπου Epiph e r-2 sy-s

b. οπου (*add*. γαρ; *vide supra* #425) εαν 1 /TR WH fam. 13/ *pl*.

c. οπου (*add*. γαρ *vel* δε; *vide supra* #425) αν D Θ 243 788 945 990 1093 1402 1424 1573 Hipp Chr Ps-Ath

427. a. πτωμα Epiph א-c B D L Δ Θ 1 574 d bo arm geo Iren Hipp Or Cyp /TR WH fam. 13/ *pl*.

b. σωμα א* a aur b c e f ff-1 ff-2 g-1 h l q vg sy-s sy-p sy-pal sa Hil

428. a. συναχθησονται Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. συναγουνται 472

429. a. συναχθησονται οι αετοι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. οι αέτοι συναχθησονται 1093 L-184

430. a. οι αετοι Epiph D Θ 1 vg-am vg-emm vg-for vg-fuld Cyp /TR WH fam. 13/ *pl*.

b.	και οι αετοι	245 472 482 517 565 697 999 1093 1355 1396 1402 1574 1604 1675 L-54 L-184 l vg-cl arm-cdd Iren Hipp Chr

Matthew 25:1, 2
Pan. haer. LXVII.ii.6

"ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις (25:1), πέντε μωραῖς καὶ πέντε φρονίμοις (25:2)."

Matthew 25:1 (vide supra)

431.	a.	ωμοιωθη (ομοιωθη)	Epiph 1295 L-48 L-184 L-185 g-1 g-2 q vg-tol sy-hmg bo
	b.	ομοιωθησεται	D (W) Θ 1 (892) a aur b c d ff-1 ff-2 h l r-1 r-2 vg-pl sy-p sy-h sy-pal sa geo aeth /TR WH fam. 13/ pl.

Matthew 25:10
Anc. C.ii

"μετ' αὐτοῦ εἰσελθόντες εἰς τὸν νυμφῶνα," κατὰ τὰ ἐν εὐαγγελίῳ γεγραμμένα.

Matthew 25:34-36
Pan. haer. LXI.iv.1

ἐπεὶ πῶς ἄρα πληρωθήσεται τὸ εἰρημένον "δεῦτε ἐκ δεξιῶν μου οἱ εὐλογημένοι οἷς ὁ πατήρ μου ὁ ἐπουράνιος ἔθετο τὴν βασιλείαν πρὸ καταβολῆς κόσμου (25:34). ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με (25:35), γυμνὸς ἤμην καὶ περιεβάλετε με (25:36);"

Matthew 25:34 (vide supra)

432.	a.	ευλογημενοι	Epiph D Θ 1 Clem Hipp Or Eus Const Cyr /TR WH fam. 13/ pl.

b. ηυλογημενοι A

433. a. πατηρ μου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. πατηρ sy-pal

434. a. κοσμου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. huius mundi c

Matthew 25:35 (vide supra)

435. a. γαρ Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. Tat

436. a. και (1) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. sa

437. a. φαγειν Epiph D Θ 1 Iren Clem Or Eus Const Bas Bas-sel /TR WH fam. 13/ pl.

b. φαγειν και W Δ c* sy-p sy-h* sy-pal Tat

438. a. και (2) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. sa

Matthew 25:36 (vide supra)

439. a. γυμνος ημην (om.; vide infra #440) και περιεβαλετε με Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. ff-2 l

440. a. ημην Epiph (f) vg-cdd sy-s sy-p sy-pal sa bo geo aeth Iren Clem

b. *om.* D Θ 1 /TR WH fam. 13/ *pl*.

441. a. και Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om.* sa

442. a. με Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. εμε ℵ

Matthew 25:46
Pan. haer. LVI.ii.10

αὐτὸς δὲ ὁ κύριος λέγων ὅτι "καὶ ἐγερθήσονται μὲν οὗτοι εἰς ζωὴν αἰώνιον καὶ οὗτοι εἰς κόλασιν αἰώνιον;"

Matthew 25:46 (et vide supra)
Pan. haer. LXVI.xxxix.6

"ἀπελεύσονται γὰρ οὗτοι εἰς κρίσιν αἰώνιον καὶ οὗτοι εἰς ζωὴν αἰώνιον," φησὶν ὁ μονογενής.

Matthew 26:15
Pan. haer. XXXVIII.iv.13

οὕτω καὶ ὁ Ἰούδας "τί θέλετέ μοι" φησί "δοῦναι, καὶ ἐγὼ αὐτὸν παραδώσω ὑμῖν;"

443. a. θελετε μοι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. μοι θελετε 1293

c. θελετε 1010 sy-s geo-cd

444. a. και εγω Epiph ℵ D E-c F G H M U V W Γ Δ Θ Σ Φ 1 7 16 22 27 28 213 229 270 273 472 473 517 565 659 660 700 713 945 1012 1207 1216 1295 1424 1473 1573 1582 1606 1616 Const Chr

b. χαγω A B E* K L S Y Π Ω 33 118 157 209 543 574
892 Or Eus Amphil Ath Chr /TR WH fam. 13/
pl.

c. εγω c bo-cd

445. a. αυτον παραδωσω Epiph 157 (a) aur b (c) f ff-1
ff-2 h l r-2 vg-pl

b. παραδωσω αυτον D Θ 1 (d) /TR WH fam. 13/ pl.

c. tradam g-1 q vg-cd sy-s sy-p

Matthew 26:29
Pan. haer. XLV.iv.2

πῶς γὰρ εἴη τοῦτο, αὐτοῦ τοῦ κυρίου ἐπιμαρτυροῦντος καὶ λέγοντος ὅτι "οὐ μὴ πίω αὐτὸ ἐκ τοῦ γεννήματος τῆς ἀμπέλου ταύτης, ἕως ἂν πίω αὐτὸ καινὸν μεθ' ὑμῶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;"

Matthew 26:29 (et vide supra)
Pan. haer. XLVII.iii.3

ὅθεν καὶ ἐν τούτῳ ἐλεγχθήσονται ἀπὸ τοῦ εὐθέος τοῦ σωτῆρος λόγου τοῦ λέγοντος "οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τούτου τῆς ἀμπέλου ταύτης, ἕως ἂν πίω αὐτὸ καινὸν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μεθ' ὑμῶν."

Luke 22:30; Matthew 26:29 (et vide supra)
Pan. haer. LXXVII.xxxvii.6

τὸ δὲ "καθήσεσθε ἐπὶ τῆς τραπέζης τῆς βασιλείας τοῦ πατρός μου ἐσθίοντες καὶ πίνοντες (Luke 22:30)" καὶ "ὅταν αὐτὸ πίω καινὸν μεθ' ὑμῶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (Matthew 26:29)" μετὰ προσθήκης τοῦ καινόν καὶ τοῦ "ἐπὶ τῆς τραπέζης τῆς βασιλειας (Luke 22:30)" ετερον τον νουν σημαινει.

446. a. ου μη πιω Epiph a vg-cd Clem

b. ου μη πιω απ αρτι P-37 D Θ 1 /TR WH fam. 13/ pl.

c. απ αρτι ου μη πιω 476 h Iren Or

447. a. του Epiph P-53 D Δ Θ 1 /TR WH fam. 13/ pl.

b. om. P-37* ℵ C L 697

448. a. γεννηματος Epiph P-37 K S G Φ 074 33 69 118 209 476 1219* Clem /TR/

b. γενηματος P-45 ℵ A B C D E F H L M U V Γ Δ Π 047 1 22 28 33 71 157 399 440 485 543 565 574 700 892 990 999 1010 1012 1355 1391 1396 1582 Or /WH fam. 13/

c. γεννημα sy-hmg

449. a. ταυτης Epiph 251* b sa bo Iren Clem Chr

b. om. P-53 D Θ 1 /TR WH fam. 13/ pl.

450. a. πιω (2) Epiph P-37 D Θ 25 265 565 1375* it vg sy sa bo arm Tat Iren Clem Or Eus Chr

b. πινω ℵ A B C L Δ 1 574 Chr Cyr /TR WH fam. 13/ pl.

c. bibat ff-2

451. a. καινον μεθ υμων Epiph C L Z 1 28 33 209 440 472 1010 1293 1582 sy-pal geo-cd aeth Iren Eus Chr Cyr

b. μεθ υμων καινον P-53 ℵ A B D Γ Δ Θ Π 574 it-pl vg sy-s sy-p sy-h sa bo geo-1 geo-cd Tat Iren Or /TR WH fam. 13/ pl.

c. μεθ υμων q vg-tol* Clem

d. καινον 1402 c bo-cd

e. καινον. . .μεθ υμων Epiph

452. a. των ουρανων Epiph L-184 Or

b. του πατρος μου P-37 P-53 D Θ 1 /TR WH fam. 13/ pl.

c. θεου sy-p-cd Tat Or

Matthew 26:15 (et vide supra), 48, 49
Pan. haer. XXXVIII.iv.13

οὗτω καὶ ὁ 'Ιούδας "τί θέλετέ μοι" φησί "δοῦναι, καὶ ἐγὼ αὐτὸν παραδώσω ὑμῖν (26:15);" καί "ὃν ἂν φιλήσω, αὐτός ἐστι, κρατήσατε αὐτόν (26:48)." καὶ ἐλθὼν ὁ προδότης "χαῖρε 'Ραββί (26:49)" ἔλεγε, τοῖς χείλεσι τιμῶν, καρδίαν δὲ πόρρω ἀπέχουσαν θεοῦ κεκτημένος.

Matthew 26:48 (vide supra)

453. a. αν Epiph B C D L U Θ Φ 1 28 33 69 229 346 482 543 565 574 892 1200 1582 Or Chr /TR WH fam. 13/ pl.

b. εαν P-37 ℵ A E F G H K M V W Γ Δ Π Σ 047 4 21 22 27 71 124 157 213 238 248 273 291 399 472 485 517 566 660 692 990 1012 1093 1207 1216 1223 1295 1355 1391 Or Eus

454. a. αυτος εστι(-ν) κρατησατε αυτον Epiph P-37 D Θ 1 /TR WH fam. 13/ pl.

b. κρατησατε αυτον οτι αυτος εστιν 1093

c. κρατησατε αυτον sy-s

Matthew 26:49 (et vide supra), 50
Pan. haer. LXVI.lxiii.9

καὶ λέγων αὐτῷ "χαῖρε 'Ραββί (26:49)," καὶ ἐλεγχόμενος καὶ ἀκούων, "ἑταῖρε, ἐφ' ᾧ πάρει (26:50);"

Matthew 26:49 (vide supra)

455. a. ραββι Epiph C G L U Y Γ Θ Π Σ Φ Ω 1 22 28 33 157 517 543 565 574 892 1241 1582 bo /TR fam. 13/ pl.

b. ραββει ℵ A B D E F H K M W Δ 69 566 1293 1295 1424 /WH/

Matthew 26:50 (et vide supra)
Pan. haer. XXXVIII.vii.3

πῶς γὰρ ἂν εἶη σωτηρίας ἀνθρώπων ἐπιμελόμενος ὁ παρ' αὐτοῦ τοῦ σωτῆρος ἀκούων. . ."ἑταῖρε, ἐφ' ὃ πάρει;"

456. a. εταιρε εφ ο (ω; vide infra #457) παρει Epiph P-37 ℵ A B C L Δ Θ 1 574 it-pl vg-pl Or Eus /TR WH fam. 13/ pl.

b. εφ ο (ω; vide infra #457) παρει εταιρε D a c d f ff-2 vg-cd sy-s sy-p aeth Tat Lcif

457. a. ο Epiph P-37 ℵ A B C D L Δ Θ Π 71 213 229 245 399 440 443 472 473 477 482 517 543 565 566 660 713 1010 1194 1207 1279 1293 1473 1579 it-pl vg-pl Eus /WH fam. 13/

b. ω Epiph M U Γ 1 7 22 27 33 157 270 372 574 700 983 1241 1424 1582 1689 Eus Chr /TR/ pl.

Matthew 27:46
Pan. haer. LXIX.xlix.6

καὶ πάλιν "καὶ κράξας φωνῇ μεγάλη εἶπεν ἡλὶ ἡλί, λημᾶ σαβαχθανι, τουτεστι θεε μου θεε μου, ινα τι με εγκατελιπες;"

Matthew 27:46 (et vide supra)
Pan. haer. LXIX.xix.5

καὶ πάλιν ἐν τῷ σταυρῷ, φησίν, "ἔλεγεν, ἠλί, ηλί, λημᾶ σαβαχθανί τουτέστι, θεέ μου, θεέ μου ἵνα τί με ἐγκατέλιπες;"

Matthew 27:46 (et vide supra)
Pan. haer. LXIX.lxiii.2 (LXIX.lxiii.5; LXIX.lxiv.1; LXIX.lxiv.3; LXXVII.xxxv.5)

ἔλεγεν ἐν τῷ σταυρῷ "ἠλί, ἠλί, λημᾶ σαβαχθανί, τουτέστι θεέ μου, θεε μου, ινα τι με εγκατελιπες;"

Matthew 27:46 (et vide supra)
Pan. haer. LXIX.lxvi.3 (LXIX.lxvi.1)

εἰ δὲ ἀδύνατον ἦν κατασχεθῆναι διὰ τὴν θεότητα, πῶς ἆρα ἐκ προσώπου τῆς αὐτοῦ θεότητος ἠδύνατο ῥηθῆναι τὸ "θεέ μου, θεέ μου, ἵνα τί ἐγκατέλιπές με;"

458. a. ηλι (1). . .θεε μου (2) Epiph (D) (Θ) (1) /TR (WH) fam. 13/ *pl*.

b. *om*. sy-s sy-p sy-pal

459. a. ηλι Epiph A F G H K M U W Γ Π Ω 22 69 118 157 209 543 565 574 700 892 a b c d f ff-1 ff-2 g-1 g-2 h q vg-am vg-emm vg-for vg-fuld vg-gat vg-ing vg-mm vg-san vg-cl arm geo Clem Or Cyp Eus Bas Aug /TR fam. 13/ *pl*.

b. ηλει D E Δ Θ Σ Φ 090 1 1012 1582 1604 Eus

c. αηλι L Eus

d. ελωι ℵ 33 sa aeth Chr /WH/

e. ελωει B

f. ελωειμ Eus

460. a. σαβαχθανι Epiph E F G H K L M S U V Γ Π 090 33

aur g-2 vg-pl bo geo aeth Eus Bas Chr Aug /TR (fam. 13)/ *pl*.

b. σαβαχθανη 248 489 574 1375 1391

c. σαβαχθανει ℵ A D Δ Θ 1 27 69 251 700 1207 1293 1396 1424 1675 Eus /WH/

d. σαβακτανει B 22 713 1402 vg-cd

e. ζαφθανει D* (d h)

f. σαφθανει D-c

g. zabacthani (g-1) vg-cd

h. sibacthani q

i. sabathani r-2

j. zaptani b vg-for*

k. zahthani a

l. zabthani vg-cd

m. zeptani vg-for-c

461. a. μου (1) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. h ff-1 l q vg-cdd sy-p geo

462. a. θεε μου (2) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 482 1604 Iren Tert Or

463. a. ινα Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. εις 1295 Iren Tert

464. a. εγκατελιπες Epiph ℵ B D L U Γ (Θ) Π-c Σ Ω 1 Iren Or Eus Bas Did /TR WH fam. 13/ *pl*.

	b.	εγκατελειπες	(A) E F G H K M W Y Δ Π* 090 33 229 473 484
	c.	εγκατελειπας	Φ 472 Chr
	d.	εγκατελιπας	346 543
465.	a.	με εγκατελιπες	Epiph D (Θ) 1 /TR WH fam. 13/ pl.
	b.	εγκατελιπες με	Epiph g-1 vg-pl Iren

Matthew 27:52, 53
Pan. haer. XLII.xii.3, Refut. XXIV

"άνέστη γὰρ πολλὰ σώματα τῶν ἀγίων (27:52)," ὥς φησι τὸ εὐαγγέλιον, "καὶ συνεισῆλθον αὐτῷ εἰς τὴν ἁγίαν πόλιν (27:53)."

Matthew 27:52, 53 (et vide supra)
Pan. haer. XLVI.v.10

"ἀνέστη," γάρ φησι, "πολλὰ σώματα τῶν ἀγίων (27:52)," ὡς ἔχει τὸ εὐαγγέλιον, "καὶ εἰσῆλθον σὺν αὐτῷ εἰς τὴν ἁγίαν πόλιν (27:53)."

Matthew 28:19, 20
Anc. LXXIV.iii

αὐτὸς ὁ κύριος ἡμῶν ἐν τῷ εὐαγγελίῳ αὐτοῦ φήσας τοῖς ἑαυτοῦ μαθηταῖς "ἀπελθόντες βαπτίσατε πάντα τὰ ἔθνη εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος (28:19), διδάσκοντες αὐτοὺς τηρεῖν τὰς ἐντολὰς ἃς ἐνετειλάμην ὑμῖν (28:20)."

Matthew 28:19 (et vide supra)
Pan. Christentum III.v, GCS Epiph., vol. I, p. 231

καὶ λέγων "μαθητεύσατε τὰ ἔθνη," τουτέστιν μεταβάλετε τὰ ἔθνη ἀπὸ κακίας εἰς ἀλήθειαν, ἀπὸ αἱρέσεων εἰς μίαν ἑνότητα, "βαπτίζοντες αὐτοὺς εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος."

Matthew 28:19 (et vide supra)
Anc. LXXXI.i (Pan. haer. LV.ix.9)

φησὶν ἐν τῷ εὐαγγελίῳ "ἀπελθόντες βαπτίσατε πάντα τὰ ἔθνη εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος."

Matthew 28:19 (et vide supra)
Anc. VII.i (Pan. haer. LXIX.lvi.10; LXXVI.ix.4; De fide XVIII.v)

"ἀπελθόντες" γάρ φησι "βαπτίσατε εἰς ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος."

Matthew 28:19 (et vide supra)
Anc. VIII.vii

"ἀπελθόντες" γάρ φησι "βαπτίσατε εἰς τὸ ὄνομα πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος."

Matthew 28:19 (et vide supra)
Pan. haer. LXII.iv.4 (LXXIV.xi.7)

ὡσαύτως δὲ "ἀπελθόντες," φησί, "βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος."

Matthew 28:19 (et vide supra)
Anc. LXVIII.vi; Pan. haer. LXXIV.v.6

ὡς ἂν εἴποι Χριστός "πορευθέντες βαπτίσατε πάντα τὰ ἔθνη."

Matthew 28:19 (vide supra)

466. a. παντα τα εθνη Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. τα εθνη Epiph L-253

467. a. εις (*add*. το) ονομα Epiph D Θ 1 Tert /TR WH fam. 13/ *pl*.

b. in nomine it vg Iren Cyp Hil Ephr

468. a. του υιου Epiph ℵ A B Δ Θ 1 574 /TR WH fam. 13/ pl.

b. υιου Epiph D 1295 bo Cyr

469. a. του αγιου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αγιου Epiph 472 477 Clem Cyr

Matthew 28:20 (vide supra)

470. a. διδασκοντες Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και διδασκοντες sy-p sy-pal sa geo

A SUPPLEMENTAL TABLE OF READINGS FROM CODEX 892 IN MATTHEW

This table is comprised of readings from Codex 892 derived by means of an examination of the collation by J. R. Harris in the *Journal of Biblical Literature*, IX (1890), 31-59. Where the collation by Harris gives no variant reading for Codex 892, it is assumed that the manuscript agrees with the *TR*. The readings of 892 in the following table are numbered to correspond to the appropriate units of variation in the foregoing table of readings for Matthew:

4.	a.	Ιησου Χριστου
17.	a.	εστιν αγιου
25.	a.	δια
35.	a.	εγινωσκεν
39.	a.	τον υιον αυτης τον πρωτοτοκον
70.	a.	ουτος εστιν
96.	b.	παν πονηρον ρημα καθ υμων
98.	b.	πονηρον ρημα
99.	a.	ψευδομενοι
104.	a.	εν τοις ουρανοις
108.	a	υμων

113. a. δεξιαν

119. b. ουρανοις

122. b. προσεχετε δε

143. a. δυο

184. b. πως η τι

200. a. πωλειται

202. a. εν αυτω

209. a. ηλθεν γαρ

222. a. τεκνων

226. a. απεκρυψας

245. a. πεφορτισμενοι

273. a. και

274. b. τινες εισιν οι αδελφοι

282. a. ακουειν

287. b. τυφλον εαν

288. b. οδηγη

289. a. οδηγη (*sine* σφαλησεται και)

290. a. βοθυνον

292. a. εις βοθυνον πεσουνται

298. a. κοινοι

301. a. τινα με λεγουσιν

302. a. λεγουσιν οι ανθρωποι ειναι

309. b. *om*.

317. b. το φως

326. a. ο ποιησας

341. a. συνεζευξεν

375. b. ουρανω

387. a. αυτοις

394. a. και

397. a. δουναι

402. a. οπως

412. a. ο κυριος

427. a. πτωμα

450. b. πινω

456. a. εταιρε εφ ω παρει

TABLE OF EPIPHANIUS'S QUOTATIONS FROM MARK WITH CITATION OF VARIANT READINGS

Mark 1:1-3
Pan. haer. LI.vi.3, 4

Ματθαίου μὲν κηρύττοντος ἐν Βηθλεὲμ τὴν Μαριὰμ γεγεννηκέναι, κατά τε τὰς παρ' αὐτῷ γενεαλογίας ἀπὸ Ἀβραὰμ καὶ Δαυὶδ τὴν ἔνσαρκον Χριστοῦ θεοφάνειαν, ὡς οὐχ εὑρίσκεται ὁ ἅγιος Μάρκος ταῦτα λέγων, ἀλλὰ ἀπὸ τῆς ἐν τῷ Ἰορδάνῃ πραγματείας ποιεῖται τὴν εἰσαγωγὴν τοῦ εὐαγγελίου καί φησιν "ἀρχὴ τοῦ εὐαγγελίου (1:1), ὡς γέγραπται ἐν Ἠσαίᾳ τῷ προφήτῃ (1:2), φωνὴ βοῶντος ἐν τῇ ἐρήμῳ (1:3)."

Mark 1:1 (vide supra)

471. a. αρχη του ευαγγελιου   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ευαγγελιον   sy-pal

Mark 1:2 (vide supra)

472. a. ως   Epiph A D E F G-suppl H M P S U V W Γ Π-c Σ Φ 28 114 116 118 131 157 270 543 574 579 872 1200 1318 1478 1546 1780 Iren Or /TR fam. 13/ pl.

b. καθως   ℵ B K L Δ Θ Π* 1 22 33 209 255 273 474 495 565 692 700 713 892 1071 Or Serap Tit Bas Severn /WH/

473. a. Ισαια τω προφητη   Epiph ℵ B D L Δ Θ Λ 1 22 33 115 253 255 330 348 565 566 700 892 1071 1216 1279 it-pl vg-pl sy-p sy-hmg sy-pal sa bo-pl goth arm-cdd geo pers Iren Or Porphyr Victorin Serap Tit Bas Severn Hier Aug /WH/

b. τοις προφηταις A E F G-suppl H K M P S U V W Γ Π
Σ Φ 28 118 157 543 574 579 vg-cd*
sy-h bo-cd arm-ed aeth slav Iren
Phot Thphyl /TR fam. 13/ pl.

c. τοις προφηταις εν τω Ησαια τω προφητη bo-cd

d. Ησαια και εν τοις προφηταις r

e. εν βιβλιω λογων Ησαιου του προφητου 544

f. in Esaia propheta et in Malachi propheta
sy-hmg-cdd

g. om. vg-tol*

Mark 1:12
Anc. LXIX.viii

ἐὰν δὲ ἀκούσῃς ὅτι. . ."τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ερημον."

474. a. το πνευμα αυτον εκβαλλει Epiph ℵ A B L W Γ Π Σ Φ
1 22 28 157 565 574 700
1071 arm goth /TR WH/ pl.

b. το πνευμα εκβαλλει αυτον (D) Δ Θ 13 16 21 33 69
174 238 346 543 579 837 892
1318 1402 it vg /fam. 13/

c. εκβαλλει αυτον το πνευμα 124 349 517 1424 1574
(sy-s sy-p)

475. a. πνευμα Epiph ℵ A B L Δ Θ 1 574 /TR WH fam. 13/
pl.

b. πνευμα το αγιον D Tat

476. a. εκβαλλει Epiph D Θ 1 b c d l t r-2 vg /TR WH
fam. 13/ pl.

b. eduxit (a) f sy-s sy-p sa bo geo

Mark 2:11
Pan. haer. LXVI.lxxxv.5

καί φησιν "ἆρον τὸν κράββατόν σου καὶ περιπάτει," ἵνα ἀπὸ τοῦ βαστάζοντος φανῇ τὸ ἔργον τὸ γινόμενον, ἵνα πάντες ἐπιγνώσονται τὸν ἀπ' οὐρανοῦ ἐλθόντα πρὸς βοήθειαν υἱοῖς τῶν ἀνθρώπων.

477.	a.	κραββατον	Epiph B-c Ω 157 280 482 565 574 1071 1241 1278 1354 /TR/
	b.	κραβαττον	A C D E F G H L M U V W Γ Δ Θ Π Σ Φ 090 0130 1 22 28 33 115 291 472 476 477 495 543 579 655 700 892 1207 1424 1604 1606 vg /WH fam. 13/
	c.	κραβατον	B* 461 1515
	d.	κραβακτον	ℵ
	e.	κραβαντον	828
	f.	grabattum	a b e l vg-am vg-ing
	g.	grabatum	c d ff-2 g-1 vg-cdd
478.	a.	τον κραβ. σου	Epiph D Θ 1 /TR WH fam. 13/ pl.
	b.	σου τον κραβ.	245 1093 L-184
479.	a.	περιπατει	Epiph 1588 L-184
	b.	περιπατει και υπαγε εις τον οικον σου	1515
	c.	υπαγε εις τον οικον σου	D Θ 1 /TR WH fam. 13/ pl.

Mark 2:28, 27
Pan. haer. LXVI.lxxxv.7

ἐπειδὴ δὲ ἴδιον αὐτοῦ ὑπάρχει τὸ σάββατον, διὰ τοῦτο λέγει ὅτι "κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου (2:28)," καί φησιν "οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον γεγένηται, ἀλλὰ τὸ σάββατον διὰ τὸν ἄνθρωπον (2:27)."

480. a. ουχ ο ανθρωπος δια το σαββατον γεγενηται αλλα το σαββατον δια τον ανθρωπον (το σαββατον δια τον ανθρωπον εγενετο και ουχ ο ανθρωπος δια το σαββατον
Epiph ℵ A B C L Δ Θ 1 574 b f ff-1 g-1 g-2 l vg bo Eus /TR WH fam. 13/ pl.

b. το σαββατον δια τον ανθρωπον εγενετο W sy-s

c. om. D a c e ff-2 i r

481. a. τον ανθρωπον Epiph Θ 1 /TR WH fam. 13/ pl.

b. homines g-1

Mark 2:28 (et vide supra)
Pan. haer. XXX.xxxii.9

οὕτως γὰρ εἶπεν ὅτι "κύριος ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου."

482. a. κυριος εστιν ο υιος του ανθρωπου και του σαββατου
Epiph D Θ 1 b f q vg sy-h geo
/TR WH fam. 13/ pl.

b. dominus est filius hominis et non etiam sabbati
r-2

c. filius hominis dominus et etiam ipsius sabbati
a (ff) i

d. filius hominis etiam dominus est sabbati c l (sa)

e. dominus est sabbati filius hominis sy-s (sy-p)
(sy-pal) bo

Mark 5:1, 2, 4, 5, 7, 9-11, 13, 14
Pan. haer. LXVI.xxxv.9

ὁ δὲ Μάρκος καὶ τὴν ἀκρίβειαν τοῦ ἀριθμοῦ τῶν χοίρων διηγήσατο, εἰπὼν ὅτι "ἦλθε δὲ εἰς τὰ μέρη τῆς Γεργεσθᾶν (5:1), καὶ ἀπήντησεν αὐτῷ διαμονιζόμενος (5:2), ὃς ἐδεσμεῖτο ἁλύσεσι σιδηραῖς καὶ διέσπα τὰ δεσμά (5:4), καὶ ἐν τοῖς μνημείοις διῆγε (5:5), καὶ ἔκραζεν, ἔα, τί ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τοῦ θεοῦ; ἦλθες πρὸ καιροῦ βασανίσαι ἡμᾶς (5:7). καὶ ἠρώτησεν αὐτὸν ὁ Ἰησοῦς, τί σοι ὄνομα ἐστι; καὶ εἶπεν ὅτι λεγεών, ὅτι πολλὰ δαιμόνια εἰσῆλθεν εἰς αὐτόν (5:9). καὶ παρεκάλουν αὐτὸν μὴ ἀποσταλῆναι ἔξω τῆς χώρας, ἀλλὰ εἰσελθεῖν εἰς τοὺς χοίρους (5:10). ἦν γὰρ ἐκεῖ ἀγέλη χοίρων βοσκομένη (5:11), καὶ ἐπέτρεψεν αὐτοῖς εἰσελθεῖν εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν (ἦσαν γὰρ ὡς δισχίλιοι) καὶ ἐπνίγησαν ἐν τῇ θαλάσση (5:13). καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον, καὶ ἀνήγγειλαν ἐν τῇ πόλει (5:14)."

Mark 5:1 (et vide supra)
Pan. haer. LXVI.xxxv.6

εἶτα πάλιν "ἐλθὼν εἰς τὰ μέρη τῆς Γεργεσθᾶν," ὡς ὁ Μάρκος λέγει.

Mark 5:7 (vide supra)

483.	a.	ημιν	Epiph Θ 106 2145 sy-p-cd sy-h* sa-cd geo-cd Tat
	b.	εμοι	ℵ A B C D L Δ 1 a aur b c d e f ff-2 i l q /TR WH fam. 13/ pl.
484.	a.	σοι	Epiph D Θ 1 /TR WH fam. 13/ pl.
	b.	συ	F W Δ 579 L-184**
	c.	om.	L-184*
485.	a.	Ιησου	Epiph ℵ A B C D L Δ Θ 131 574 a aur b c d e f ff-2 i l q /TR WH fam. 13/ pl.
	b.	om.	Φ 1 4 33 84 86 179 238 273 291 349 446 700 983 998 1082 1675 1689 1780 1816

486. a. του θεου Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. θεου W 235

Mark 5:9 (vide supra)

487. a. αυτον (1) Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. αυτω 258 349

488. a. ο Ιησους Epiph c ff-1
b. *om*. D Θ 1 /TR WH fam. 13/ *pl*.

489. a. τι Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. λεγων τι 1279

490. a. σοι ονομα Epiph D Π-mg 22 116 124 157 178 330
482 565 574 575 700 1071 1241 1318
1780 a aur b c d e f ff-2 i l q vg
(bo) Or /TR/ *pl*.
b. ονομα σοι ℵ A B C K L M W Δ Θ Π Σ Φ 1 13 28 33
69 174 213 238 346 349 517 543 579 713
892 1038 1047 1187 2145 L-48 L-49
L-184 sy-h arm (goth) Dam /WH
fam. 13/

491. a. ονομα Epiph D Θ 1 /TR WH fam. 13/ *pl*.
b. το ονομα 892

492. a. εστι(-ν) Epiph D 477 (1402) a aur b c d e f ff-2
i l q vg (bo) Or
b. *om*. ℵ A B C L Δ Θ 1 574 /TR WH fam. 13/ *pl*.

493. a. ειπεν Epiph g-1 sy-s sy-p sa bo (arm) geo

b. λεγει ℵ A B C K L M W Δ Θ Π Σ Φ 1 28 69 174 213 238 349 517 543 579 713 892 1047 2145 L-48 L-49 L-184 g-2 l r-2 vg sy-h aeth Dam /WH fam. 13/

c. απεκριθη λεγων E F G H S U V Π-mg 22 116 124 157 700 1071 (c) /TR/ pl.

d. απεκριθη D 253 477 565 a b e f i q

e. απεκρινατο 1194

494. a. λεγεων Epiph A B-c W Θ Π Σ Φ 1 13 (69) 124 346 543 574 892 1241 sa geo Or /TR fam. 13/ pl.

b. λεγιων ℵ* B* C D Δ 579 it vg sy-s sy-p sy-h bo /WH/

c. λεγειων L

d. λεγαιων ℵ-c

e. λαιγαιον goth

Mark 5:10 (vide supra)

495. a. παρεκαλουν Epiph A Δ Θ 074 1 22 28 37 75 116 225 245 565 983 1689 L-48 c d ff-2 g-1 g-2 z vg-san sy-s arm geo-2 Tat Dam

b. παρεκαλει ℵ B C D L W Π Σ Φ 33 (157 543) 574 579 700 892 1071 b e f i l q r-2 vg-am vg-emm vg-gat vg-ing vg-mm vg-mt sy-p sy-h sa bo goth geo-1 aeth /TR WH fam. 13/ pl.

496. a. παρεκαλουν (παρεκαλει) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. παρεκαλουν ουτοι οι δαιμονες sy-s

497. a. αυτον Epiph L 827 872 892 1012 sy-s e g-1

b. αυτον πολλα ℵ A B C D Δ Θ 1 aeth /TR WH fam. 13/ pl.

498. a. μη Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 047 13 69

Mark 5:11 (vide supra)

499. a. εκει Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 1780 d

500. a. αγελη. . .βοσκομενη Epiph 1 872 r-2

b. προς τω ορει (τα ορη) αγελη. . .βοσκομενη (βοσκομενων; vide infra #502) (ℵ*) B C D E F G H L S V Δ Θ 116 118 131 209 213 443 482 574 (1318 1546) b d e f ff-2 i l q vg sy-p arm /TR WH/ pl.

c. αγελη. . .βοσκομενη (βοσκομενων; vide infra #502) προς τω ορει A K U Π Σ 074 174 229 435 713 1047 (1241) 1573 L-48 L-184 sy-h bo goth geo-1 aeth Tat

d. αγελη. . .προς τω ορει βοσκομενη (βοσκομενων; vide infra #502) W 11 13 15 28 69 349 517 543 826 827 1396 1402 aur c /fam. 13/

501. a. χοιρων Epiph D L U 074 18 34* 71 131 273 348 579 692 892 1012 L-48 L-184 b e ff-2 i vg-cd goth Tat

b. χοιρων μεγαλη ℵ A B C (M) Δ Θ Π 1 174 (346 543) 574 c f ff-1 g-1 g-2 l vg (sy-s) (sy-p sy-h bo arm) /TR WH fam. 13/ pl.

c. χοιρων μεγαλων L-17 r-2

d. χοιρων πολλων (Φ) 36 435 1588 q pers-ed

e. χοιρων μεγαλη πολλων 76 247 487

f. χοιρων μακροθεν 60

502. a. βοσκομενη Epiph B C D Θ 1 174 574 c e f ff-1 ff-2 g-1 g-2 vg sy-p sy-h /TR WH fam. 13/ pl.

b. βοσκομενων ℵ-c A L S Δ 225 449 1402 b d q vg-cd Tat

c. om. aur vg-cd

Mark 5:12, 13 (et vide supra)
Pan. haer. LXVI.xxxv.11

οὕτω καὶ ἐνταῦθα, ἵνα δείξῃ τὸ φοβερὸν καὶ τὸ πλῆθος τῶν δαιμόνων, τὸ ἐρώτημα ποιεῖται, ἵνα ἐκ στόματος ἐκείνων τὸ θαυμαστὸν ἔργον ὑποδειχθήσεται. "καὶ παρεκάλουν αὐτὸν οἱ δαίμονες λέγοντες, μὴ πέμψῃς ἡμᾶς εἰς τὴν ἄβυσσον, ἀλλ᾽ ἐπίτρεψον ἡμῖν ἵνα εἰσέλθωμεν εἰς τοὺς χοίρους (5:12). καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξῆλθον οἱ δαίμονες καὶ εἰσῆλθον εἰς τοὺς χοίρους καὶ ὥρμησεν ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπώλοντο ἐν τοῖς ὕδασιν (5:13)."

Mark 5:12 (vide supra)

503. a. παρεκαλουν Epiph A D K M Π 11 12 21 229 237 238 248 291 330 348 372 544 565 827 1038 1093 1187 1279 b d e f ff-2 g-1 g-2 i l q r-2 vg sy-s sy-p bo-edd geo Dam

b. παρεκαλεσαν ℵ B C L Δ Θ Π-mg Σ Φ 074 1 16 22 33 116 157 473 477 574 700 892 1071 1375 c sy-h sa bo-ed goth arm aeth /TR WH/ pl.

c. παρακαλεσαντες W 13 28 69 124 346 543 /fam. 13/

504. a. οι δαιμονες Epiph(D) K M Π 4 11 27 220 229 248 253 291 579 872 1573 c (e f) ff-2 g-1 g-2 i l q r-2 vg sy-s sy-p

b. παντες οι δαιμονες A E F G H S U V Π-mg Σ Φ 074 33 116 124 157 (237) 574 1071 1318 1546 sy-h goth arm geo-2 /TR/ pl.

c. παντα τα δαιμονια Θ 565 700

d. spiritus immundi vg-mm

e. om. ℵ B C L Δ 1 13 22 28 69 118 131 209 251 346 482 543 697 892 1047 1278* sa bo geo-1 aeth /WH fam. 13/

505. a. λεγοντες Epiph ℵ A B C Δ 1 574 /TR WH/ pl.

b. λεγοντας L

c. λεγοντα 700 e

d. ειποντα D Θ 565

e. ειπον 28 543 (geo) /fam. 13/

f. ειπαν W

g. om. 69 sy-s bo-cd

506. a. εισελθωμεν Epiph ℵ A B C (K) L Δ Θ 1 574 b d e f ff-2 i l q /TR WH fam. 13/ pl.

b. απελθωμεν D

Mark 5:13 (vide supra)

507. a. επετρεψεν αυτοις Epiph ℵ B C L W Δ 1 28 118 131 209 788 892* b e sy-s sy-p sa bo arm geo-cd Tat /WH/

b. επετρεψεν αυτοις ο Ιησους 63 108 253 579 L-48 geo-cd pers-ed Dam

c. επετρεψεν αυτοις ευθεως ο Ιησους A (U) Π Σ 074 (13) 22 33 157 330 (349 472) 543 569 574 872 892-c 1071 1241 f vg sy-h /TR fam. 13/ pl.

d. ο Ιησους επετρεψεν αυτοις geo-1

e. ευθεως κυριος Ιησους επεμψεν αυτους D (a c) ff-2 r-1

f. επετρεψεν αυτοις ο Ιησους ευθεως 713 l goth

g. επεμψεν αυτους ευθεως ο Ιησους H 59 71 73

h. ο Ιησους επεμψεν αυτους 565 700

i. επετρεψεν αυτοις ευθεως ο 440

j. επετρεψεν αυτοις ευθεως E

k. επεμψεν αυτους Θ

l. concessit statim Iesus r-2

m. concessit eis statim dominus Iesus g-2

n. statim dominus permisit eos ire i

o. statim permisit illis Iesus q

p. concessit eis Iesus et statim g-1

508. a. τους Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 372

509. a. και ωρμησεν Epiph D (E-c) (L Θ) 1 /TR WH fam. 13/ pl.

b. και ιδου ωρμησεν 483* 484

510. a. η αγελη Epiph D Θ 1 1424 /TR WH fam. 13/ pl.

b. πασα η αγελη 51 74 90 234 349 410 483* 484 517 1047 1223 1355 1396

c. η αγελη πασα 1071 sa

511. a. κατα του κρημνου Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. praecipitatus est it vg

c. *om*. sy-s

512. a. εις την θαλασσαν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. et ceciderunt in mare b c (d) e sy-s sy-p

513. a. ησαν γαρ Epiph 58 213 225 476 661 1200 vg-cd sy-h geo

b. ησαν δε A C-c Θ Π Σ Φ 074 22 33 157 543 579 700 1071 a g-2 vg-cdd goth /TR fam. 13/ *pl*.

c. *om*. ℵ B C* D H L W Δ 1 565 892 b c e ff-2 g-1 q vg-pl sy-s sy-p sa bo perss /WH/

514. a. ως Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ωσει 60

515. a. δισχιλιοι Epiph A C D Θ 1 /TR WH fam. 13/ *pl*.

b. χιλιοι H

Mark 5:14 (vide supra)

516. a. και οι Epiph ℵ A B C L M W Δ Σ Φ 074 1 13 28 33 69 124 131 174 213 238 271 346 349 543 579 700 713 892 1047 1573 2145 L-48 L-49 a e sy-s sy-p sy-h bo goth aeth /WH fam. 13/

b. οι δε D E Θ Π 22 118 157 209 330 565 574 575
1071 b c f ff-2 g-1 g-2 i l q vg sa arm
geo /TR/ pl.

517. a. αυτους Epiph ℵ B C D L W Δ Θ 13 28 69 124 346
543 565 579 700 892 1555 a aur b c d e f
ff-2 i l vg sy-s sy-p sa bo aeth /WH
fam. 13/

b. τους χοιρους A K Π Σ Φ 074 1 22 33 157 330 544
569 574 575 1278 sy-h goth arm
/TR/ pl.

c. om. 358 472 1241

518. a. ανηγγειλαν Epiph E F G H S U V (W) Δ Ω 22 28 69
72 116 157 330 349 543 565 574 575
1071 /TR fam. 13/

b. απηγγειλαν (ℵ) A B C D K L M N Θ Π Σ Φ 074 0107
1 4 7 11 15 33 174 209 213 273 348
399 495 517 579 700 892 998 1012
1047 1424 1573 2145 L-48 L-49 L-184
/WH/

Mark 5:41
Pan. haer. LXIX.lix.2

τίς εἶπε τῆ θυγατρὶ τοῦ ἀρχισυναγώγου "κοῦμι ταλιθά," τουτέστιν ἀνάστηθι ἡ παῖς;

519. a. κουμι Epiph D Δ Θ Π Φ 22 124 517 579 700 872 954
aur b c d (e) f ff-2 i l q vg sy-p sy-h
sy-hmg bo arm aeth /TR/ pl.

b. κουμει A 69 346 543 565 goth /fam. 13/

c. κουμη 13 157 245 405 983 L-184

d. κουμ ℵ B C L M N Σ 1 28 33 179 237 238 240 271
471 482 (487) 495 574 713 892 1038 1047
1573 1588 1606 L-185 sl-cdd Suid Thphyl
/WH/

	e.	αββακουμ	Suid
	f.	*om.*	W a g-2 r-1
520.	a.	ταλιθα	Epiph ℵ A C L N Θ Π Σ Φ 1 22 33 124 541 579 700 892 1071 f q vg-pl sy-p sy-h sy-hmg bo arm /TR/ *pl*.
	b.	ταλειθα	B 0153 69 346 543 565 sa goth /WH fam. 13/
	c.	ταληθα	240 244 247 470 569 983
	d.	ταλιτα	Δ
	e.	thalitha	g-1 vg-ing
	f.	ταβιθα	W 259-c 1318 a ff-2 g-2 l vg-gat vg-mm aeth
	g.	θαβιτα	D c d
	h.	ταβλιθα	349
	i.	ταβηθα	157 225 238 259* L-2 L-48
	j.	thabitha	b i
	k.	tabea	e
	l.	abitha	r-1

Mark 6:38
Anc. XXXI.vii

ἀλλὰ καὶ τοὺς μαθητὰς ὡς ἄνθρωπος ἐρωτᾷ. . ."πόσους ἄρτους ἔχετε μεθ' ἑαυτῶν;"

Mark 6:38 (et vide supra)
Anc. CVIII.ii

αὐτοὶ δὲ οἱ τοιαῦτα λέγοντες πιστεύουσι τῷ σωτῆρι θεῷ στόματι καὶ οὐκ ἀληθείᾳ, θεῷ ὄντι καὶ πρόγνωσιν ἔχοντι, τὰ δὲ αὐτὰ τῇ παλαιᾷ ὁμοίως ἐπερωτῶντι. . ."ἔχετε ἄρτους μεθ᾽ ἑαυτῶν;"

521.	a.	αρτους εχετε	Epiph P-45 ℵ A D N W Γ Π Σ Φ 1 33 69 574 a aur b (c) d e f ff-2 g-2 i l q vg sy-p sy-h bo arm /TR fam. 13/ pl.
	b.	εχετε αρτους	Epiph B L Δ Θ 0149 geo-2 aeth /WH/

Mark 6:52
Anc. XXVIII.ii

ἐλέγχθητι ὁ ἔχων πεπωρωμένην τὴν καρδίαν κατὰ τὸ γεγραμμένον "ἀλλ᾽ ἐπωρώθη ἡ καρδία αὐτῶν" καὶ μάθε τὸν υἱὸν ὄντα ἀεὶ πρὸς τὸν πατέρα.

522.	a.	η καρδια αυτων	Epiph D L Δ Φ 1 16 28 69 71 179 251 372 443 472 544 565 999 1038 1194 1223 1241 1278 1355 1402 1573 1606 2145 a aur b c d e f ff-2 i l q vg /TR/
	b.	αυτων η καρδια	ℵ A B E F G H K M N S U V W X Y Γ Θ Π Σ 13 22 33 124 131 157 174 234 346 349 517 543 574 579 700 892 1071 /WH fam. 13/

Mark 7:11-13
Pan. haer. XVI.iv.4, 6

ἄρα τοίνυν ἔσφαλται ἡ διάνοια τῶν γένεσιν εἶναι νομισάντων καὶ μάλιστα Φαρισαίων, οἷς ἐπιφωνητέον ἐστὶ πυκνότερον καὶ πολλαχῶς, οὐ διὰ μιᾶς φωνῆς ἀλλὰ πολλάκις τὰ παρὰ τοῦ σωτῆρος πρὸς αὐτοὺς εἰρημένα. . ."ἢ ὅτι λέγετε, ἐάν τις εἴπῃ πατρὶ καὶ μητρὶ κορβάν, ὅ ἐστι δῶρον ὃ ἐξ ἐμοῦ ὠφεληθήσῃ (7:11), οὐκέτι μὴ τιμήσῃ τὸν πατέρα (7:12), καὶ ἠθετήσατε τὴν ἐντολὴν τοῦ θεοῦ διὰ τῆς τῶν πρεσβυτέρων ὑμῶν παραδόσεως (7:13)."

Mark 7:11 (et vide supra)
Pan. haer. XXXIII.ix.5

ἐπεὶ ποῦ ἔχεις, φιλόνεικε καὶ ἀκατάστατε τὴν γνώμην, δεῖξαι ἐν ταῖς πέντε βίβλοις τῆς πεντατεύχου καὶ θεοῦ νομοθεσίας ὅτι ἐρρήθη ὁ λόγος ὁ παρὰ τῷ σωτῆρι εἰρημένος "ὃς ἐρεῖ τῷ πατρὶ αὐτοῦ κορβὰν ὅ ἐστι δῶρον, οὐκ ὠφεληθήσεταί τι ἐξ αὐτοῦ;"

523. a. ειπη (ερει) 33 265 sy-s

b. ειπη ανθρωπος D Θ 1 (1071) /TR WH fam. 13/ pl.

524. a. αυτου Epiph D 50 68 90 483* 484 565 945 a c ff-2 g-2 i q vg-cd sy-s sy-p sa bo goth geo-1 aeth Tat Avit

b. om. Epiph P-45 ℵ A B L Δ Θ 1 574 aur b f l r-1 vg-pl sy-h arm /TR WH fam. 13/ pl.

525. a. κορβαν Epiph D E K M Γ Θ Π 1 /TR WH fam. 13/ pl.

b. κορβαναν 482

526. a. ο εστι(-ν) δωρον Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 1200* vg-cd sy-s sy-p aeth

Mark 7:12 (vide supra)

527. a. ουκετι Epiph ℵ B (D) Δ Θ 1 13 28 69 179 209 346 543 565 569 700 892 (a b c d ff-2 i l) (q r-1) sa bo aeth /WH fam. 13/

b. και ουκετι P-45 A W X Γ Π Σ Φ 21 22 33 118 124 (142*) 157 544 579 872 1071 f g-2 r-2 vg (sy-s sy-p sy-h) goth arm Tat /TR/ pl.

c. οτι ουκετι L

Mark 8:33
Pan. haer. XLII.xi.17, Refut. XII

ὡς καὶ τῷ Πέτρῳ ποτὲ ἔφη "ἀπόστα ἀπ' ἐμοῦ, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων."

528. a. τα των ανθρωπων Epiph Θ 1 it vg /TR WH fam. 13/ pl.

b. των ανθρωπων D 225 579

Mark 9:25
Pan. haer. LXXIV.ix.5

λέγεται δὲ. . ."πνεῦμα κωφὸν καὶ πνεῦμα ἄλαλον."

Mark 13:8
Pan. haer. LXVI.xxii.5

ἐλέγχουσι δὲ τὸν γόητα οἱ τοῦ σωτῆρος λόγοι, ὃς ἔφη. . . "ἔσονται σεισμοὶ κατὰ τόπον καὶ λιμοὶ καὶ λοιμοί."

529. a. τοπον Epiph 29 71 692

b. τοπους A B D Θ 1 /TR WH fam. 13/ pl.

Mark 14:12-15
Pan. haer. XXX.xxii.2

ὡς καὶ οἱ μαθηταὶ αὐτῷ λέγουσι "ποῦ θέλεις ἑτοιμάσωμεν σοι φαγεῖν τὸ Πάσχα (14:12);" καὶ αὐτὸς ὁ κύριος λέγει "ἀπέλθετε εἰς τὴν πόλιν καὶ εὑρήσετε ἄνθρωπον βαστάζοντα κεράμιον ὕδατος καὶ ἀκολουθήσατε αὐτῷ (14:13) ὅπου ὑπάγει καὶ εἴπατε τῷ οἰκοδεσπότῃ, ποῦ ἐστι τὸ κατάλυμα ὅπου ποιήσω τὸ Πάσχα μετὰ τῶν μαθητῶν μου (14:14); καὶ δείξει ὑμῖν ὑπερῷον ἐστρωμένον. ἐκεῖ ἑτοιμάσατε (14:15)."

Mark 14:12 (vide supra)

530. a. θελεις Epiph D Θ 1 /TR WH fam. 13/ *pl.*

b. θελης E* W-c 59 346 472

531. a. θελεις Epiph 179 476 659 k

b. θελεις απελθοντες D Θ 1 /TR WH fam. 13/ *pl.*

532. a. ετοιμασωμεν Epiph D Θ 1424 /TR WH fam. 13/ *pl.*

b. ετοιμασομεν 1 11 40 69 106 115 157 179 267 270 291 349 482 517 544 579 659 999 1012 1342 1346 1391 1396 1402 2145

533. a. σοι Epiph D Δ Θ Ψ 59 229 251 435 517 544 565 569 579 697 983 1424 1675 1689 aur c d f g-1 (g-2-vid) i k l q vg sy-p sa geo aeth Tat Or

b. *om.* ℵ A B C L 1 13 69 124 346 543 574 788 826 828 954 a r-2 sy-h /TR WH fam. 13/ *pl.*

534. a. φαγειν Epiph 517 544 579 r-2

b. ινα φαγης D (K L) Θ 1 (66 248) 954 (L-184) /TR WH fam. 13/ *pl.*

c. *om.* Ψ 1

535. a. φαγειν (ινα φαγης; *vide supra* #534) το Πασχα Epiph D Θ 1 /TR WH fam. 13/ *pl.*

b. το Πασχα ινα φαγης 106 2145 k sy-h sa

Mark 14:13 (vide supra)

536. a. πολιν Epiph D Θ 1 /TR WH fam. 13/ *pl.*

b. πολιν την απεναντι υμων 238

537. a. και (2) Epiph 13 59** 69 124 346 543 aeth /fam. 13/

b. *om*. ℵ A B C D L P Δ Θ Ψ 1 574 a aur c d f ff-2 i k l q /TR WH/ *pl*.

538. a. ακολουθησατε αυτω Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. κατακολουθησατε αυτω 1093

c. ακολουθησατε αυτον 1424

d. *om*. Or

539. a. αυτω Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. αυτω εις την οικιαν 579

Mark 14:14 (vide supra)

540. a. οπου (1) Epiph W 579 ff-2 g-2 l r sy-s aeth

b. και οπου D Θ 1 /TR WH fam. 13/ *pl*.

541. a. οπου (1) Epiph 579

b. οπου εαν ℵ C K L P X Y Γ Θ Σ Φ Ψ 1 72 116 1313 1478 /TR WH fam. 13/ *pl*.

c. οπου αν A B D W Δ Π 11 229* 253 482 495 517 565 700 1012 1207 1579 2193

542. a. και ειπατε Epiph 579

b. ειπατε D Θ 1 /TR WH fam. 13/ *pl*.

543. a. καταλυμα Epiph A P X Y Γ Θ Π Φ 0116 118 124 157

209 565 574 579 700 892 c ff-2 i k sy-p sy-h bo
goth arm-ed aeth Tat Or /TR/ pl.

b. καταλυμα μου ℵ B C D L V W Δ Σ Ψ 1 7 13 22 28 59
69 346 543 1071 1216 L-12 L-18 L-19
L-49 a b f l g-1-vid g-2-vid q r-1
r-2 vg sy-s sy-hmg sa arm-ed geo Or
/WH fam. 13/

Mark 14:15 (vide supra)

544. a. δειξει Epiph D (S*) Θ(Φ Ω) 1 (69 471* 474) /TR
WH fam. 13/ pl.

b. υποδειξει 68

545. a. υμιν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ημιν 1071

546. a. εστρωμενον Epiph 91 131 229* 273 299 346 713 827
1573 L-150 L-184 c

b. εστρωμενον μεγα(-ν) D (a d) ff-2 i r q Or

c. μεγα εστρωμενον Θ 1 Or /TR WH fam. 13/ pl.

547. a. εστρωμενον Epiph A M* Δ 8 89 106 237 473 478 485
565 998 999 1012 1047 1574 2145 a f l
r-1 r-2 vg arm geo-2

b. εστρωμενον ετοιμον ℵ B C D L M-c P X Γ Θ Π Ψ
0116 1 c ff-2 i k q sy-p
sy-h* sa bo goth aeth Or /TR
WH fam. 13/ pl.

548. a. εκει Epiph A P W X Y Γ Δ Π Σ Φ 0116 1 22 28 157
543 574 579 700 a b c ff-2 i k q r-1 sy-s
sy-p sy-h sa bo-cd arm geo-1 Tat Or /TR
fam. 13/ pl.

b. και εκει B C L Θ Ψ 346 892 1071 1342 f l vg
bo-edd goth aeth /WH/

	c.	κακει	ℵ D 273 565
	d.	om.	1047

Mark 16:19
Pan. haer. XLIV.vi.3

ὡς ἔχει καὶ τὸ τοῦ Μάρκου εὐαγγέλιον καὶ τῶν ἄλλων εὐαγγελιστῶν "καὶ ἀνῆλθεν εἰς οὐρανοὺς καὶ ἐκάθισεν ἐν δεξιᾷ τοῦ πατρός."

549.	a.	ουρανους	Epiph 13 69 124 346 543 (c i o q) Iren /fam. 13/
	b.	ουρανον	A C L Δ Θ Ψ 1 574 983 Iren /TR WH/ pl.
	hiat		D
550.	a.	εκαθισεν	Epiph 1 /TR WH fam. 13/ pl.
	b.	εκαθησεν	E H K L Θ Ω 28 238 346 474 475
	hiat		D
551.	a.	εν δεξια	Epiph C Δ 047 473 482 1200 1318 1478
	b.	εκ δεξια	179 574
	c.	εκ δεξιων	A L X Θ Ψ 1 Iren /TR WH fam. 13/ pl.
	d.	εν δεξιων	485
	hiat		D
552.	a.	πατρος	Epiph 1* 472 544 1515 sy-pal bo arm Tert Aug
	b.	θεου	A C L Δ Θ Ψ 574 Iren /TR WH fam. 13/ pl.

c. domini patris eius aeth

hiat D

TABLE OF EPIPHANIUS'S QUOTATIONS FROM LUKE WITH CITATION OF VARIANT READINGS

Luke 1:1; 3:1
Pan. haer. XLII.xi.4, 5

εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει "ἐπειδήπερ πολλοὶ ἐπεχείρησαν (1:1)" καὶ τὰ ἑξῆς καὶ τὰ περὶ τῆς Ἐλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίαν τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως--ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην "ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος (3:1)" καὶ τὰ ἑξης.

Luke 1:1 (et vide supra), 3, 4
Pan. haer. LI.vii.2-4

ἵνα δὲ μή τις τῶν πεπλανημένων ἡγήσηται μυθωδῶς αὐτὸν ἐκφράσαι τὴν γέννησιν, ἐπὶ τὰ ἄνω ἀναφέρει τὸ ἔργον, διὰ δὲ τὴν ἀκρίβειαν λεπτομερῶς τὴν πᾶσαν πραγματείαν διέξεισι καὶ εἰς παράστασιν ἀληθείας ἐμμάρτυρας τοὺς ὑπηρέτας τοῦ λόγου γενομένους παρεισάγει φάσκων "ἐπειδήπερ πολλοὶ ἐπεχείρησαν (1:1)," ἵνα τινὰς μὲν ἐπιχειρητὰς δείξῃ, φημὶ δὲ τοὺς περὶ Κήρινθον καὶ Μήρινθον καὶ τοὺς ἄλλους. εἶτα τί φησιν; "ἔδοξε κάμοι καθεξῆς παρηκολουθηκότι ἄνωθεν τοῖς αὐτόπταις καὶ ὑπηρέταις τοῦ λόγου γενομένοις γράψαι σοι, κράτιστε Θεόφιλε (1:3)" (εἴτ' οὖν τινὶ Θεοφίλω τότε γράφων τοῦτο ἔλεγεν ἢ παντὶ ἀνθρώπῳ θεὸν ἀγαπῶντι), "ἵνα ἐπιγνῷς περὶ ὧν," φησί, "κατηχήθης λόγων τὴν ἀσφάλειαν (1:4)."

Luke 1:3 (vide supra)

553. a. καμοι Epiph D Θ l c e f ff-2 g-2-vid l vg-pl Or /TR WH fam. 13/ pl.

b. et mihi et spiritui sancto (b) g-1 q vg-bodl goth

554. a. ανωθεν Epiph D Θ l /TR WH fam. 13/ pl.

b. om. Ψ sy-p

Luke 1:4 (vide supra)

555. a. επιγνως Epiph ℵ-c D Θ 1 /TR WH fam. 13/ pl.

b. επιγνοις ℵ*

c. γνως 2145

556. a. ασφαλειαν Epiph D Θ 1 /TR WH/ pl.

b. ασφαλιαν C R U /fam. 13/

c. ωφελειαν L-49

Luke 1:5
Pan. haer. LI.vii.6

εἶτά φησιν "ἐγένετο ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως ἐξ ἐφημερίας Ἀβιὰ τοῦ ἀρχιερέως ἱερεύς τις ὀνόματι Ζαχαρίας καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, ἡ ὄνομα Ἐλισάβετ."

557. a. εγενετο Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εγενετο δε 579

558. a. του Epiph A C D E F K M P S U V X Γ Δ Θ Λ Π 1 574 Cyr /TR fam. 13/ pl.

b. om. ℵ B L R W Ξ Ψ 544 /WH/

559. a. βασιλεως Epiph 28 Tat

b. βασιλεως της Ιουδαιας D Θ 1 /TR WH fam. 13/ pl.

560. a. Αβια Epiph D Θ 1 /TR WH fam. 13/ pl.

b. Αβιλ W

c. Αβιαμ e l sy-s

561. a. τις ονοματι (ονομα; *vide infra* #562) Ζαχαριας Epiph D Θ l /TR WH fam. 13/ *pl*.

b. *om*. 273

562. a. ονοματι Epiph D Θ l /TR WH fam. 13/ *pl*.

b. ονομα E

563. a. γυνη αυτω Epiph ℵ B C* D L W (X) Ξ l 22** 33 73 565 700 aur c d ff-2 g-l l q r-l vg-am vg-bodl vg-em vg-for vg-fuld vg-iac vg-ing vg-mt Hier Aug /WH/

b. γυνη αυτου A C-3 E F H K M P R S U V Γ Δ Θ Λ Π 574 2193 b e f g-2 vg-gat vg-tol vg-cl sy-p sy-h bo goth Tat Amb Cyr /TR fam. 13/ *pl*.

c. γυνη αυτων 579 1574

564. a. εκ Epiph D Θ l /TR WH fam. 13/ *pl*.

b. προβεβηκυια εκ 1047

565. a. ονομα Epiph A

b. το ονομα D Θ l /TR WH fam. 13/ *pl*.

c. τω ονοματι 544

566. a. ονομα Epiph ff-2

b. ονομα αυτης D Θ l /TR WH fam. 13/ *pl*.

c. ονομα αυτη W r

567.	a.	Ελισαβετ	Epiph ℵ A (B) C E F H K L M P R S U V Γ Δ Λ Π 1 574 a d e ff-2 vg-am bo /TR (WH) fam. 13/ pl.
	b.	Ελισαβεθ	(D) (Θ) it-pl vg-for vg-fuld vg-per vg-cl sy-h goth Cyr
	c.	Elisabel	b

Luke 1:15
Pan. haer. XXIX.v.7

ἀλλὰ καὶ Ἰωάννης ὁ βαπτιστὴς τῶν αὐτῶν ἀφηγιασμένων τῷ θεῷ καὶ αὐτὸς εἷς ὑπῆρχεν, "οἶνον γὰρ καὶ σίκερα οὐκ ἔπινεν."

Luke 1:76, 17
Pan. haer. XXVI.xii.8, 9

καίτοι γε τοῦ Ζαχαρίου μὴ ἀποκτανθέντος εὐθύς, ἀλλὰ καὶ ἐπιμείναντος μετὰ τὴν τοῦ Ἰωάννου γέννησιν καὶ προφητεύσαντος περί τε Ἰωάννου καὶ περὶ τῆς παρουσίας τοῦ κυρίου καὶ ἐνσάρκου γεννήσεως ἀπὸ τῆς ἁγίας παρθένου Μαρίας διὰ πνεύματος ἁγίου, ὡς λέγει "καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ (1:76)," "ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει (1:17)" καὶ τὰ ἑξῆς.

Luke 1:17 (vide supra)

568.	a.	καρδιας	Epiph D Θ 1 /TR WH fam. 13/ pl.
	b.	καρδιαν	251 1223
569.	a.	πατερων	Epiph D Θ 1 Hipp Or /TR WH fam. 13/ pl.
	b.	ανθρωπων	69
	c.	ανθρωπου	945

570. a. τεκνα Epiph D Θ 1 /TR WH fam. 13/ pl.

b. τεκνα αυτων sa bo

Luke 1:26-28, 31, 36
Pan. haer. LXIX.xl.2, 3

ἀλλά, ὡς φησιν ὁ εὐαγγελιστής, "ἐν δὲ τῷ ἕκτω μηνὶ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ εἰς πόλιν τῆς Γαλιλαίας (1:26), πρὸς παρθένον μεμνηστευμένην ἀνδρί, ᾧ ὄνομα Ἰωσήφ (1:27). καὶ εἰσελθὼν πρὸς αὐτὴν ἔφη, χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ (1:28)," καὶ τὰ λοιπὰ τῆς ἀκολουθίας. ὡς οὖν ἡ παρθένος ἐπὶ τῷ ἀσπασμῷ ἐταράσσετο, ἔφη πρὸς αὐτήν, "ἰδοὺ συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (1:31)." "καὶ ἰδοὺ ἡ συγγενής σου Ἐλισάβετ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μῆν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ (1:36)."

Luke 1:26 (vide supra)

571. a. εκτω μηνι Epiph D e Petr

b. μηνι τω εκτω ℵ A B C L Δ Θ 0130 1 574 (d f g-1) (g-2 q vg Or Thaum Aug) Cyr Chron /TR WH fam. 13/ pl.

c. eodem (in ipso) autem tempore a b c ff-2 Iren Amb

572. a. ο αγγελος Epiph D Θ 1 Thaum /TR WH fam. 13/ pl.

b. αγγελος Ψ* 69 106 348 544 1375 1424 1604 1606 Eus Cyr

c. αρχαγγελος 86 185

573. a. Γαβριηλ Epiph 1542

b. Γαβριηλ απο (add. του) Θεου ℵ B L W 0130 1 13 69 131 565 700 1689 sy-p goth Cyr /WH fam. 13/

c. Γαβριηλ υπο (*add*. του) θεου   A C D X Γ Δ Θ Λ Π 33 124 sy-h-vid arm Thaum Eus Chron /TR/ *pl*.

d. Gabriel a domino   b c ff-2 Amb

574. a. της   Epiph ℵ A B C L Δ Θ 0130 1 574 Eus /TR WH fam. 13/ *pl*.

b. *om*.   D

575. a. Γαλιλαιας   Epiph ℵ-c A B C L Δ Θ 0130 1 574 a aur b c e f ff-2 l q r-1 /TR WH fam. 13/ *pl*.

b. Γαλιλαιαν   D d

c. Ιουδαιας   ℵ*

d. *om*.   248 1606

Luke 1:27 (vide supra)

576. a. μεμνηστευμενην   Epiph ℵ-ca B-3 C X Γ Δ Θ Λ Π 0130 1 574 Eus /TR fam. 13/ *pl*.

b. εμνηστευμενην   ℵ* ℵ-cb A B* L W 1424 /WH/

c. μεμνησμενην   D

Luke 1:28 (vide supra)

577. a. εισελθων   Epiph A** D Θ 1 /TR WH fam. 13/ *pl*.

b. ελθων   A*

c. εισηλθεν   L

578. a. προς αυτην   Epiph B L W Θ Ξ Ψ 1 131 565 788 1241 sa bo arm-ed /WH/

b. προς αυτην ο αγγελος   ℵ F Δ 69 579 700 713 1574 f ff-2 h l q r sy-p sy-pal arm-ed Tat

c. ο αγγελος προς αυτην   A C D X Γ Λ Π 13 22 28 33 569 574 892 a-vid b c e vg sy-h goth geo aeth Aug Chron /TR fam. 13/ *pl*.

d. ο αγγελος προς την Μαριαν   Dam

579. a. αυτην (*add*. ο αγγελος)   Epiph D Θ l c f q vg sy-p Aug /TR WH fam. 13/ *pl*.

b. αυτην ευηγγελισατο αυτην και   Λ 229 262* 565* 1241 1555 2145 L-253 a (b) e ff-2 l r sy-h Iren

Luke 1:31, 35, 32, 33; 1 Corinthians 15:25; Luke 1:33
Pan. haer. LXIX.lxxv.2-4

ἐπειδήπερ ἔλεγεν αὐτῇ "τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν (1:31)," ἵνα δείξῃ ἄνωθεν τὸν θεὸν λόγον κατεληλυθότα καὶ ἐν μήτρα τῆς αὐτῆς παρθένου σαρκωθέντα καὶ τελείως ἐνανθρωπήσαντα καὶ ἵνα μὴ διορίσῃ τὴν ἔνσαρκον τελείωσιν ἀπὸ τῆς ἐνθέου τελειώσεως, μετὰ προσθήκης τοῦ καὶ ἔλεγεν αὐτῇ "διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ (1:35)." εἶτα "δώσει αὐτῷ," φησίν, "ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ (1:32), καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος (1:33)." ἀντιδιαστελλομένων τοίνυν τούτων θατέρου πρὸς θάτερον, ὅτι "δεῖ αὐτὸν βασιλεύειν ἄχρις οὗ (1 Corinthians 15:25)" καὶ "βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας (1:33)," (καὶ οὐκ εἶπεν εἰς τὸν αἰῶνα μόνον, ἀλλ' εἰς τοὺς αἰῶνας).

Luke 1:31 (vide supra)

580. a. ιδου   Epiph 372 e r-2 sa

b. και ιδου   D Θ l /TR WH fam. 13/ *pl*.

Luke 1:32 (vide supra)

581. a. ο θεος Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 1424* r Iren

Luke 1:33 (et vide supra)
Pan. haer. LXIX.lxxv.8

ἐπεὶ πῶς πληροῦται τὸ "καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος;"

Luke 1:33 (et vide supra)
Pan. haer. LXXVI.xxi.4

"τῆς βασιλείας αὐτοῦ" φησιν ἡ γραφὴ "οὐκ ἔσται τέλος."

Luke 1:33 (et vide supra)
Pan. haer. De fide XVII.xi (LXIX.lxxvii.4; Anc. XIX.1)

ὥς φησιν ἐν ἀληθείᾳ, "οὗ τῆς βασιλείας οὐκ ἔσται τέλος."

582. a. επι Epiph D Θ 1 d f /TR WH fam. 13/ pl.

b. εις 157 it-pl vg

Luke 1:34, 35
Pan. haer. XXVIII.vii.3

πῶς δὲ ἔτι πληρωθήσεται τὸ εἰρημένον παρὰ τῆς ἁγίας παρθένου πρὸς τὸν Γαβριὴλ "πῶς ἔσται τοῦτο, ὅτι ἄνδρα οὐ γινώσκω (1:34)" καὶ αὐτοῦ λέγοντος "πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι (1:35), καὶ τὰ ἑξῆς;

Luke 1:34, 35 (et vide supra)
Pan. haer. XXX.xx.9

ὁ μὲν γὰρ Γαβριὴλ εὐθὺς τῇ παρθένῳ εὐαγγελιζόμενος, αὐτῆς

λεγούσης "πῶς ἔσται ταῦτα, ὅτι ἄνδρα οὐ γινώσκω (1:34)," τὸ ἀσφαλὲς ὑποτιθέμενος ἔφη "πνεῦμα κυρίου ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον κληθήσεται υἱὸς θεοῦ (1:35)."

Luke 1:34, 35 (et vide supra)
Pan. haer. LXIX.xlii.6 (LI.v.10)

ὡς καὶ ὁ ἄγγελος Γαβριὴλ φησιν, ἐρωτησάσης αὐτῆς ὅτι "πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω (1:34)" φησί, "πνεῦμα κυρίου ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ (1:35)."

Luke 1:34, 35 (et vide supra)
Anc. LXVI.5; Pan. haer. LXXIV.iii.5

οὕτω δὴ καὶ ἡ παρθένος Μαρία "κατὰ τί γνώσομαι" ὅτε φησὶν "ὅτι ἔσται μοι τοῦτο (cf. 1:34)," ἤκουσε "πνεῦμα κυρίου ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι. διὸ καὶ τὸ γεννώμενον ἐκ σοῦ ἅγιον ἔσται καὶ υἱὸς ὑψίστου κληθήσεται (1:35)."

Luke 1:34 (vide supra)

583. a. εσται Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εστι W

584. a. εσται Epiph ℵ A B* C* D E G H K L S U V Γ Δ Λ Π 118 209 a aur b c d e f ff-2 l q r-1 vg sy-p goth Eus Amb Chr Aug /TR WH/ pl.

b. εσται μοι Epiph B-c C-c F M X Θ 1 13 16 22 28 33 69 245 267 574 655 660 700 713 892 954 1010 1194 1241 1396 1542 1555 sy-h sy-pal sa bo arm geo aeth Tat Thaum Cyr-hier Chr Cyr Chron Dam Ps-Ath /fam. 13/

585. a. τουτο Epiph D Θ 1 /TR WH fam. 13/ pl.

b. το L

586. a. ανδρα ου γινωσκω Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ανηρ ουκ εγινωσκεν με Tat

c. ανδρα ου μετεχω 579

Luke 1:35 (et vide supra)
Pan. haer. LIV.iii.7

τούτου ἕνεκεν ὁ ἄγγελος λέγει τῇ Μαριάμ "πνεῦμα κυρίου ἐπελεύσεται ἐπὶ σὲ καὶ ἐπισκιάσει σοι δύναμις ὑψίστου," εἶτα μετέπειτα "διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ."

Luke 1:35 (et vide supra)
Pan. haer. LXIX.lxxv.2

ἐπεὶ πῶς πληρωθήσεται τὸ ῥηθὲν ὑπὸ τοῦ ἀγγέλου τὸ "πνεῦμα κυρίου ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι;"

Luke 1:35 (et vide supra)
Pan. haer. XXX.xxxi.7

"πνεῦμα γὰρ ἅγιον ἐπελεύσεται ἐπὶ σέ" φησὶν ὁ ἄγγελος Γαβριὴλ τῇ Μαρίᾳ καὶ τὰ ἑξῆς.

Luke 1:35 (et vide supra)
Pan. haer. LXIX.lxxvii.3

εἶτα μετὰ προσθήκης περὶ τῆς ἐνσάρκου παρουσίας τὴν συνένωσιν δηλῶν, ὅτι "διὸ καὶ τὸ γεννώμενον ἐκ σοῦ" (μετὰ προσθήκης τοῦ καί) "ἅγιον κληθήσεται υἱὸς θεοῦ."

587. a. επι σε Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. επι σοι 1093

c. *om*. sy-p pers-ed Tat

588. a. σοι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. σε 1573 b d e

589. a. διο και Epiph D Θ 1 Thaum Petr Cyr-hier Dial /TR WH fam. 13/ *pl*.

b. και διο Tat

c. διοτι A* W 1038 Iren

590. a. γεννωμενον Epiph D Δ 1 118 209 it vg Valent Iren Hipp Or Thaum Petr Eus Cyr-hier Cyr Ps-Just /TR WH/ *pl*.

b. γεννομενον U 33 69 /fam. 13/

c. γενομενον X Γ Θ 13 124 131 983 Bas-sel

591. a. γεννωμενον (γεννομενον *vel* γενομενον; *vide supra* #590) Epiph ℵ A B C-3 D L X Γ Δ Λ Π 118 1424 b f ff-2 g-2 l q vg-am vg-em vg-for vg-harl vg-iac vg-ing sy-h sy-pal bo goth arm-cdd Tert Or Petr Eus Cyr-hier Cyr Chron Dam /TR WH fam. 13/ *pl*.

b. γεννωμενον (γεννομενον *vel* γενομενον; *vide supra* #590) εκ σου Epiph C* Θ 1 4 22 33 124 251 273 372 517 544 660 998 1038 1555 a c e m(*bis*) (r) vg-gat vg-per vg-ed sy-p sy-pal-cd arm-ed aeth sax Mcion Valent (Just) Tat Iren Tert Cyp Thaum Ad Amphil Ath (Ephr) Dam Dial

592. a. αγιον Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. καθαρον Tat

Luke 1:36 (vide supra)

593. a. συγγενης Epiph B-3 C* K M S U V-vid X Γ (Θ) Λ Π 1 700 Eus Ath Chron /TR/ *pl*.

b. συγγενις ℵ A B* C-c E G H L Ω 047 16 69 565 954 1229 1573 1582* 1604 sy-hmg /WH fam. 13/

c. συνγενεις W

d. συνγενις D Δ

594. a. Ελισαβετ (Ελισαβεθ; *vide infra* #595) Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. η Ελισαβετ 1574

595. a. Ελισαβετ Epiph ℵ A B C E F H K L M P R S U V Γ Δ Λ Π 1 574 a d e r-2 Eus /TR WH fam. 13/ *pl*.

b. Ελισαβεθ D Θ 69* it-pl vg goth Or Cyr

c. Elisabel b

596. a. συνειληφυια Epiph A (C) D X Γ Δ Θ Λ Π 1 28 574 sy-p sy-h Caesar Chron /TR fam. 13/ *pl*.

b. συνειληφεν ℵ B L W Ξ 157 372 565 (892) a aur b c d e f ff-2 l q r-1 vg sy-pal bo /WH/

597. a. γηρει Epiph ℵ A B C D E F G H K L M U V W X Γ Δ (Θ) Λ 1 22 28 33 69 157 574 892 Chron /WH fam. 13/

b. γηρα 245 251 372 661 1396 Caesar Chr /TR/

598. a. μην Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ο μην A

599. a. εκτος εστιν αυτη Epiph ℵ A B C D L Δ Θ 118 131 209 574 a aur c d e f r-1 /TR WH fam. 13/ *pl*.

b. εστιν εκτος αυτη   b ff-2 l q

c. εκτος αυτη εστιν   r-2

d. εκτος αυτη   1 22 348 1216

600. a. και ουτος. . .στειρα   Epiph D Θ (1) /TR WH
fam. 13/ *pl*.

b. *om*.   7

Luke 1:42
Anc. LXVI.vii; Pan. haer. LXXIV.iii.7

καθὼς 'Ελισάβετ ἔλεγεν "εὐλογημένη σὺ ἐν γυναιξὶ καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου," ὃν προσελάβετο ἐξ ἀνθρωπότητος παθῶν ἀπαθὴς ὢν ὁ Λόγος.

Luke 1:48
Pan. haer. XXX.xxxi.12

Μαρία δὲ ἔστιν, ἡ εἰποῦσα καὶ προφητεύουσα "ὅτι ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαὶ τῆς γῆς."

Luke 1:76
Pan. haer. XXVI.xii.9

ὡς λέγει "καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ."

601. a. και συ   Epiph A Γ Δ Θ Λ Π Ψ 0130 1 574 1241
L-1346 L-1348 L-1349 L-1350 a aur b β c e
f ff-2 l q r-1 vg sy-p sy-h goth arm aeth
Tat Iren Or Chron /TR fam. 13/ *pl*.
b. και συ δε   P-4 ℵ B C D L R W 33 L-1358-mg d bo
/WH/

602. a. γαρ   Epiph P-4 D Θ 1 /TR WH fam. 13/ *pl*.
? b. om.

b. om. sy-s Tat

603. a. προ προσωπου Epiph A C D L R Γ Δ Θ Λ 0131 1 574 L-1345 L-1346 L-1348 L-1349 L-1350 a aur b β c d e f ff-2 l q r-l vg Iren Or Chron /TR fam. 13/ pl.

b. ενωπιον P-4 ℵ B W sa bo Or /WH/

604. a. κυριου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. του κυριου P-4 bo

Luke 1:80
Anc. XXXI.vii (LXIX.viii; Pan. haer. LXXIV.vi.8)

ἀλλὰ καὶ "τὸ παιδίον ηὔξανε καὶ ἐκραταιοῦτο τῷ πνεύματι"

605. a. ηυξανε(-ν) Epiph P-4 ℵ A B C L R Δ Θ 1 22 574 700 /TR WH fam. 13/ pl.

b. ηυξανετο D*

606. a. πνευματι Epiph P-4 D Θ 1 /TR WH fam. 13/ pl.

b. πνευματος 579

Luke 2:14, 11
Pan. haer. XXX.xxix.4

διὸ καὶ οἱ ἄγγελοι εὐθὺς ὑμνοῦσι λέγοντες "δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία (2:14)" καὶ εὐαγγελίζονται τοὺς ποιμένας λέγοντες "ἐγεννήθη ὑμῖν Χριστὸς κύριος σήμερον ἐν πόλει Δαυίδ (2:11)."

Luke 2:14 (vide supra)

607. a. εν υψιστοις θεω Epiph D Θ 1 /TR WH fam. 13/ pl.

b. θεω εν υψιστοις sy-s sy-pal

608. a. επι γης ειρηνη Epiph ℵ A B D L P Δ Θ 1 it-pl /TR WH fam. 13/ pl.

b. ειρηνη επι γης c e sy-s

609. a. ειρηνη Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ειρηνη και sy-p sy-h bo Tat

610. a. εν (2) Epiph D Θ 1 d g-1 vg-am vg-for vg-harl vg-ing Or Thaum Eus Ath Const Bas Cyr-hier Ps-Ath /TR WH fam. 13/ pl.

b. om. a b c e f ff-2 l q vg-pl sy-p pers-ed Tat Iren Or Hil Ath Ps-Ath Aug

611. a. ευδοκια Epiph ℵ-c B-c L P Γ Δ Θ Λ Ξ 1 157 574 700 L-1348 L-1596 sy-p sy-h sy-hmg bo arm geo aeth Tat Or Thaum Jac-nis Eus Const Bas Chr Thdot-anc Cyr Procl /TR fam. 13/ pl.

b. ευδοκιας ℵ*A B* D W [illegible] a aur b β c e f l q r-1 vg sa goth Iren Or Hil Ath Cyr-hier Hier Aug /WH/

Luke 2:36
Pan. haer. LXXIX.iii.5

καὶ "ἦν "Αννα προφῆτις θυγάτηρ Φανουῆλ," ἀλλ' οὐχ ἱερατεῖαν πεπιστευμένη.

612. a. ην Epiph ℵ A B L N Δ Θ 1 574 a c e f ff-2 g-1 g-2 l m q vg sy-h Or /TR WH fam. 13/ pl.

b. om. D b sy-s sy-p

613. a. προφητις Epiph ℵ A B D G H M N S V Δ Λ Π 69 /TR WH/

b. προφητης E K L U Γ 1 21 28 33 157 229 273 476
574 579 655 1010 1012 1038 1047 1279
1375* 1515 1555 1579 1606 r bo /fam. 13/

Luke 2:40
Anc. XXXVIII.1

ἀνθρωποπαθῶς λέγων καὶ. . ."τὸ παιδίον ηὔξανε καὶ ἐκραταιοῦτο."

614. a. παιδιον Epiph ℵ A B L N Δ Θ 1 574 a aur b β c e
f ff-2 l q r-1 /TR WH fam. 13/ pl.

b. παιδιον Ιησους D d Caesar

615. a. ηυξανε(-ν) Epiph ℵ A B L N Δ Θ 1 574 700 /TR WH
fam. 13/ pl.

b. ηυξανετο D*

616. a. ηυξανε(-ν) και εκραταιουτο Epiph ℵ A B L N Δ Θ 1
574 a aur f [illegible] g-1 g-2 l q vg
Or Aug /TR WH fam. 13/ pl.

b. εκραταιουτο και ηυξανε(-ν) (ηυξανετο; vide supra
#615) D b c e

Luke 2:48, 49
Pan. haer. XXX.xxix.8, 9

ἀνακάμψασα δὲ καὶ εὑροῦσα αὐτὸν ἔφη αὐτῷ "τί ἡμῖν ἐποίησας, τέκνον; ἰδοὺ ἐγὼ καὶ ὁ πατήρ σου ὀδυνώμενοι ἐζητοῦμεν σε (2:48)" (ἐν τάξει γὰρ πατρὸς ὁ 'Ιωσὴφ αὐτῷ ὑπῆρχεν, οὐ γὰρ ἦν αὐτοῦ πατὴρ κατὰ φύσιν). εἶτα ὁ κύριος πρὸς αὐτήν "τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με (2:49);"

Luke 2:48 (et vide supra)
Pan. haer. XXX.xxix.11

καὶ ὅτι δὲ ὁ 'Ιωσηφ οὐχὶ πατὴρ αὐτοῦ ἦν, ἀλλὰ ἐν τάξει πατρὸς ὑπῆρχεν, ἄκουε τοῦ αὐτοῦ εὐαγγελιστοῦ λέγοντος, τοῦ γράψαντος ἀπὸ προσώπου Μαρίας ὅτι "ἐγὼ καὶ ὁ πατήρ σου ὀδυνώμενοι ἐζητοῦμέν σε."

Luke 2:48 (vide supra)

617. a. εποιησας Epiph D Δ** Θ 1 /TR WH fam. 13/ pl.

b. εποιησεν Δ*

618. a. ιδου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ιδου γαρ 1093 r

619. a. εγω και ο πατηρ σου Epiph Tat Or Ambrst Quaest Chr Hier Dial-maced

b. ο πατηρ σου καγω D 788 1689 c f g-1 vg sy-p-cd /TR/ pl.

c. ο πατηρ σου και εγω L Θ 1 33 69 713 892 1071 1604 Cyr /WH fam. 13/

d. ημεις sy-c

e. οι συγγενεις και ο πατηρ σου και εγω C*

f. ο πατηρ σου καγω και οι συγγενεις σου L-253

g. ο πατηρ οι συγγενεις και σου καγω 2145

h. ο πατηρ σου και οι συγγενεις σου καγω 579

i. ο πατηρ σου και οι συγγενεις καγω 238 sy-h

j. nam et propinqui tui et ego e

k. om. a b ff-2 l

620. a. οδυνωμενοι Epiph ℵ A B C L N (V) W (X Γ) Δ Θ 1 574 b c g-2-vid vg-pl sy-p sy-h goth arm aeth Or Aug /TR WH fam. 13/ pl.

b. οδυνωμενοι και λυπουμενοι D a e ff-2 g-1 l q r vg-gat (sy-s) sy-c Tat Ambrst Quaest

621. a. εζητουμεν Epiph ℵ-c A C D L N W X Γ Δ Θ Λ Π 1 574 vg sy Or Chr Cyr /TR fam. 13/ pl.

b. ζητουμεν ℵ* B 69 L-253-vid sa bo geo /WH/

c. quaerentes bo

Luke 2:49 (et vide supra)
Pan. haer. LXVI.xlii.12 (LI.xx.4)

καὶ πρὸς τοὺς περὶ Μαριὰμ καὶ Ἰωσὴφ ἔλεγε "τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ με εἶναι;"

622. a. οτι (1) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. οτε Δ

c. ετι 1207 1279

623. a. εζητειτε Epiph ℵ-c A B C D L N X Γ Θ Λ Π 1 a aur c d e f ff-2 l q r-1 vg sy-p sy-h goth arm aeth Or Dial-maced Phot /TR WH fam. 13/ pl.

b. ζητειτε ℵ* W Δ 346 1207 1279 b sy-c sa bo geo

624. a. ηδειτε Epiph ℵ A B C L N Δ Θ 1 574 g-1 vg sy-p sy-h bo goth arm aeth Or Cyr-hier Did Thdrt Dial-maced Phot /TR WH (fam. 13)/ pl.

b. οιδατε D W 225 282 660 1424 L-49 a b c e f ff-2 l q sy-c sa geo Thdt Tat Iren Tert Or Cyr

c. ιδητε 69

d. ειδητε 28

625. a. εν τοις Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εν τω οικω (sy-c sy-p arm-cd pers-ed) Did Thdrt Dial-maced

626. a. πατρος μου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. πατρος W

627. a. με ειναι Epiph D W Θ 1 13 69 118 348 1047 1515 1579 L-253 a aur b c d e f ff-2 l q r-l vg sy Iren Tert Or Cyr-hier Did Thdrt Dial-maced /fam. 13/

b. ειναι με Epiph ℵ A B C L N Δ 124 574 Cyr Thdrt Phot /TR WH/ pl.

Luke 2:52
Pan. haer. LXXVII.xxvi.3

πᾶν γὰρ τὸ ἀδρυνόμενον πλὴν τῶν ἀκινήτων ἐκ ψυχῆς καὶ σώματος συνέστηκε, κατὰ τὸ εἰρημένον "ὁ δὲ Ἰησοῦς προέκοπτεν ἐν σοφίᾳ καὶ ἡλικίᾳ," ἵνα δείξῃ διὰ τῆς ἡλικίας τὴν σάρκα, ἡλικία δὲ ἀπὸ τῆς ψυχῆς, ὡς ἔφην, καὶ σώματος τελειοῦται.

Luke 2:52 (et vide supra)
Pan. haer. LXXVII.xxx.1

καὶ "προέκοπτε," φησίν, "ἐν ἡλικίᾳ Ἰησοῦς καὶ σοφίᾳ."

Luke 2:52 (et vide supra)
Anc. XXXI.vii

καὶ "προέκοπτεν ἡλικίᾳ καὶ σοφίᾳ ὁ Ἰησοῦς."

Luke 2:52 (et vide supra)
Anc. LXXVIII.ix

διὰ τοῦτο γὰρ περὶ αὐτοῦ φησι τὸ εὐαγγέλιον "προέκοπτε σοφίᾳ καὶ ἡλικίᾳ."

Luke 2:52 (et vide supra)
Anc. XL.vi (XXXVIII.i; XL.ii)

οὗτος ὁ σοφία ὢν καὶ γενόμενος ἄνθρωπος, ἐπεκτείνων ἑαυτοῦ τὴν δύναμιν τῷ κόσμῳ, ἵνα πληρώσῃ τὴν οἰκουμένην χάριτος, "προέκοπτεν ἡλικίᾳ καὶ σοφίᾳ."

628. a. προεκοπτε(-ν) Epiph ℵ A B* C E K L M-c S U X Γ Δ Θ Λ Π 1 574 /TR WH fam. 13/ pl.

b. προεκοπται D

c. προεκοπτει M*

629. a. σοφια Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εκραταιουτο σοφια sy-s sy-c

c. σοφια και συνεσει sy-pal

630. a. σοφια και ηλικια Epiph ℵ A B C N X Γ Δ Θ Λ Π 1 574 f g-1 g-2 vg sy-h goth Or Ath Aug Cyr /TR WH fam. 13/ pl.

b. ηλικια και σοφια Epiph D L 579 1012 a b c e l q (sy-c) sy-p (sy-pal) bo Tat Or Victorin Amphil Greg-nyss Chr Thdrt

c. sapientia ff-2

Luke 3:23, 24, 31, 34, 36-38
Pan. haer. LXIX xxii.5

ἀλλὰ καὶ ὁ Λουκᾶς ἄρχεται ἀπὸ τῶν κάτω καὶ ἐγγυτάτω, ὅτι "ἦν αὐτὸς ὁ Ἰησοῦς ἀρχόμενος ὡς ἐτῶν τριάκοντα, ὢν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ, τοῦ Ἡλί (3:23), τοῦ Ματθᾶν (cf. 3:24), τοῦ Νάθαν, τοῦ Δαυίδ (cf. 3:31), τοῦ Ἰούδα, τοῦ Ἰακώβ, τοῦ Ἀβραάμ, τοῦ Ναχώρ (cf. 3:34), τοῦ Νῶε, τοῦ Λάμεχ (cf. 3:36), τοῦ Ἐνώχ (cf. 3:37) τοῦ Σήθ, τοῦ Ἀδάμ, τοῦ θεοῦ (cf. 3:38)."

Luke 3:23, 24 (et vide supra)
Pan. haer. LI.xi.3

καὶ ἵνα μή τις νομίσῃ ὅτι πλάνη τις ἐστὶν ἐν τοῖς εὐαγγελίοις. . .φησί "ἤν ὡς ἐτῶν τριάκοντα, ὡς ἐνομίζετο υἱός τοῦ Ἰωσὴφ τοῦ Ἠλὶ (3:23) τοῦ Ματθάν (3:24)."

Luke 3:23 (et vide supra)
Pan. haer. XXX.xxix.11

πάλιν πῶς γράφει λέγων "ἦν δὲ Ἰησοῦς ἀρχόμενος εἶναι ὡς ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ."

Luke 3:23 (et vide supra)
Pan. haer. LI.x.6

καὶ φύσει ὁ Λουκᾶς ὡς ἀπὸ κάτωθεν ἐπὶ τὰ ἄγω ἀναφέρων τὴν διάνοιαν φάσκει "ἤν δὲ Ἰησοῦς ἀρχόμενος εἶναι ὡς ἐτῶν τριάκοντα, ὢν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ."

Luke 3:23 (et vide supra)
Pan. haer. LI.xvi.2

ὡς ἔχει ἡ μαρτυρία τοῦ κατὰ Λουκᾶν εὐαγγελίου, ὅτι "ἦν Ἰησοῦς ἀρχόμενος εἶναι ὡς ἐτῶν τριάκοντα, ὢν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ."

Luke 3:23 (et vide supra)
Pan. haer. LI.xxiv.6

ὡς ἐπιμαρτυρεῖ μου τῷ λόγῳ τὸ ἅγιον κατὰ Λουκᾶν εὐαγγέλιον, ὡς πολλάκις ἔφην, ὧδέ πως λέγον "ἤν δὲ ὁ Ἰησοῦς ἀρχόμενος εἶναι ὡς ἐτῶν τριάκοντα, ὢν υἱὸς ὡς ἐνομίζετο τοῦ Ἰωσήφ."

Luke 3:23 (vide supra)

631. a. ην (αυτος; vide infra #632) (δε) (ο; vide infra #633) Ιησους Epiph P-4 ℵ A B D E G H K L M N S U

V X Γ Δ Θ Λ Π 1 33 574 sy-s sy-pal sa goth Tat Iren Clem Hipp Or Ath Chron /TR WH fam. 13/ pl.

b. Ιησους ην 13 124 346 a b c e f g-1 l q vg sy-p sy-h bo arm Iren Eus

c. ουν ο Ιησους 69

d. ο Ιησους 544

632. a. αυτος Epiph P-4 ℵ A B E G H K L M N S U V X Γ Δ Θ Λ Π 1 13 33 124 346 574 a b c e f g-1 l q vg /TR WH fam. 13/ pl.

b. om. Epiph D sy-s sy-pal sa Tat Iren Clem Hipp Ath

633. a. Ιησους Epiph P-4 ℵ B D L U W X 33 700 990 /WH/

b. ο Ιησους Epiph A E G H K M N S V Γ Δ Θ Λ Π 1 13 69 124 346 544 574 Hipp Chron /TR fam. 13/ pl.

c. om. Epiph 273 477 1293

634. a. αρχομενος (add. ειναι) ως (ωσει; vide infra #636) ετων τριακοντα Epiph P-4 ℵ B L W X 1 13 33 69 118 131 209 346 474 660 700 990 1604 it-pl vg-pl sy-pal (bo) Hipp Or Eus Ath Amb /WH fam. 13/

b. ωσει ετων τριακοντα (add. ων) αρχομενος A (D) (M-mg) N (Γ) Δ Λ Π a sy-h sy-hmg goth (arm) Cyr Chron /TR/ pl.

c. ωσει ετων αρχομενος τριακοντα Θ Ψ 574

d. ως (ωσει; vide infra #636) ετων τριακοντα Epiph 124 1555 e f sy-s sy-p vg-mt sa aeth Tat

e. αρχομενος ο Ιησους ως ετων τριακοντα Eus

f. quasi incipiens triginta annorum Iren

g. αρχομενος 213

635. a. αρχομενος Epiph P-4 D Θ 1 /TR WH fam. 13/ pl.

b. ερχομενος 700 Just Iren Clem

636. a. ως (1) Epiph D 13 69 346 472 990 1012 Hipp Eus /fam. 13/

b. ωσει P-4 ℵ A B L N W Δ Θ 1 124 574 700 /TR WH/ pl.

637. a. ων Epiph P-4 ℵ A B L X Γ Δ Θ Λ Π 1 118 131 209 574 Or (Afric) Eus Ath /TR WH/ pl.

b. om. Epiph D N 13 69 472 700 1223 1555 goth Chron /fam. 13/

638. a. υιος ως ενομιζετο Epiph P-4 ℵ B L W 1 118 131 209 230 660 892 1012 a (Or) Afric Eus Ath /WH/

b. ως ενομιζετο υιος Epiph A N X Γ Δ Θ Λ Π 33 574 579 (vg) (sy-p) sy-h bo arm aeth Chron /TR fam. 13/ pl.

c. ως ενομιζετο ειναι υιος D 1223 b c e ff-2 g-1 l* q Amb

639. a. του Ιωσηφ Epiph H N Γ 1 118 131 209 273 472 892 954 1071 Afric Eus Ath Cyr

b. Ιωσηφ Epiph P-4 ℵ A B D L X Δ Θ Λ Π 574 Or /TR WH fam. 13/ pl.

640. a. Ιωσηφ Epiph ℵ A B L N Δ 1 574 /TR WH fam. 13/ pl.

b. Ιωσηφ του Ιακωβ D (E) Θ 1194 1604 d sy-pal arm.

641. a. του Ηλι Epiph K L N U V W X Δ Π 126 1216 1279 a aur b e f l q r-1 vg bo Eus /TR/

b. του Ηλει ℵ A B E G H M S Γ Θ Λ Ψ 047 1 7 22 69 157 245 251 472 574 700 1241 1396 1424 1573 1604 sa Eus Chron /WH fam. 13/

c. Heliae ff-2

d. om. D 273 c

Luke 3:24 (vide supra)

642. a. Ματθαν Epiph K L M N U X Γ Δ 1 69 270 291 348 482 485 544 700 1012 1038 1047 1093 1207 1216 1223 1241 1355 1396 1424 1606 sy-h /fam. 13/

b. Μαθθαθ P-4 ℵ 999 vg-em vg-ing

c. Μαθθαν D sa

d. Ματταθ M-mg 472 713

e. Ματταθα Chron

f. Ματθατ A B E G H S W Θ Λ Π 124 1071 vg-fuld bo /TR WH/

g. Ματαθατ 16

h. Ματταθαν 1515

i. Ματθα 33 440 477 517 954 1229 1574

j. Mathat vg-pl

k. Mattat vg-am

l. Matthatis goth

m. Matthei b e q

n. Mattheae a

o. Mathi f

p. Matthiae ff-2 g-l l

q. Matathia   arm

r. Mati   aeth

s. om.   Eus

Luke 3:38 (et vide supra)
Pan. haer. LI.xi.4

καὶ ἀναφέρει τὴν γέννησιν ἐπὶ τὸν Ἀβραάμ, ὅθεν καὶ ὁ Ματθαῖος ἐνήρξατο, ὑπερβαίνει δὲ τὸν Νῶε καὶ φθάνει ἐπὶ τὸν Ἀδάμ. . .ὑπερβὰς δὲ τὸν Ἀδὰμ λέγει "τοῦ θεοῦ."

Luke 4:1
Anc. LXIX.viii

ἐὰν δὲ ἀκούσῃς ὅτι. . ."Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου."

643. a. πληρης πνευματος αγιου   Epiph P-4 P-7 ℵ B D E (F) K L N W Ξ Π 1 11 33 477 544 565 990 1093 1579 1604 1654 1689 it-pl vg (sy-p) sy-h sa bo (aeth) Or Bas /WH/

b. πνευματος αγιου πληρης   A G H M S U V Γ Δ Θ Λ 0116 157 482 574 1346 1354 e goth arm Thdrt /TR fam. 13/ pl.

c. πληρης αγιου πνευματος   892

Luke 4:14
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

ἐὰν δὲ ἀκούσῃς. . ."ὑπέστρεψεν Ἰησοῦς τῇ δυνάμει τοῦ πνεύματος."

644. a. Ιησους   Epiph E F G H K S V Δ Λ Π 0116 21 245 273 440 999 1047 1207 1573 Or

b. ο Ιησους ℵ A B D L M U Γ Θ Ξ 1 476 477 482 574
1346 Or /TR WH fam. 13/ pl.

Luke 4:18, 19
Pan. haer. LI.xxiv.7

καὶ ἀπ᾽ ἐντεῦθεν ἀπὸ Ἀθὺρ δωδεκάτης κηρύττοντος αὐτοῦ τὸν δεκτὸν ἐνιαυτὸν κυρίου, κατὰ τὰ ἐν τῷ προφήτη Ἠσαίᾳ προειρημένα ὅτι "πνεῦμα κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν (4:18), κηρῦξαι ἐνιαυτὸν κυρίου δεκτὸν καὶ ἡμέραν ἀνταποδόσεως (4:19)."

Luke 4:18 (et vide supra)
Pan. haer. LXXIV.xiii.3 (LXXIV.vi.6)

εἶτα δὲ ὁ μονογενὴς τῇ αὐτοῦ μαρτυρίᾳ προσθεὶς φάσκει "πνεῦμα κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέ με."

Luke 4:18 (vide supra)

645. a. εινεκεν Epiph ℵ A B D E F G H K L M S U V W Γ Δ
Θ Λ Ξ Π 0116 1 33 69 700 Hipp Eus Ath
Cyr /WH fam. 13/

b. ενεκεν Or Eus Cyr /TR/ pl.

646. a. με (1) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. σε sy-s

647. a. ευαγγελισασθαι Epiph ℵ A B D E F G H K L M S U
V W Γ Δ Θ Λ Ξ Π 0116 1 22 28 157
574 700 892 Or Eus Ath Cyr /WH
fam. 13/

b. ευαγγελιζεσθαι 517 Eus /TR/

648. a. απεσταλκε(-ν) Epiph ℵ A B L Δ Θ 1 574 /TR WH
fam. 13/ pl.

b. αποσταλμαι D*

649. a. με (2) Epiph ℵ B D L W Ξ 13 33 69 700 892 a aur b c d e ff-2 l q r-1 vg-am vg-for vg-harl vg-ing vg-mt vg-per vg-tol sy-s (bo) arm-pl aeth-pl sax Or Eus Hil Ath Cyr /WH fam. 13/

b. με ιασασθαι τους συντετριμμενους την καρδιαν A Γ Δ Θ Λ Π Ψ 0116 1 (16) 124 346 (472) 574 (990 1241 1574) f r-2 vg-em vg-gat sy-p sy-h sy-pal goth arm-ed geo aeth-cd Tat Iren Hipp (Hil) /TR/ pl.

Luke 4:19 (vide supra)

650. a. κηρυξαι Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και κηρυξαι F bo

651. a. και ημεραν ανταποδοσεως Epiph 229** 238 413 579 1012 1071 1574 2145 L-253 a b c e f g-1 l vg sy-h arm-ed ar-edd (Iren) Petr

b. om. D Θ 1 sy-p bo goth arm-ed aeth Eus Hil /TR WH fam. 13/ pl.

Luke 4:22
Pan. haer. XXX.xxix.5

καὶ οὐ μόνον τοῦτο, ὦ ἠπατημένε Ἐβίων, δείκνυται, ἀλλὰ καὶ ἀπὸ δωδεκαετοῦς εὑρίσκεται καθήμενος ἀνὰ μέσον τῶν ἱερέων καὶ πρεσβυτέρων, ἐρωτῶν τε αὐτοὺς καὶ ζητῶν μετ' αὐτῶν, καὶ "ἐξεπλήττοντο ἐπὶ τῷ λόγῳ τῆς χάριτος τῷ ἐκπορευομένῳ ἐκ τοῦ στόματος αὐτοῦ."

652. a. επι Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εν 69 it vg

653. a. της χαριτος Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 047

Luke 4:41
Anc. LXXII.ii; Pan. haer. LXXIV.ix.2

ὡσαύτως δὲ καὶ τοῖς πνεύμασιν ἐπέτασσε καὶ πνεύματα δὲ ἐξεδίωκε λόγῳ καί "οὐκ εἴα αὐτὰ λαλεῖν."

654. a. ουκ εια αυτα λαλειν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ουκ εια λαλειν αυτα W

c. αυτα ουκ εια λαλειν e

d. ουκ εια αυτα λεγειν 485 2193* sy-s

e. ουκ εια ταυτα λαλειν 1047

f. ουκ εια τοιαυτα λαλειν 579

g. ουκ εια αυτοις λαλειν 713

Luke 5:4
Pan. haer. LI.xv.9

ὅτε λέγει τῷ Πέτρῳ μετὰ τὴν διδασκαλίαν "ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα."

655. a. επαναγαγε Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. επαναγαγετε W 106 660 sy-s sy-pal pers Tat

c. επαγαγε Δ

656. a. χαλασατε Epiph D (W) Θ 1 /TR WH fam. 13/ pl.

b. χαλασαι P-4

Luke 5:8, 10
Pan. haer. LI.xv.10, 11

καὶ εἰς τὴν δευτέραν ἐξῆλθον μετέπειτε ἄγραν, ἐπὶ τῷ πλήθει τῶν ἰχθύων αὐτῶν θαυμασάντων καὶ Πέτρου λέγοντος ὅτι "ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε (5:8)." τάχα γὰρ καὶ μετεμέλετο διὰ τὸ πρότερον αὐτὸν κεκλῆσθαι καὶ ἐπιστρέψαι ἐπὶ τοὺς ἰχθύας καὶ τὴν πᾶσαν ἐργασίαν τῆς ἁλείας. ὁ δὲ εἶπε "μὴ φοβοῦ (5:10)," παραθαρσύνων αὐτόν, ὅτι οὐκ ἀπηγορεύθη ἀλλὰ ἔτι δύναται τῆς κλήσεως ἔχεσθαι, ὅτι, φησίν, "ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν (5:10)."

Luke 5:8 (vide supra)

657. a. εξελθε Epiph P-4 P-75 ℵ A B L Δ Θ 1 574 it-pl Or /TR WH fam. 13/ pl.

b. παρακαλω εξελθε D c e f r sy-p goth Tat

658. a. ειμι Epiph ℵ A B D L Δ Θ 574 2193 a aur b c d e f ff-2 l q r-1 Or /TR WH fam. 13/ pl.

b. εγω ειμι 1 22 131 209 251 bo Or

659. a. κυριε post ειμι Epiph P-75 ℵ-c D Θ 1 Or /TR WH fam. 13/ pl.

b. κυριε ante εξελθε Tat

c. κυριε post εμου aur b c ff-2 g-1 l q bo Or Amb

d. κυριε post εμου et post ειμι a d f r-1 vg

e. om. κυριε ℵ* 244 e

Luke 5:10 (vide supra)

660. a. μη φοβου απο του νυν ανθρωπους εση ζωγρων Epiph ℵ A B C L Δ Θ 1 574 Eus /TR WH fam. 13/ pl.

b. δευτε και μη γενεσθε αλιεις ιχθυων ποιησω γαρ υμας αλιεις ανθρωπων D (e)

661. a. εση ζωγρων Epiph Θ 1 /TR WH fam. 13/ pl.

b. capturus eris ad vitam sy-p sy-pal arm

Luke 5:14
Pan. haer. LXVI.lvii.2

καθαρίσας γὰρ τὸν λεπρὸν τὸ ἐν τῷ νόμῳ γραφέν, ὑπ᾽ αὐτοῦ τοῦ λαλήσαντος τὸ ἐν τῷ νόμῳ ἐπιτελεῖσθαι δῶρον κελεύει "ἀπελθὼν προσένεγκε τὸ δῶρόν σου," τῷ καθαρισθέντι ὑπ᾽ αὐτοῦ λεπρῷ λέγων "καθὼς προσέταξε Μωυσῆς."

Luke 5:14 (et vide supra)
Pan. haer. XLII.xi.6, Schol. I; XLII.xi.17, Refut. I

"ἵνα ἦ μαρτύριον τοῦτο ὑμῖν" ἀνθ᾽ οὗ εἶπεν ὁ σωτὴρ "εἰς μαρτύριον αὐτοῖς."

662. a. προσεταξε(-ν) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. προσεταξεν αυτοις 1047

663. a. Μωυσης Epiph ℵ B C D K L S W X Γ Θ Π 1 33 69 /WH fam. 13/

b. Μωσης A E H M U V Δ Λ 28 574 /TR/

664. a. εις Epiph ℵ A B C L N Δ Θ 1 574 f g-1 g-2 vg /TR WH fam. 13/ pl.

b. ινα εις D a b c e ff-2 q r Mcion Amb

665. a. αυτοις Epiph ℵ A B C L N Δ Θ 1 574 aur e f g-1 g-2 vg /TR WH fam. 13/ pl.

b. υμιν (add. τουτο) D a b c ff-2 l q r Mcion Tert Amb

c. επ αυτους Ψ

Luke 5:21
Anc. XXVII.iv

εὐθὺς μὲν γὰρ οἱ Ἰουδαῖοι ὁρῶντες τὸν μονογενῆ υἱὸν τοῦ θεοῦ ἐν σαρκὶ ἐληλυθότα θεοσημείας ἐργαζόμενον καὶ μὴ κατηξιωμένοι τῆς γνώσεως τῆς ἐπουρανίου ἔλεγον "τίς ἐστιν ὁ ἄνθρωπος οὗτος, ὃς λαλεῖ βλασφημίας;"

666. a. τις εστιν Epiph ℵ A B C L N Δ Θ 1* 574 a /TR WH fam. 13/ pl.

b. τις 1606

c. τι D Tat

667. a. ουτος Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 544 a l

668. a. ος Epiph ℵ A B C L N Δ Θ 1* 574 a aur b c e f ff-2 l q r-1 /TR WH fam. 13/ pl.

b. om. D Tat

Luke 5:35
Pan. haer. De fide XXII.ii

καὶ παρέδωκαν οἱ ἀπόστολοι ἐν ταύταις νηστείας ἐπιτελεῖσθαι πληρουμένου τοῦ ῥητοῦ ὅτι "ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις."

669. a. απαρθη Epiph P-4 ℵ A B C D L R Δ Θ (22) 131 346 574 /TR WH fam. 13/ pl.

b. αρθη 1 118 209 arm aeth

670. a. απ αυτων ο νυμφιος Epiph P-4 D Θ 1 /TR WH fam. 13/ pl.

b. ο νυμφιος απ αυτων 28

c. ο νυμφιος 713

671. a. τοτε Epiph P-4 A B C D L R X Γ Λ Π 574 983 a r-1 r-2 vg sy-p sy-h bo arm-ed /TR WH/ *pl*.

b. και τοτε ℵ F M Δ Θ 1 13 28 69 124 157 346 348 579 101? 1093 1355 1606 b c e f ff-2 g-1 l q sa goth arm-cdd aeth /fam. 13/

c. τοτε μετ εξουσιας 544

672. a. νηστευσουσιν Epiph ℵ A B C D L R Θ 1 574 /TR WH/ *pl*.

b. νηστευσωσιν Δ Λ 13 69 346 /fam. 13/

c. νηστευουσιν P-4 E H K U Π 047 267 273 489 495 1047 1071 1216 1515

673. a. εν Epiph P-4 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. X 1

Luke 6:1
Pan. haer. LI.xxxi.1

φάσκει πάλιν ὁ Λουκᾶς, μαρτυρῶν μου τοῖς πολυμερῶς καὶ πολυτρόπως εἰρημένοις, ὅτι "ἐγένετο ἐν σαββάτῳ δευτεροπρώτῳ."

674. a. δευτεροπρωτω (δευτερω πρωτω) Epiph A C D E H K M R S U V X Γ Δ Θ Λ Π Ψ 13 117 124* 235 574 a f* ff-2 g-1 g-2 vg sy-h goth arm Caesar Amb Chron /TR fam. 13/ *pl*.

b. δευτερω ar-edd

c. *om*. P-4 ℵ B L W 1 22 33 69* 118 157 209 579 660 700 788 L-183 L-184 b c e f-c l q r sy-p sy-hmg sy-pal bo aeth ar-ed perss Tat /WH/

Luke 6:17
Pan. haer. XLII.xi.6, Schol. IV; XLII.xi.17, Refut. IV

ἀντὶ δὲ τοῦ "κατέβη μετ' αὐτῶν" ἔχει (*i.e.* Marcion) "κατέβη εν αυτοις."

675. a. κατεβη Epiph 1573 b e ff-2 l q r Mcion (*apud* Epiph)
b. καταβας D Θ 1 /TR WH fam. 13/ *pl*.
c. μεταβας 1555
d. μεταβας εκειθεν 69

676. a. μετ αυτων Epiph D Θ 1 131 /TR WH fam. 13/ *pl*.
b. μετ αυτου 118 209
c. εν αυτοις Mcion (*apud* Epiph)

Luke 6:23
Pan. haer. LXVI.xlii.8, 9

καὶ τοῖς Ἰουδαίοις ἔφη. . ."οὕτως οἱ πατέρες ὑμῶν ἐποίουν τοῖς προφήταις."

677. a. πατερες υμων Epiph 49 713 Mcion (*apud* Epiph)
b. πατερες αυτων P-75 D Θ 1 /TR WH fam. 13/ *pl*.
c. πατερες των Ιουδαιων L-260

678. a. τοις προφηταις Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.
b. τους προφητας 517 954

Luke 6:46
Anc. XVIII.vi

ὡς καὶ ἐν ἄλλῳ τόπῳ λέγει "τί μοι λέγετε κύριε κύριε, καὶ οὐ ποιεῖτε τοὺς ἐμοὺς λόγους," καὶ ὧδε ἐβούλετο αὐτὸν ἐλέγχειν.

Luke 7:14
Anc. C.v

τὸν δὲ υἱὸν τῆς χήρας τῆς ἐν τῇ Ναΐν, ἐπειδὴ ἤδη ἐν τῇ σορῷ ἐξεφέρετο, εὐχερέστερον ἤγειρεν. "ἥψατο γὰρ τῆς σοροῦ" καὶ οὐκ εἶπε τι τῷ παιδί, ἀλλὰ μόνον "ἥψατο τῆς σοροῦ" καὶ ἀνέστη.

Luke 8:19
Pan. haer. XLII.xi.6, Schol. XII; XLII.xi.17, Refut. XII

οὐκ εἶχεν (i.e. Marcion) "ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ," ἀλλὰ μόνον "ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου."

679. a. μητηρ αυτου Epiph א D 69 472 999 1093 1241 1396 1606 L-184 c e r sy-c sy-p sy-pal sa bo aeth Tat

b. μητηρ σου Mcion (apud Epiph)

c. μητηρ P-75 A B L X Γ Δ Θ Λ Π 1 574 it-pl vg sy-h /TR WH fam. 13/ pl.

680. a. αδελφοι αυτου Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. αδελφοι 472 c e

Luke 8:26
Pan. haer. LXVI.xxxv.6

"ἐν τοῖς ὁρίοις τῶν Γεργεσηνῶν," ὡς ὁ Λουκᾶς φησιν.

681. a. Γεργεσηνων Epiph א C-c L P X Θ Ξ 1 22 33 118 131 157 213 251 579 660 700 990 1093 1355 1604 sy-pal bo arm aeth arr Cyr

b. Γαδαρηνων A (K) R W Γ Δ (Λ) Π 69 574 sy-s sy-c sy-p sy-h* goth geo Tat /TR fam. 13/ pl.

c. Γερασηνων P-75 B D a aur b c d e f ff-2 l q r-l
vg sy-hmg sa Tert /WH/

Luke 8:31
Anc. LXXII.ii; Pan. haer. LXXIV.ix.2

"παρεκάλει" γὰρ τὸ εὐαγγέλιον φησιν "ἵνα μὴ πέμψῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν."

682. a. παρεκαλει Epiph A E G H K M P R U V X Γ Δ Θ Λ Ξ
Π Ψ 047 7 21 22 213 245 291 544 565
574 700 1207 bo-cd goth /TR/ pl.

b. παρεκαλουν ℵ B C D F L S Ω 1 4 13 28 33 69 124
157 372 476 660 661 892 990 1071 1200
1355 1396 1604 it vg sy bo-cd bo-edd
arm Cyr /WH fam. 13/

683. a. (add. και) παρεκαλει (παρεκαλουν; vide supra #682)
Epiph D

b. και παρεκαλει (παρεκαλουν; vide supra #682) αυτον
ℵ A B C L P R Δ Θ 1 574 /TR
WH fam. 13/ pl.

c. και παρεκαλουν αυτον ταυτα τα δαιμονια sy-c

d. om. W

684. a. μη Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 213

685. a. απελθειν Epiph P-75 D Θ 1 118 209 /TR WH
fam. 13/ pl.

b. και μη εκβαλη αυτα sy-c

c. εισελθειν 131 346

Luke 8:45
Anc. XXXVIII.i (XXXI.vi; XXXVIII.v; CVIII.ii; CVIII.v)

ἀνθρωποπαθῶς λέγων καὶ περὶ τῆς αἱμορροούσης "τίς μου ἥψατο;"

686. a. τις Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. τι C*

687. a. μου ηψατο Epiph D Ψ 28 251 1071 a c q Mcion Or Hil

b. ο αψαμενος μου P-75 ℵ A B C L P R Δ Θ 1 574 700 b f ff-2 g-1 g-2 vg /TR WH fam. 13/ pl.

Luke 8:49, 50, 52
Pan. haer. XLII.xii.3, Refut. XXXVII

καὶ τῶν τοῦ ἀρχισυναγώγου λεγόντων "μηκέτι σκύλλετε τὸν διδάσκαλον (8:49)" καὶ αὐτοῦ λέγοντος "μὴ φοβεῖσθε (8:50), οὐ γὰρ ἀπέθανεν, ἀλλὰ καθεύδει (8:52)."

Luke 8:49 (vide supra)

688. a. μηκετι Epiph P-75 ℵ B D 579 sy-h* sy-pal sa /WH/

b. μη A C L P R W X Γ Δ Θ Λ Ξ Π 1 574 a aur b c d e f ff-2 l q r-1 vg sy-pl bo goth Dam /TR fam. 13/ pl.

689. a. τον διδασκαλον Epiph P-75 ℵ A B C D L P R Δ Θ 118 209 574 vg-mm /TR WH fam. 13/ pl.

b. αυτον 1 22 131 a aur c e f ff-2 l r-1 vg-pl arm Amb

c. Iesum aeth

690. a. ου γαρ Epiph ℵ B C D F L W X Δ Θ 047 1 16 33 64 69 157 213 251 254 574 945 1093 1194 1604 L-48 L-49 a c d f ff-2 g-1 g-2 l q vg-em vg-per sy-s sy-c sy-p sy-pal sa bo goth arm Cyr /WH fam. 13/

b. ουχ A E H K M R S U V Γ Λ Π 7 22 700 892 2145 2193 b vg-am vg-for vg-fuld vg-tol sy-hmg Tat Or Amb /TR/ pl.

691. a. απεθανεν Epiph P-75 ℵ A B C D R Δ 574 a b e f l vg-am vg-em vg-for vg-fuld vg-tol sy-p sy-hmg goth arm Or /TR WH/ pl.

b. απεθανεν το χορασιον F L M X Θ 1 13 22 33 64 69 76 106 121 131 209 213 543 660* 1012 1071 1241 1424 1675 c ff-2 g-1 g-2 r vg-pl (sy-c) sy-h* sy-pal sa bo geo aeth Tat Amb Cyr /fam. 13/

692. a. αλλα Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. sy-s sy-c

Luke 9:28
Pan. haer. LXIX.lxxix.6

"καὶ τῇ ὀγδόῃ ἡμέρᾳ," ὡς λέγει τὸ εὐαγγέλιον

Luke 9:55
Anc. XXVI.vii

καὶ πάλιν "οὐκ οἴδατε οἵου πνεύματος ἔστε."

693. a. ουχ οιδατε οιου (ποιου) πνευματος εστε Epiph D F K M U Γ Θ Λ Π 1 4 7 16 22 69 124 262 267 517 544 574 579 659 660 700 945 954 999 1012 1038 1093 1187 1223 1396 1555 1604

2145 a b c e f g-2-vid q r-1 vg-pl sy-c sy-p sy-h bo-cd bo-ed goth arm aeth-cd Tat Did Amb Chr Antioch Dion-areo Op /TR fam. 13/ pl.

b. om. P-45 P-75 ℵ A B C E G H L S V X Δ Ξ 047 21 28 33 71 157 213 472 565 990 1229 1346-c 1424 1573 1574 1675 g-1 l r-2 vg-gat vg-fuld bo-cd bo-ed aeth-cd aeth-ed sax Bas Hier /WH/

Luke 10:16
Pan. haer. XLVIII.xii.5

εἰ γὰρ ἦν τοῦ Χριστοῦ, ἔλεγεν ἂν κατὰ τοὺς ἁγίους ἀποστόλους ὡς ἕκαστος αὐτῶν λέγει, Πέτρος μὲν πρῶτος λέγων ὅτι "ἡμεῖς παρ' αὐτοῦ ἠκούσαμεν (cf. Acts 4:20; 2 Peter 1:18)" καὶ αὐτοῦ τοῦ κυρίου λέγοντος "ὁ ὑμῶν ἀκούων ἐμοῦ ἀκούει (10:16)."

694. a. υμων ακουων εμου — Epiph A-c K Π 1207 1241 it-pl vg sy-c sy-p sy-h Iren Const Ps-Ign

b. ακουων υμων εμου — P-75 ℵ B C D L N R Δ Θ 0115 1 574 1354 a e /TR WH fam. 13/ pl.

c. εμου ακουων υμας — A*

Luke 10:18
Pan. haer. LXVI.lxvii.1

ὁ σωτὴρ γὰρ ἔλεγε πρὸ μικροῦ "ἐθεωρουν τὸν σατανᾶν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ."

695. a. ως αστραπην πεσοντα εκ του ουρανου — Epiph P-75 472 e Or Cl-hom Caesar Ath

b. ως αστραπην εκ του ουρανου πεσοντα — P-45 D Θ 1 Or Ath Bas Antioch /TR WH fam. 13/ pl.

c. εκ του ουρανου ως αστραπην πεσοντα — B 238 579 Or

d. πεσοντα εκ του ουρανου ως αστραπην Or

e. ως αστραπην πεσοντα 047

Luke 10:19
Pan. haer. LI.i.4

τοῦ εἰπόντος τοῖς ἑαυτοῦ δούλοις καὶ ἀποστόλοις "ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν πατεῖν ἐπὶ ὄφεις καὶ σκορπίους καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ."

Luke 10:19 (et vide supra)
Pan. haer. XLII.xvi.14

διὰ τοῦ ἀψευδοῦς λόγου τοῦ σωτῆρος τοῦ εἰπόντος "δέδωκα ὑμῖν πατεῖν ἐπὶ ὄφεις καὶ σκορπίους καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἀντικειμένου."

696. a. δεδωκα Epiph P-75 א B C* L W X 1 209 213 372 579 700 892 1071 1424 L-48 b e f g-1 i l q vg sy-hmg sy-pal sa goth arm aeth Or Hil Caesar Lcif Bas Cyr Thdrt Antioch /WH/

b. διδωμι P-45 A C-c D N Γ Δ Θ Λ Π Ψ 0115 33 574 c sy-c sy-p sy-h Just Tat Iren Eus /TR fam. 13/ pl.

c. εδωκα Antioch

d. dico g-2

697. a. υμιν Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. υμων 69

698. a. πατειν Epiph W 1 131 209 (Just) Test-Twelve-Patr Clem Or Eus Caesar Const Mac Bas Cyr Thdrt Procop Antioch

b. του πατειν P-45 P-75 א A B C D L N Δ Θ 0115 118

574 Or Eus Bas Cyr Thdrt /TR WH fam. 13/ *pl*.

699. a. πασαν Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. πασης Just

c. *om*. sy-s

700. a. την δυναμιν Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. δυναμιν 579

c. το γενος Tat

701. a. δυναμιν Epiph P-45 P-75 D Θ 1 (Just) Or /TR WH fam. 13/ *pl*.

b. δυναμιν την B Or

Luke 10:21
Pan. haer. XLII.xi.6, Schol. XXII; XLII.xi.17, Refut. XXII

οὐκ εἶχεν (*i*.*e*. Marcion) δὲ "καὶ τῆς γῆς," οὔτε "πάτερ" εἶχεν.

702. a. πατερ Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. πατηρ Clem

c. *om*. F Mcion

Luke 11:11-13
Pan. haer. XLII.xi.17, Refut. XXIV

ἐλέγχει δὲ σε ὁ σωτήρ, πλέον σου ἐπιστάμενος καὶ διδάσκων τὸ κάλλιον ἀπὸ τοῦ τοιούτου ῥητοῦ. λέγει γάρ "τίνα ὁ υἱὸς αἰτήσει ἰχθύν, μὴ ὄφιν αὐτῷ ἐπιδώσει (11:11) ἢ ἀντὶ ᾠοῦ σκορπίον (11:12);" καὶ ὕστερόν φησιν "εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐπουράνιος (11:13);"

Luke 11:11 (vide supra)

703. a. τινα Epiph P-45 P-75 A B C R Γ Δ Θ Λ Π 1 b f ff-2 i l q Mcion (*apud* Epiph) Tert Ad Cl-hom Dial /TR WH fam. 13/ *pl*.

b. τις ℵ D L X 33 157 892 1241 c r-2 vg sy-hmg Or

704. a. αιτησει Epiph P-75 B D 124 435 a b (c) f r sy-c sy-p bo geo aeth Tat Cl-hom Dial /WH/

b. *om*. ℵ A C L R Δ Θ 1 574 /TR fam. 13/ *pl*.

705. a. ιχθυν Epiph P-45 (P-75) D Θ 1 /TR WH fam. 13/ *pl*.

b. ωον 579

706. a. μη Epiph A C D R Δ Θ 1 /TR WH fam. 13/ *pl*.

b. και P-45 P-75 B 234 544 Mcion

c. μη και Γ 1012

d. μιαν 579

707. a. μη Epiph 1093 sa bo-ed Cl-hom

b. μη αντι (*add*. του) ιχθυος P-45 P-75 D Θ Ψ 1 /TR WH fam. 13/ *pl*.

708. a. οφιν Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. οφιν σκορπιου 157

709. a. αυτω επιδωσει Epiph P-75 B D L 700 892 c /WH/

b. επιδωσει αυτω P-45 ℵ A C R W X Γ Δ Θ Λ Π 1 574 it-pl vg Mcion (*apud* Epiph) Or Ad Cl-hom Dial /TR fam. 13/ *pl*.

Luke 11:13 (et vide supra)
Anc. XVIII.iv

καὶ "εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν," περὶ ἰχθύος καὶ ἄρτου λέγων.

710. a. ουν Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. δε sy

c. *om*. Epiph

711. a. οντες Epiph ℵ D K M X Π 22 157 213 440 472 473 477 1038 1047 1194 1229 1424 1555 2193 Clem Ad Cyr Dial

b. υπαρχοντες P-45 P-75 A B C E F G H L R S U V Γ Δ Θ Λ 1 33 69 229 574 945 1354 Antioch /TR WH fam. 13/ *pl*.

712. a. δοματα αγαθα Epiph P-75 ℵ A B C D E F G H K L M R S U V W X Γ Δ Θ Λ Π 1 22 28 33 69 157 574 700 892 Mcion (*apud* Epiph) Cyr Antioch Dial /WH fam. 13/

b. αγαθα δοματα P-45 it vg Clem Or Hil /TR/

c. το αγαθον sa arm

713. a. τεκνοις υμων Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. τεκνοις ημων K

714. a. πατηρ υμων Epiph P-45 C U 7 157 251 346 716 1012 1071 1424 it-pl vg sy-p sa arm aeth Tat Cyr

b. πατὴρ ημων   13 659 826 /fam. 13/

c. πατηρ   P-75 ℵ A B D L R X Γ Δ Θ Λ Π 1 574 f r-1 r-2 sy-c sy-h bo /TR WH/ *pl*.

Luke 11:29
Pan. haer. XLII.xi.17, Refut. XXV

αὐτὸς ὁ προκείμενος λόγος τοῦ σωτῆρός σε ἐλέγχει. λέγει γάρ "ἡ γενεὰ αὕτη σημεῖον αἰτεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ," ὡς τῶν πρὸ ταύτης τῆς γενεᾶς καταξιωθεισῶν σημείων παρὰ θεοῦ ἀπ' οὐρανοῦ.

715. a. και   Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*.   sy-s

Luke 11:42
Pan. haer. XLII.xi.6, Schol. XXVI

ἀντὶ τοῦ "παρέρχεσθε τὴν κρίσιν τοῦ θεοῦ" εἶχεν (*i*.*e*. Marcion) παρέρχεσθε τὴν κλῆσιν τοῦ θεοῦ."

716. a. παρερχεσθε   Epiph P-45 P-75 1 /TR WH fam. 13/ *pl*.

b. παρερχεσθαι   D W Θ

c. παρερχετε   Λ

717. a. παρερχεσθε (παρερχεσθαι *vel* παρερχετε; *vide supra* #716)   Epiph P-45 P-75 (D) (Θ) 1 /TR WH fam. 13/ *pl*.

b. παρερχεσθε τα βαρυτερα του νομου   1241 Tat

Luke 11:49
Pan. haer. XLII.xi.6, Schol. XXVIII

οὐκ εἶχεν (*i*.*e*. Marcion) "διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ.

ἀποστέλλω εἰς αὐτοὺς προφήτας" καὶ περὶ αἵματος Ζαχαρίου καὶ Ἄβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης.

718. a. τουτο Epiph Λ 16 477 sy-s sy-c bo-cd arm-ed aeth

b. τουτο και P-75 Θ 1 /TR WH fam. 13/ *pl*.

c. τουτο εγω Tat

719. a. ειπεν η σοφια του θεου (η σοφια του θεου ειπεν) Epiph P-75 ℵ A B C L Δ Θ 1 574 a aur c e f i l q r-1 /TR WH fam. 13/ *pl*.

b. η σοφια του θεου Tat

c. η σοφια ειπεν 472 sy-p-ed

d. *om*. D b d Lcif

720. a. αποστελλω (αποστελω; *vide infra* #721) Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. οτι αποστελω sy-s

c. οτι ιδου αποστελω sy-p

721. a. αποστελλω Epiph D Θ 280 477 579 1093 1424 b d q r-1 Lcif

b. αποστελω P-75 ℵ A B C L X Δ 1 574 a aur c e f i l /TR WH fam. 13/ *pl*.

722. a. αυτους Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. υμας 124 Tat

Luke 12:1
Pan. haer. LXVI.lxix.9

ὡς λέγει "προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις," καὶ ἐν ἄλλῳ τόπῳ "ἥτις ἐστὶ φιλαργυρία."

723. a. προσεχετε Epiph Θ 253 435 a i l q vg

b. προσεχετε εαυτοις P-45 P-75 D 1 /TR WH fam. 13/ *pl.*

c. προσεχετε εαυτους 477

d. προσεχετε αυτοις L 245 579 1187 1207 1355 1579

724. a. των Φαρισαιων ητις εστιν υποκρισις Epiph P-45 ℵ A C D W Δ Θ 1 574 Mcion Tat Lcif /TR fam. 13/ *pl.*

b. ητις εστιν υποκρισις των Φαρισαιων P-75 B L 1241 e /WH/

725. a. ητις Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl.*

b. οτι 28

Luke 12:6
Pan. haer. XLII.xi.6, Schol. XXIX

οὐκ εἶχεν (*i.e.* Marcion) δὲ "οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἐν ἓξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ;"

Luke 12:6 (et vide supra)
Pan. haer. XLII.xi.17, Refut. XXIX

οὐκ εἶχεν (*i.e.* Marcion) δὲ "οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλεῖται, καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ;"

726. a. ουχι Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl.*

b. *om.* sy-s sy-c Tat

727. a. πεντε Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl.*

b. πεντε γαρ sy-s

728. a. ασσαριων δυο Epiph P-45 P-75 D Θ 1 /TR WH
fam. 13/ *pl*.

b. δυο ασσαριων W

c. ασσαριον sy-c

729. a. πωλειται Epiph P-45 (A) D L R W X Γ Δ Λ Π 1 28
124 574 Or Cyr /TR/ *pl*.

b. πωλουνται Epiph P-75 ℵ B Θ Ψ 33 69 346 579 1071
1241 1355 /WH fam. 13/

730. a. ασσαριων δυο πωλειται (πωλουνται; *vide supra* #729)
Epiph 1047

b. πωλειται (πωλουνται; *vide supra* #729) ασσαριων δυο
P-45 P-75 D Θ 1 /TR WH
fam. 13/ *pl*.

c. ασσαριων πωλουνται δυο 579

Luke 12:8
Pan. haer. XLII.xi.6, Schol. XXX

ἀντὶ τοῦ "ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ" "ἐνώπιον τοῦ θεοῦ" λέγει (*i*.*e*. Marcion).

731. a. ομολογησει Epiph P-45 P-75 D Θ 1 Clem Or /TR
WH fam. 13/ *pl*.

b. ομολογηση F G H M V Λ 69

c. ομολογησειεν 346 983 1574

732. a. των αγγελων Epiph P-45 P-75 ℵ-a D Θ 1 /TR WH
fam. 13/ *pl*.

b. *om*. ℵ* L-174 Mcion

733. a. του θεου Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. των αγιων sy-c

Luke 12:12
Pan. haer. LXXVI.xlix.9

ὡς καὶ ἐν ἄλλῳ φάσκει ὅτι "τὸ πνεῦμα τοῦ πατρὸς διδάξει ὑμᾶς."

734. a. διδαξει Epiph B D 1 /TR WH fam. 13/ *pl*.

b. διδαξη A L Θ

Luke 12:28
Pan. haer. XLII.xi.6, Schol. XXXI

οὐκ ἔχει (*i.e.* Marcion) τό "ὁ θεὸς ἀμφιέννυσι τὸν χόρτον."

735. a. θεος Epiph sy-s sy-c

b. θεος ουτως P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

736. a. αμφιεννυσι(-ν) Epiph ℵ A Q X Z Γ Δ Θ Λ Π Ψ 1 28 574 700 892 Clem /TR fam. 13/ *pl*.

b. αμφιεζει (αμφιαζει) P-45 P-75 B D L 070 /WH/

Luke 12:32
Pan. haer. XLII.xi.6, Schol. XXXIV

ἀντὶ τοῦ "ὁ πατὴρ ὑμῶν" "ὁ πατήρ" εἶχεν (*i.e.* Marcion)

737. a. ο πατηρ υμων Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. υμων ο πατηρ ℵ

c. ο πατηρ ημων G-suppl bo-cd

d. ο πατηρ μου 22

e. ο πατηρ Mcion (apud Epiph) Cyr

Luke 12:38
Pan. haer. XLII.xi.6, Schol. XXXV

ἀντὶ τοῦ "δευτέρᾳ ἢ τρίτῃ φυλακῇ" ειχεν (i.e. Marcion) "ἑσπερινῇ φυλακῇ."

738. a. δευτερα. . .τριτη φυλακη Epiph P-75 ℵ B L X Θ 070 1 33 131 892 bo aeth Meth /WH/

b. δευτερα φυλακη. . .τριτη φυλακη A E G-suppl H K M N P Q S U V Γ Δ Λ Π Ψ 13 71 574 1071 f q vg-pl sy-h /TR fam. 13/ pl.

c. δευτερα φυλακη. . .τριτη vg-mm sy-c sy-p sa

d. δευτερα. . .τριτη D c e ff-2 i l
e. εσπερινη φυλακη Mcion (apud Epiph)

739. a. η Epiph sy sa Tat

b. καν P-75 ℵ B D L X Θ 33 131 892 Meth /WH/

c. και A E G-suppl H K M P* Q S U V Γ Δ Λ Π Ψ 070 1 579 2193 /TR fam. 13/ pl.

d. και εαν P-c 157 270 291 472 990 1012 1071 1219 1229

Luke 12:48
Anc. XXVI.viii

καὶ φησιν ὁ ἅγιος λόγος "ᾧ δίδοται περισσότερον, περισσότερον ἀπαιτήσουσιν αὐτόν."

740. a. περισσοτερον (2) Epiph P-45 P-75 ℵ A B L N Δ Θ 1 574 /TR WH fam. 13/ *pl*.

b. περισσωτερον R

c. πολυ sa Tat Cyr

d. πλεον D

741. a. απαιτησουσιν Epiph D U 28 229 291 346 945 954 1038 1229 1355 Just Mac Const Bas Antioch

b. αιτησουσιν P-45 P-75 ℵ A B L N R Δ Θ 1 574 /TR WH fam. 13/ *pl*.

c. αιτουσιν 660

d. ζητησουσιν 440 Cyr

e. απαιτηθησεται Just Clem

742. a. αυτον Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. αυτω 1093

c. *om*. 1574

Luke 12:50
Pan. haer. XLII.iii.10

ὅτι, φησί, βαπτισθεὶς ὁ κύριος ὑπὸ τοῦ Ἰωάννου ἔλεγε τοῖς μαθηταῖς, "βάπτισμα ἔχω βαπτισθῆναι, καὶ τί θέλω εἰ ἤδη τετέλεκα αὐτό;"

743. a. βαπτισμα Epiph L 28 64 472 1424 c ff-2 i l q sy-s sa bo-cd aeth Tat (Or)

b. βαπτισμα δε P-45 P-75 D Θ 1 b e f vg sy-h bo-edd arm Or /TR WH fam. 13/ *pl*.

c. και βαπτισμα sy-c sy-p

744. a. βαπτισθηναι Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. βαπτισασθαι 954 1424

Luke 13:1, 5, 8, 9
Pan. haer. XLII.xi.6, Schol. XXXVIII

ἦν παρακεκομμένον ἀπὸ τοῦ "ἦλθον τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλᾶτος μετὰ τῶν θυσιῶν αὐτῶν (13:1)" ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτὼ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό "ἐὰν μὴ μετανοήσητε (13:5)" καὶ τὰ ἑξῆς ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι "σκάπτω καὶ βάλλω κόπρια (13:8) καὶ ἐὰν μὴ ποιήσῃ, ἔκκοψον (13:9)."

Luke 13:1 (vide supra)

745. a. τινες Epiph Tat

b. τινες εν αυτω τω καιρω P-75 Θ 1 b c f ff-2 i q vg /TR WH fam. 13/ pl.

c. τινες αυτω τω καιρω D 69 716 a e g-2

d. τινες τω καιρω 124

e. τινες εν εκεινω τω καιρω 482 1223

f. τινες εν αυτω τω καιρω εκεινω 579

g. τινες εν αυτω ταυτα τω καιρω 472

746. a. Γαλιλαιων Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. Γαλιλαιων και των 713

747. a. Πιλατος (Πειλατος; vide infra #748) Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ο Πιλατος 251

748. a. Πιλατος Epiph L W X Γ Δ Λ Π 070 1 /TR fam. 13/ pl.

b. Πειλατος P-75 ℵ A B D Θ /WH/

749. a. αυτων Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. αυτου 28 472

Luke 13:5 (vide supra)

750. a. μετανοησητε Epiph ℵ* ℵ-cb A D L M U X Θ 070 1 16 69 157 291 348 443 482 579 1012 1093 1187 1396 1604 it vg Marc-mon Chr /WH/

b. μετανοησετε 124 346 /fam. 13/

c. μετανοητε ℵ-ca B E G K N S V Γ Δ Λ Π 33 945 Bas /TR/ pl.

d. μετανοειτε H W 28 251 433 472 474 574

Luke 13:8 (vide supra)

751. a. κοπρια Epiph P-75 ℵ A B E-suppl L M N S U V W X Γ Δ Θ Λ 070 28 124 131 348 574 700 892 1216 e vg Or Petr Cyr /WH/

b. κοπριαν G H K Π 118 209 440 472 495 /TR/

c. κοπρον 1 13 22 69 /fam. 13/

d. κοφινον κοπριων D a b c f ff-2 i l q

Luke 13:9 (vide supra)

752. a. μη ποιηση Epiph 69

b. μηγε P-75 D Θ 1 sa /TR WH fam. 13/ pl.

753. a. εκκοψον Epiph 69 157 1241

b. εκκοψεις P-75 ℵ A B D L N Θ 1 /TR WH/ *pl*.

c. εκκοψης Γ 13 235 433 /fam. 13/

Luke 13:11
Anc. LXXII.v; Pan. haer. LXXIV.ix.5

λέγεται δὲ. . ."πνεῦμα ἀσθενείας."

754. a. ασθενειας Epiph P-45 P-75 (D) Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 476 sy-s sy-c

Luke 13:28
Pan. haer. XLII.xi.6, Schol. XL; XLII.xi.17, Refut. XL

παρέκοψε (*i.e.* Marcion) πάλιν τό "τότε ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλεία τοῦ θεοῦ." ἀντὶ δὲ τούτου ἐποίησεν "ὅτε πάντας τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους."

755. a. οψεσθε Epiph B* D X 22 69 124 346 660 999 1047 1229 1241 1579 1582 L-1317 Lcif /fam. 13/

b. οψησθε P-75 A B-c-vid B-3 L R Γ Δ Λ Π 070 1 33 a a-2 aur b c d e f ff-2 i l q r-l vg Iren /TR WH/ *pl*.

c. ιδητε ℵ Θ Mcion (*apud* Epiph)

756. a. Ισαακ Epiph P-75 ℵ-c A B N X Γ Δ Θ Λ Π 070 1 574 c f l q r-2 vg sa bo /TR WH fam. 13/ *pl*.

b. Ισακ ℵ* D L a b e i

757. a. παντας Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. sa

758. a. εν τη βασιλεια Epiph P-75 D Θ 1 (348) e f vg Iren Amb /TR WH fam. 13/ pl.

b. εισερχομενος εν τη βασιλεια ~~a~~ b c ff-2 i l q (vg-am) vg-fuld Lcif Amb

759. a. του θεου Epiph P-75 D Θ 1 Lcif /TR WH fam. 13/ pl.

b. αυτου A

c. των ουρανων 86 569 Iren Amb

Luke 13:29-35
Pan. haer. XLII.xi.6, Schol. XLI; XLII.xi.17, Refut. XLI

παρέκοψε (i.e. Marcion) πάλιν τό "ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ (13:29)" καὶ τό "οἱ ἔσχατοι ἔσονται πρῶτοι (13:30)" καὶ τό "προσῆλθον οἱ Φαρισαῖοι λέγοντος, ἔξελθε καὶ πορεύου, ὅτι Ἡρῴδης σε θέλει ἀποκτεῖναι (13:31)" καὶ τό "εἶπεν, πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ (13:32)" ἕως ὅπου εἶπεν "οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ (13:33)" καὶ τό "Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους (13:34)" καὶ τό "πολλάκις ἠθέλησα ἐπισυνάξαι ὡς ὄρνις τὰ τέκνα σου (13:34)" καὶ τό "ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν (13:35)" καὶ τό "οὐ μὴ ἴδητέ με, ἕως οὗ εἴπητε, εὐλογημένος (13:35)."

Luke 13:29 (vide supra)

760. a. ηξουσιν Epiph P-75 ℵ A B D L N R Δ Θ 574 /TR WH fam. 13/ pl.

b. ηξουσιν πολλοι 1 22 118 209

c. πολλοι ηξουσιν 251

761. a. ανακλιθησονται Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ανακληθησονται K M R X Γ Λ

c. κλιθησονται 1187

Luke 13:30 (vide supra)

762. a. οι εσχατοι Epiph P-75 472 579

b. εσχατοι D Θ 1 /TR WH fam. 13/ pl.

Luke 13:31 (vide supra)

763. a. προσηλθον Epiph P-45 ℵ A B-c R W X Γ Δ Θ Λ Π 070 1 574 /TR fam. 13/ pl.

b. προσηλθαν P-75 B* D L /WH/

764. a. Φαρισαιοι Epiph sa

b. τινες Φαρισαιοι (Φαρισαιων; vide infra #765) P-45 P-75 (D) Θ 1 /TR WH fam. 13/ pl.

765. a. Φαρισαιοι Epiph P-75 ℵ A B L N R Δ Θ 1 574 sy-h /TR WH fam. 13/ pl.

b. Φαρισαιων D 1604 a b c e f g-1 m vg sy-s sy-c sy-p Tat

766. a. σε θελει Epiph P-45 W

b. θελει (ζητει vel μελλει; vide infra #767) σε (D) (Θ) 1 /TR WH fam. 13/ pl.

767. a. θελει Epiph P-45 ℵ A B L R W Δ Θ 1 28 574 a a-2 aur b c e f ff-2 i l q r-1 sy-p sy-h Or /TR WH fam. 13/ pl.

b. ζητει D N 1355 sy-s sy-c sa geo Tat

c. μελλει (E) L-31 L-150

Luke 13:32 (vide supra)

768. a. ειπεν Epiph K Π 1207

b. ειπεν αυτοις P-75 A D Θ 1 229 270 1354 /TR WH fam. 13/ pl.

c. ειπεν αυτοις ο Ιησους L-183 b c f m sy-p

d. Ιησους ειπεν αυτοις sy-pal Tat

e. respondens Iesus dixit illis sa

769. a. ειπατε Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. απαγγειλατε 124 a a-2

Luke 13:33 (vide supra)

770. a. προφητην απολεσθαι Epiph P-75 ℵ A B L N (R) Δ Θ (Λ) 1 574 Or /TR WH fam. 13/ pl.

b. απολεσθαι προτην D*

c. απολεσθαι προστην D-c

d. προφητην 1675

Luke 13:34 (et vide supra)
Pan. haer. LXVI.xlii.9

καὶ ἄλλοτε "Ἱερουσαλήμ, ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου."

771. a. Ιερουσαλημ (1) Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. Epiph 346

772. a. η Epiph P-45 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 69

773. a. αποκτενουσα Epiph X Δ 1 579 1279 1579 /fam. 13/

b. αποκτεινουσα P-75 ℵ B D E G H M S U-c V Γ Λ Π 21 22 28 69 213 291 440 443 660 713 788 1207 1223 1355 1604 2145 Or /TR WH/ pl.

c. αποκτεννουσα A K U* Ψ 280 473 485 565 574 999 1187 1229 1675

d. αποκτεινασα 230

e. αποκτινουσα L R W Θ

774. a. επισυναξαι Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. επισυναγαγειν 28 118 579 892 1047 1194 1675 Chr

775. a. ορνις Epiph P-75 A B (L) N R Δ Θ 1 574 /TR WH/ pl.

b. ορνιξ ℵ D W

c. ορνεις /fam. 13/

Luke 13:35 (vide supra)

776. a. υμιν Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. X 047 28 472 660 1038 1093 1396 1675 sy-s

777. a. υμιν (om. υμιν; vide supra #776) ο οικος υμων
Epiph P-75 D Θ 1 /TR WH
fam. 13/ pl.

b. ο οικος υμων υμιν 157

778. a. ιδητε με Epiph ℵ A B K M R W Θ Π 69 106 114 248
251 254 300 443 472 482 713 990 1047
1071 1093 1355 L-48 a f ff-2 i l vg
/WH fam. 13/

b. με ιδητε P-45 P-75 D (E) G H L N S U V X Δ Λ 1
124 346 574 b c e q /TR/ pl.

779. a. εως Epiph P-45 P-75 D 1 /TR WH fam. 13/ pl.

b. απ αρτι εως Δ Θ 1241 sa bo aeth Tat

780. a. εως Epiph P-75 B D L R 79 892 /WH/

b. εως αν P-45 ℵ A E G H M N S U V W X Γ Δ Θ Λ 1 69
574 /TR fam. 13/

c. εως οτε αν K Π

781. a. ειπητε Epiph P-45 P-75 ℵ B L M R X Θ 1 71 157
713 828 892 1071 1355 1582 1604 e i sy-p
arm Tat /WH/

b. ειπητε μοι 69

c. οτε ειπητε K

d. ηξει οταν ειπητε 251 579 716 1574

e. ηξει (ηξη) οτε ειπητε A D E G (H) N S U V W Δ Λ
Ψ 124 346 574 1194 ff-2 g-1-vid
g-2-vid l q vg bo /TR fam. 13/
pl.

f. ηξει η ημερα οτε ειπητε a b f sy-c sy-h

g. veniam et veniat cum dicetis c

Luke 14:15
Pan. haer. LXVI.xxxix.3

καὶ περὶ μὲν βρώσεως σαφές ἐστιν ὅτι "μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

782. a. ος Epiph A D N W Γ Δ Θ Λ Π 574 a aur b c d e f ff-2 i l q r-1 vg Clem Eus Bas /TR/ pl.

b. οστις P-75 ℵ-a B L P R X 1 13 69 213 346 579 713 1604 sy-hmg bo Eus /WH fam. 13/

783. a. φαγεται Epiph P-75 (D Θ Λ) 1 (124) Clem Eus /TR WH/ pl.

b. φαγηται (69) 245 346 /fam. 13/

c. φαγη (L) 157 1093

784. a. αρτον Epiph P-75 ℵ A B D E G H* K* L N P R X Δ Θ Λ 1 157 213 251 262 348 440 1012 1071 1093 1187 1241 1604 2193 2430 a aur b c d e f ff-2 i l q r-1 vg sy-p sy-h sa bo goth geo aeth Or Eus Bas /TR WH/

b. αριστον H-c K-c M S U V W Γ Π 11 13 28 69 124 130 131 574 700 1582 sy-c arm Clem Bas Cyr /fam. 13/

785. a. των ουρανων Epiph 11 69 579 788 L-1317 Eus

b. του θεου P-75 D Θ 1 Clem Eus /TR WH fam. 13/ pl.

Luke 16:16
Pan. haer. LXVI.lxxv.1

δένδρεσι δὲ ἐξηραμμένοις καὶ γεγηρακόσιν ἀπεικάζει πάλιν νόμον καὶ προφήτας, ὅθεν ἀπὸ τοῦ ῥητοῦ οὗ εἴρηκεν "ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου."

786. a. εως Epiph A D N P W Γ Δ Θ Λ Π Ψ 574 Mcion (apud Epiph) Or /TR/ pl.

b. μεχρι P-75 ℵ B L R X 1 13 33 69 124 131 209 213 346 579 1604 Clem Or /WH fam. 13/

c. μεχρις 892

787. a. Ιωαννου Epiph A L N P R Δ Θ 1 /TR fam. 13/ pl.

b. Ιωανου P-75 B D /WH/

Luke 17:10
Pan. haer. XLII.xi.6, Schol. XLVII; XLII.xi.17, Refut. XLVII

παρέκοψε (i.e. Marcion) τό "λέγετε ὅτι ἀχρεῖοι δοῦλοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν."

788. a. οτι Epiph P-75 ℵ B D K L Γ Δ Θ Λ Π 229 270 291 482 574 1346 1354 d f vg-gat goth Or Bas Philast Chr Ps-Ign Antioch /TR WH fam. 13/ pl.

b. om. A N W X 1 42 67 440 990 1093 1194 a aur b c e ff-2 i l q r-1 s vg-pl sy-s sy-c Tat Cyp Bas

789. a. αχρειοι δουλοι εσμεν Epiph U 13 69 251 543 892 1038 1241 1279 1396 2145 Bas Chr Antioch /fam. 13/

b. δουλοι αχρειοι εσμεν P-75 ℵ A B L N Δ Θ 1 574 d Or Cyp Bas /TR WH/ pl.

c. δουλοι εσμεν αχρειοι D 220 sy-p Philast Ps-Ign

d. εσμεν αχρειοι δουλοι 990 sy-c

e. δουλοι εσμεν sy-s

790. a. ο Epiph P-75 ℵ A B D L 1 660 700 892 1604 a aur

b c d e f ff-2 i l q r-1 s vg sy-s sy-c sy-pal bo arm aeth Or Cyp Bas Antioch /WH/

b. οτι ο N W X Γ Δ Θ Λ Π 477 574 1579 sy-p sy-h /TR fam. 13/ *pl*.

c. και ο 157

d. α γαρ Bas Chr

e. nam quod goth

791. a. ωφειλομεν Epiph P-75 ℵ-c A B* D F-c L U X Γ (Θ) Π 1 4 262 280 477 482 489 713 990 999 1038 1229 1355 1375 1555 it vg sy-p sy-h sy-pal goth Or Bas Chr /TR WH fam. 13/

b. ωφειλαμεν ℵ*

c. οφειλομεν B-c E G H K M S V W Δ Λ 33 1582 1675 Or Bas Antioch

d. οφειλωμεν 574

e. οφειλαμεν F*

792. a. ποιησαι Epiph P-75 D (Θ) 1 /TR WH fam. 13/ *pl*.

b. ποιησαι τουτο 1093

Luke 18:14
Anc. XXIII.v

"πᾶς γὰρ ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται." μετὰ γὰρ τοῦ χαρίσματος τῆς αὐτῶν σωτηρίας λαμβάνουσι καὶ ταύτην τὴν δωρεὰν τῆς ταπεινοφροσύνης.

793. a. εαυτον (1) Epiph ℵ A B L N P Q Δ Θ 1 574 it Or /TR WH fam. 13/ *pl*.

b. αυτον D*

794. a. ταπεινωθησεται Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. ταπεινωθησεται πας sy-c sy-p (Or)

795. a. ο δε Epiph ℵ B D I L N P Q X Γ Δ Θ Λ Π 078 574
sy-h sa bo goth arm /TR WH fam. 13/ *pl*.

b. και ο A Ψ 1 118 a aur b c d e f ff-2 l q r-1 vg
sy-c sy-p sy-pal aeth (Or) Cyp

Luke 18:20
Pan. haer. XLII.xi.6, Schol. L; XLII.xi.17, Refut. L

ἀντὶ τοῦ "τὰς ἐντολὰς οἶδας" λέγει (*i.e.* Marcion) "τὰς ἐντολὰς οἶδα."

796. a. τας εντολας Epiph D Θ 1 Mcion (*apud* Epiph) /TR
WH fam. 13/ *pl*.

b. τας δε εντολας sy-s sy-c sy-pal

Luke 18:31-33
Pan. haer. XLII.xi.6, Schol. LII; XLII.xi.17, Refut. LII

παρέκοψε (*i.e.* Marcion) τό "παραλαβὼν τοὺς δώδεκα ἔλεγεν, ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου (18:31). παραδοθήσεται γὰρ (18:32) καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται (18:33)." ὅλα ταῦτα παρέκοψε.

Luke 18:31 (vide supra)

797. a. παραλαβων (*add*. δε) Epiph D Θ 1 a b e /TR WH
fam. 13/ *pl*.

b. παραλαβων δε Ιησους c f ff-2 i l q vg sy-p

798. a. δωδεκα Epiph D Θ 1 aur c d e l q vg Or /TR WH
fam. 13/ *pl*.

b. δωδεκα μαθητας E* a b f ff-2 i r-1 Tat

799. a. αναβαινομεν Epiph D Θ 1 /TR WH fam. 13/ pl.

b. αναβαινωμεν Γ 69

800. a. Ιεροσολυμα Epiph A N P W X Γ Δ Θ Λ Ψ 1 33 574 579 it-pl vg /TR fam. 13/ pl.

b. Ιερουσαλημ ℵ B D L R 28 1200 L-184 e bo goth Or /WH/

801. a. τελεσθησεται Epiph D Θ 1 /TR WH fam. 13/ pl.

b. τελειωθησεται 60 267 579 659 L-184 L-185 Or

802. a. περι του υιου Epiph D 13 69 124 229-c 346 348 1093 vg sy-c sy-p sy-h bo arm geo /fam. 13/

b. περι τω υιω Θ 574 a aur b c d e f ff-2 i l q r-1

c. τω υιω ℵ A B L N P R 1 /TR WH/ pl.

d. του υιου Δ 1071

803. a. ανθρωπου Epiph D Θ 1 /TR WH fam. 13/ pl.

b. θεου 579

Luke 18:32 (vide supra)

804. a. παραδοθησεται γαρ Epiph ℵ A B L P R Δ Θ 1 574 it-pl /TR WH fam. 13/ pl.

b. οτι παραδοθησεται D d e

c. παραδοθησεται 1012 Tat

Luke 18:33 (vide supra)

805. a. τη τριτη ημερα   Epiph X Δ 1 4 13 69 124 131 209 213 291 440 472 544 565 660 661 713 716 892 954 1354 it-pl vg-pl arm /fam. 13/

b. τη ημερα τη τριτη   ℵ A B D L M P R (Θ) 574 a aur (e) vg-am vg-ing vg-tol /TR WH/ pl.

c. post tres dies   1

806. a. αναστησεται   Epiph D Θ 1 /TR WH fam. 13/ pl.

b. εγερθησεται   L 157 892

Luke 19:46
Pan. haer. XLII.xi.6, Schol. LIII; XLII.xi.17, Refut. LIII

παρέκοψεν (i.e. Marcion) τὸ κεφάλαιον τὸ περὶ τῆς ὄνου καὶ Βηθφαγῆ, καὶ τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ, ὅτι γεγραμμένον ἦν "ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε αὐτὸν σπήλαιον λῃστῶν."

807. a. ο οικος μου οικος προσευχης κληθησεται   Epiph C-c 28 251 440 655 713 1071 1241 1675 e aeth

b. ο οικος μου οικος προσευχης εστιν   A C* D N Γ Δ Λ Π it-pl vg sy-p sy-h goth /TR/ pl.

c. ο οικος του πατρος μου οικος προσευχης εστιν   2145

d. εσται ο οικος μου οικος προσευχης   ℵ-c B L R 1 13 69 118 124 131 157 209 213 346 892 c l sy-pal sa (bo) arm Or /WH fam. 13/

e. εσται ο οικος μου οικος προσευχης εστιν   Θ

f. ο οικος μου οικος προσευχης ℵ* 579

g. ο οικος μου οικος προσευχης πασιν τοις εθνεσιν κληθησεται Tat

h. ο οικος μου οικος προσευχης πασιν τοις εθνεσιν εστιν sy-c

808. a. ποιειτε L sa aeth

b. εποιησατε D Θ 1 280 443 565 1012 1038 it vg Or /TR WH fam. 13/ *pl*.

809. a. ποιειτε (εποιησατε; *vide supra* #808) αυτον Epiph D 280 443 565 1012 1038 c e f ff-2 g-1 g-2 i l q s vg Or

b. αυτον εποιησατε ℵ A B C (L) N R Δ Θ 1 574 a /TR WH fam. 13/ *pl*.

Luke 20:17
Pan. haer. XLII.xi.6, Schol. LV; XLII.xi.17, Refut. LV

πάλιν ἀπέκοψε (*i.e.* Marcion) τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδεδομένου γεωργοῖς καὶ τό "τί οὖν ἐστι τό, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες;"

810. a. ουν Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. δε sy-p

c. νυν 1375 sy-s sy-c

d. *om*. 251 477* 1093 bo

Luke 20:37, 38
Pan. haer. XLII.xi.6, Schol. LVI; XLII.xi.17, Refut. LVI

ἀπέκοψε (*i.e.* Marcion) τό "ὅτι δὲ ἐγείρονται οἱ νεκροὶ Μωυσῆς ἐμήνυσε ἐπὶ τῆς βάτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ ᾿Ισαὰκ καὶ ᾿Ιακῶβ (20:37). θεὸς δὲ ἔστι ζώντων καὶ οὐχὶ νεκρῶν (20:38)."

Luke 20:37, 38 (et vide supra)
Pan. haer. XLII.xi.6, Schol. LVII; XLII.xi.17, Refut. LVII

οὐκ εἶχε (*i.e.* Marcion) ταῦτα "ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν ᾿Αβραὰμ καὶ θεὸν ᾿Ισαὰκ καὶ θεὸν ᾿Ιακὼβ (20:37) θεὸν ζώντων (*cf*. 20:38)."

Luke 20:37 (vide supra)

811. a. δε Epiph D Θ 1 c e ff-2 i l q vg Or Cyp /TR WH fam. 13/ *pl*.

b. δε και 245

c. nam f

d. *om*. L 473 bo

812. a. οι νεκροι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. νεκροι 660

813. a. Μωυσης (Μωσης; *vide* *infra* #814) Epiph D a c e i l q Cyp

b. Μωυσης (Μωσης; *vide* *infra* #814) και Epiph ℵ A B L P Q R Δ Θ 1 574 f r-1 r-2 vg Or /TR WH fam. 13/ *pl*.

814. a. Μωυσης Epiph B D K L M P Q R S U W Θ Π 33 892 /WH/

b. Μωσης ℵ A E G H V Γ Δ Λ 1 69 574 Or /TR fam. 13/

815. a. εμηνυσε(-ν) Epiph ℵ A B L P Q R Θ 574 Or /TR WH fam. 13/ *pl*.

b. εμηνησεν Δ

c. εδηλωσεν D W 122 e

d. εμνημονευσεν 1 118 131 209

e. εμηνυσεν εμνημονευσεν γαρ sy-p

f. εμηνυσεν ως ελαλησεν ο θεος συν αυτω sy-s sy-c

816. a. επι της βατου καθως λεγει (λεγων; *vide infra* #817) Epiph D Θ 1 (d e g-2 vg) /TR WH fam. 13/ *pl*.

b. ως λεγει επι της βατου 579 (a c f ff-2 i l q) Or Cyp

c. quando locutus est cum eo Deus de rubo et dixit sy-c

d. quod dixerit ei dominus apud rubim aeth

817. a. καθως (ως) λεγει Epiph D Θ 1 it vg Or Cyp /TR WH fam. 13/ *pl*.

b. λεγων Epiph sy

818. a. κυριον Epiph D Θ 1 Cyp /TR WH fam. 13/ *pl*.

b. *om*. Epiph 213

819. a. Αβρααμ και Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. Αβρααμ 945 a

820. a. Ισαακ Epiph ℵ-c A B L P Q R Δ Θ 1 574 /TR WH fam. 13/ *pl*.

b. Ισακ ℵ* D a e i

Luke 20:38 (vide supra)

821. a. θεος Epiph D 1 /TR WH fam. 13/ pl.

b. ο θεος W (Θ) 60 124 475 L-48 L-184 a sa bo Or Cyp

822. a. θεος δε Epiph (Θ) 1 /TR WH fam. 13/ pl.

b. και θεος 660

c. θεος γαρ e

d. θεος D 157 1223 a bo

e. και ιδου θεος sy-c

f. Deus ergo it-pl

Luke 21:18
Pan. haer. XLII.xi.6, Schol. LVIII; XLII.xi.17, Refut. LVIII

πάλιν παρέκοψε (i.e. Marcion) τὸ "θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται."

823. a. θριξ. . .απολητχι Epiph D Θ 1 Or /TR WH fam. 13/ pl.

b. om. sy-c Mcion (apud Epiph)

824. a. εκ Epiph D Θ 1 Or /TR WH fam. 13/ pl.

b. απο 69 157

825. a. υμων Epiph D Θ 1 /TR WH fam. 13/ pl.

b. om. 716

Luke 21:21, 22
Pan. haer. XLII.xi.6, Schol. LIX; XLII.xi.17, Refut. LIX

πάλιν παρέκοψε (*i.e.* Marcion) ταῦτα "τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τᾶ ὅρη (21:21)" καὶ τὰ ἑξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως "πληρωθῇ πάντα τὰ γεγραμμένα (21:22)."

Luke 21:21 (vide supra)

826. a. οι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 1604

827. a. εις Epiph D Θ 1 Eus /TR WH fam. 13/ *pl*.

b. επι H 713 L-49

Luke 21:22 (vide supra)

828. a. παντα Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 251

Luke 21:34
Pan. haer. XLVII.ii.6

τοῦτο γὰρ καὶ ὁ κύριος ἐδίδασκε φάσκων "μὴ βαρυνέσθωσαν," φησίν, "ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς."

829. a. υμων αι καρδιαι Epiph ℵ C D L N R Γ Δ Θ Λ Π 1 574 d (bo) Meth Bas Cyr /TR/ *pl*.

b. αι καρδιαι υμων A B W X 0139 22 25 69 251 291 348 579 660 L-53 a aur b c e f ff-2 i l q r-l vg Iren /WH fam. 13/

830. a. κραιπαλη Epiph A C D W Δ 1 574 /TR fam. 13/ *pl*.

b. κρεπαλη ℵ B* L M N R X Γ Θ Ω 047 13 280 700 716
1038 1047 1071 1579 1675 /WH/

Luke 22:15
Pan. haer. XXX.xxii.3 (LXXVII.xxvii.1)

πάλιν δὲ αὐτὸς ὁ κύριος λέγει "ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ᾽ ὑμῶν."

Luke 22:16
Pan. haer. XLII.xi.6, Schol. LXIII;
XLII.xi.17, Refut. LXIII

παρέκοψε (i.e. Marcion) τό "λέγω γὰρ ὑμῖν, οὐ μὴ φάγω αὐτὸ ἀπάρτι, ἕως ἂν πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ."

831. a. γαρ Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. bo Tat

832. a. υμιν Epiph C D X 213 2145 l r

b. υμιν οτι P-75 Θ 1 it vg Or /TR WH fam. 13/ pl.

833. a. ου μη Epiph ℵ A B C* H L Θ 1 4 1012 1093 a sa bo
/WH/

b. ουκετι ου μη C-c N P W X Γ Δ Λ Π 574 b c d e f
ff-2 g-1 g-2 i l q vg sy-c sy-p
sy-h sy-pal (aeth) Tat Or /TR
fam. 13/ pl.

c. ουκετι μη D Ψ

834. a. φαγω Epiph ℵ A B C L N P Δ Θ 1 574 /TR WH
fam. 13/ pl.

b. φαγομαι D

835. a. αυτο Epiph ℵ B L 1 22 118 131 209 239 (892) 1071

a aur b c e ff-2 l q r-l vg sy-c sy-p sy-hmg sa bo Or /WH/

b. εξ αυτου A N P W X Γ Δ Θ Λ Π 574 f sy-h sy-pal arm aeth /TR/ *pl*.

c. απ αυτου D 69 d /fam. 13/

836. a. πληρωθη Epiph P-75 ℵ A B L N P Δ Θ 1 574 Or /TR WH fam. 13/ *pl*.

b. τελεσθη 1241

c. καινον βρωθη D

d. adimplear e

837. a. εν τη βασιλεια Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. η βασιλεια 579 2145 sy-s

838. a. του θεου Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 440

Luke 22:35, 37
Pan. haer. XLII.xi.6, Schol. LXIV
XLII.xi.17, Refut. LXIV

παρέκοψε (*i*.*e*. Marcion) τό "ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε (22:35);" καὶ τὰ ἐξῆς, διὰ τό "καὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι, τό καὶ μετὰ ἀνόμων συνελογίσθη (22:37)."

Luke 22:35 (vide supra)

839. a. οτε Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. οταν 1038

840. a. υστερησατε Epiph ℵ A B D L N Q Δ Θ 574 Or /TR WH fam. 13/ *pl*.

b. υστερηθητε 22 118 131 209

c. υστερηθη 1

d. υστερησητε Γ

Luke 22:37 (vide supra)

841. a. γεγραμμενον Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. γεγραμμενον περι εμου sa

842. a. τελεσθηναι Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. πληρωθηναι W* Λ 124 262 348 1579 r

843. a. το και Epiph ℵ B D L N Q Δ Θ 1 574 sy-hmg aeth /TR WH fam. 13/ *pl*.

b. οτι και A a c d e (f ff-2 g-2) i l (vg-am vg-em) (vg-for vg-fuld vg-gat vg-mt) sy-pl sa bo Tat Amb

c. το 245 1071

844. a. ανομων Epiph ℵ A B L N Q Δ Θ 1 574 Or /TR WH fam. 13/ *pl*.

b. των ανομων D

Luke 22:41, 42
Pan. haer. LXIX.lx.1

ἐπιφέρουσι δὲ καὶ ἄλλο ῥητὸν ἐκ τοῦ κατὰ Λουκᾶν εὐαγγελίου, ὅπερ ἐστὶ θεσπέσιον καὶ ἐξαίρετον καὶ εἰς πάντα χρησιμώτατον. ποῖον δὲ ἐστι τὸ ῥητόν; ἀλλ' ἢ ὁπηνίκα γὰρ ἔμελλεν ὁ κύριος ἰδίᾳ βουλήσει ἐπὶ τὸ πάθος ἥκειν, παραλαβὼν τοὺς μαθητὰς ἐν τῷ ὄρει κατὰ τὴν ὥραν ἐκείνην, "διέστη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ ἀπελθὼν ηὔχετο (22:41) καὶ ἔλεγε, πάτερ, εἰ δυνατόν, παρελθέτω τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, ἵνα μὴ αὐτὸ πίω. πλὴν οὐχ ὃ ἐγὼ θέλω, ἀλλ' ὃ σύ (22:42; *cf*. Matthew 26:39)."

845. a. απ Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 440

846. a. ωσει Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ως η 69

c. ως 346

Luke 22:44, 43
Anc. XXXVII.1

μέμνημαι δὲ τοῦ ῥητοῦ τοῦ κατὰ Λουκᾶν εὐαγγελίου καὶ οὐ βούλομαι αὐτὸ ἐᾶσαι ἀνερμήνευτον, τὸ γεγραμμένον ὅτι "γενόμενος ἐν ἀγωνίᾳ ἵδρωσε καὶ ἐγένετο αὐτῷ ὁ ἱδρὼς ὡς θρόμβοι αἵματος (22:44). ὤφθη δὲ ἄγγελος κυρίου ἐνισχύων αὐτόν (22:43)."

Luke 22:44, 43 (et vide supra)
Anc. XXXVII.3

καὶ ἵνα δείξῃ ὅτι ἀληθινὸς ἦν ἄνθρωπος καὶ οὐχ ἀπὸ τῆς θεότητος ἡ ἀγωνία γέγονε, φησίν "ἵδρωσε καὶ ἐγένετο αὐτῷ ὁ ἱδρὼς ὡς θρόμβοι αἵματος (22:44)." σωματικόν ἐστι τὸ εἶδος καὶ οὐχὶ πνευματικόν. "ὤφθη δὲ ἄγγελος κυρίου ἐνισχύων αὐτόν (22:43)."

Luke 22:43 (vide supra)

847. a. ωφθη. . .αυτον Epiph ℵ* ℵ-c D F G H K L M Q U X Γ Δ Θ ΛΠΨ 1 67 191 574 1012 1038 1093 1604 L-253 a b c e ff-2 g-1 g-2 i l q vg sy-c sy-p sy-h sy-pal sa-cd bo-cd arm-pl arm-ed geo aeth Just Iren Hipp Dion-alex Arius Eus Hil Caesar Ath Did Dion-areo Chr Hier Aug Thdrt Cosm Leont Facund /TR WH/ pl.

b. *pon*. *post* Matthew 26:39 13 69 124 346 348 713
983 /fam. 13/

c. *loc*. ωφθη *tant*. 826

d. *loc*. ωφθη δε *tant*. 13

e. *om*. P-75 ℵ-a A B N R W 157-c 473 481 579 892-c
1071* f sy-s sy-hmg sa-ed bo-cd arm-cdd Ath
Amb Cyr Dam

848. a. ωφθη δε Epiph 1574

b. ωφθη δε αυτω D Θ 1 /TR WH fam. 13/ *pl*.

849. a. αγγελος κυριου (*om*. κυριου) Epiph sy-c Arius

b. αγγελος απ ουρανου ℵ L X Γ Δ Λ Π 1 Cosm /TR
fam. 13/ *pl*.

c. αγγελος απο του ουρανου D Q U Θ Ψ 67 191 1012
1093 L-253 bo /WH/

d. αγγελος απο ουρανου 1604

e. αγγελος εξ ουρανου 1038

850. a. ενισχυων Epiph D Θ 1 Dion-alex Arius /TR WH
fam. 13/ *pl*.

b. επησχυων L

Luke 22:44 (vide supra)

851. a. γενομενος εν αγωνια. . .αιματος Epiph ℵ* D F G H
K L M Q U V X Γ Δ Θ Λ Π Ψ 1 118
131 157* 209 213 472 565 574
892* 1047 1689 a aur b c d e
ff-2 g-1 g-2 i l q r-1 vg-am
vg-em vg-for vg-fuld vg-gat
vg-ing vg-mm vg-mt vg-san vg-tol
sy-c sy-p sy-h sy-pal sa-cd

bo-edd arm-pl arm-ed geo aeth Just Iren Hipp
Dion-alex Arius Eus Hil Caesar Did Dion-areo Chr
Hier Aug Thdrt Cosm Leont Facund Nicon /TR WH/ pl.

b. pon. post Matthew 26:39 13 69 124 346 348 713
983 /fam. 13/

c. om. P-75 ℵ-a A B N R W 157-c 473 481 892-c 1071*
f sy-s sy-hmg sa-ed bo-cd arm-cdd Ath Amb
Cyr Dam

852. a. και εγενετο Epiph ℵ V X Ψ 1 118 131 157 209 213
472 1047 a aur b c d e ff-2 i l q
r-1 vg sy-c sy-p sy-pal bo arm aeth
Caesar Cosm Nicon /WH/

b. εγενετο δε D L Q Γ Δ Θ Λ Π 574 sy-h /TR fam. 13/
pl.

853. a. ο ιδρως Epiph D Θ 1 /TR WH fam. 13/ pl.

b. το ιδρως 157 472

c. ιδρως ℵ

854. a. ιδρως Epiph D Θ 1 /TR WH fam. 13/ pl.

b. ιδρως του προσωπου 1689

855. a. ως Epiph D Arius

b. ωσει L Q Θ 1 574 Just Dion-alex Arius /TR WH
fam. 13/ pl.

c. ως αι Λ

Luke 23:40-43
Pan. haer. LXVI.xl.3

καὶ γὰρ "ἐπετίμα τῷ ἑτέρω, καὶ ἔλεγεν ὅτι οὐ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματα ἐσμὲν (23:40), οὗτος δὲ ὁ ἅγιος οὐδὲν ἄτοπον ἐποίησε (23:41)." καὶ πρὸς ἐπὶ τούτοις ἐπεφώνει λέγων "μνήσθητί μου, Ἰησοῦ, ὅταν ἔλθης ἐν τῇ βασιλείᾳ σου (23:42)," καὶ τοῦ σωτῆρος πρὸς αὐτὸν εἰπόντος ὅτι "ἀμὴν λέγω σοι, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (23:43)."

Luke 23:40 (vide supra)

856. a. επετιμα Epiph A C-c D N Q R W Γ Δ Θ Λ Π 1 33 574 a aur b c d e f ff-2 l q r-l vg sy-h arm (aeth) Tat Or /TR fam. 13/ *pl*.

b. επιτιμων P-75 ℵ B C* L X 213 892 sa bo /WH/

c. επετιμησεν E* sy-c sy-pal

857. a. οτι (1) Epiph D d

b. *om*. P-75 ℵ A B C L N Q R Δ Θ 1 574 a aur b c e f ff-2 l q /TR WH fam. 13/ *pl*.

858. a. ου Epiph ℵ* D G 1187 L-47 c d f sy-h sa arm Or Aug Vic-tun

b. ουδε P-75 ℵ-c N Θ 1 574 a aur b e ff-2 l q r-l vg Act-pil-cd/TR WH fam. 13/ *pl*.

c. ουδεν 69 213 235 245 579 983 1093 1573 1574 Act-pil-cdd

859. a. θεον Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. κυριον e

860. a. οτι (2) Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. οτι και αυτος 348

861. a. κριματα εσμεν (ει; *vide infra* #862) Epiph P-75 ℵ A B C L N Q R Δ Θ 1 574 (aeth) /TR WH fam. 13/ *pl*.

b. ιδου και ημεις εσμεν κριματα sy-s sy-c sy-pal

c. κριματα ει και ημεις εσμεν D

862. a. εσμεν Epiph C* W sy-s sy-c sy-pal sa bo Chr

b. ει P-75 C-c D Θ 1 Or /TR WH fam. 13/ pl.

c. ην 1573

d. fuerimus aeth

Luke 23:41 (vide supra)

863. a. ατοπον εποιησε(-ν) Epiph 892 Chr

b. ατοπον επραξεν P-75 ℵ A B C L P Q R Δ Θ 1 574 /TR WH fam. 13/ pl.

c. επραξεν ατοπον 1223

d. πονηρον επραξεν D Chr

Luke 23:42 (vide supra)

864. a. μνησθητι μου Epiph P-75 ℵ B C* D L M* 15 270 280 300 482 489* 1187 1346 1354 1355 a sy-pal sa bo Or Bas Bas-sel /WH/

b. μνησθητι μου κυριε A C-c M-c R W X Γ Δ Θ Λ Π Ψ 0124 1 33 574 b q sy-p sy-h arm aeth Tat Or Eus Hil Act-pil /TR fam. 13/ pl.

c. κυριε μνησθητι μου Q e f ff-2 l vg sy-s sy-c Hil Vic-tun

865. a. Ιησου Epiph P-75 ℵ* B C* L sa bo Or /WH/

b. τω Ιησου ℵ-c A C-c Q R W X Γ Δ Θ Λ Π 1 574 a aur b c e f ff-2 l q r-1 vg sy-c sy-p sy-h sy-pal aeth Tat Or Aug /TR fam. 13/ pl.

c. αυτω D d

866. a. οταν ελθης Epiph P-75 ℵ A B C L R Δ Θ 1 Or Eus Hil Chr /TR WH fam. 13/ pl.

b. om. D Q 472 574 579 Bas Chr Bas-sel

867. a. εν τη βασιλεια Epiph ℵ A C Q R W X Γ Δ Θ Λ Π 1 574 a b Or Eus Chr /TR fam. 13/ pl.

b. εις την βασιλειαν P-75 B L 372 aur c e f ff-2 l r-1 vg Or Hil /WH/

c. εν τη ημερα της ελευσεως D d

Luke 23:43 (et vide supra)
Anc. LIV.vii (Pan. haer. XLII.xi.6, Schol. LXXII; XLII.xi.17, Refut. LXXII)

καὶ ὁ σωτὴρ φησι "σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ."

868. a. αμην λεγω σοι Epiph ℵ A C-c Q R W X Γ Δ Θ Λ Π 1 574 a aur b c e f ff-2 l q r-1 vg sy-c sy-p sy-h sa bo aeth Hil Ath Chr Cyr /TR fam. 13/ pl.

b. αμην σοι λεγω P-75 B C* L 0124 arm /WH/

c. θαρσει D d

869. a. σημερον Epiph P-75 D Θ 1 it-pl Or /TR WH fam. 13/ pl.

b. οτι σημερον L b c sy-s (sy-c) sy-p sy-h sy-pal sa bo aeth Tat Act-pil

870. a. μετ εμου εση Epiph P-75 C-c D Θ 1 Or /TR WH pl.

b. εση μετ εμου C* sy-pal sa bo aeth

c. μετ εμου. . .ει Act-pil

871. a. εν τω παραδεισω Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εν τη παραδεισω 0124

c. εν τω παραδεισω του θεου Or

d. in horto Eden sy-c

e. in paradiso patris l r

Luke 23:46
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

αὐτὸς λέγει. . ."πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου" καὶ τὰ ἑξῆς.

Luke 23:46 (et vide supra)
Pan. haer. LXIX.xlix.5

καὶ ἵνα δείξῃ ἀληθινὰ ταῦτα ὄντα, ἐπὶ τοῦ σταυροῦ ἔλεγε τῷ πατρὶ "εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου."

872. a. πατερ εις χειρας σου Epiph P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εις χειρας σου πατερ 0124

873. a. παραθησομαι Epiph E G H L S V Δ Λ 229 574 579 1200 Act-pil Dial /TR fam. 13/ pl.

b. παρατιθημι Epiph D R 1 7 213 291 472 544 659 661 716 726 892 1012 1047 1375 a aur b c d e f ff-2 l q r-1 vg sy-c sy-p sy-h sy-pal Or Ath Const Bas Thdrt Act-pil

c. παρατιθεμαι P-75 ℵ A B C K M P Q U W X Θ Π Ψ 4 6 33 42 67 68 71 78 127 131 251 252* 372 470 482 1071 1229 1355 2430 L-18 L-19 L-48 Just Tert Or Eus Cyr /WH/

Luke 24:5
Pan. haer. LXIX.lix.4 (LVI.ii.8)

ὅρα γὰρ τὰ πρωτότυπα, πῶς διηγεῖται ὁ ἄγγελος φάσκων ταῖς περὶ Μαρίαν "τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;"

874. a. νεκρων   Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. τεθνηκοτων   0124

Luke 24:25, 26
Pan. haer. XLII.xi.6, Schol. LXXVII; XLII.xi.17, Refut. LXXVII

παρέκοψε (*i.e.* Marcion) τὸ εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον, ὅτε συνήντησεν αὐτοῖς, τό "ὦ ἀνόητοι καὶ βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται (24:25), οὐχὶ ταῦτα ἔδει παθεῖν (24:26);" καὶ ἀντὶ δὲ τοῦ "ἐφ' οἷς ἐλάλησαν οἱ προφῆται (24:25) εποίησεν "ἐφ' οἷς ἐλάλησα ὑμῖν." ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν.

Luke 24:25 (vide supra)

875. a. του πιστευειν   Epiph P-75 ℵ A B L P Θ 1 574 it-pl /TR WH fam. 13/ *pl*.

b. του μη πιστευειν   209

c. *om*.   D d 1

Luke 24:26 (vide supra)

876. a. ουχι   Epiph P-75 ℵ A B L P Δ Θ 1 574 it-pl /TR WH fam. 13/ *pl*.

b. οτι   D d Mcion Tat Ad Dial

Luke 24:39
Anc. XCI.vi

καὶ ἵνα μὴ εὕρωσιν οἱ ἠπατημένοι πρόφασιν, ὀστέα καὶ σάρκα ἔδειξε τῷ Θωμᾷ καὶ τοῖς μαθηταῖς αὐτοῦ ἔλεγεν "Ἴδετέ με, ὅτι ἐγώ εἰμι. πνεῦμα γὰρ ὀστέα καὶ σάρκα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα."

Luke 24:39 (et vide supra)
Pan. haer. LXIV.lxiv.7

ἔδειξε γὰρ καὶ ὀστᾶ καὶ δέρμα καὶ σάρκας, ὡς εἴρηκεν ὅτι "Ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστᾶ οὐκ ἔχει, ὡς ὁρᾶτέ με ἔχοντα."

Luke 24:42, 43
Pan. haer. XXX.xix.4

τίς δὲ οὐκ οἶδε τὸν σωτῆρα ἀναστάντα ἐκ τῶν νεκρῶν καὶ φαγόντα; καθάπερ ἔχει τὰ ἅγια εὐαγγέλια τῆς ἀληθείας, ὅτι "ἐπεδόθη αὐτῷ ἄρτος καὶ μέρος ὀπτοῦ ἰχθύος (24:42), καὶ λαβὼν ἔφαγε καὶ ἔδωκε τοῖς μαθηταῖς (24:43)."

Luke 24:42 (vide supra)

877. a. μερος οπτου ιχθυος (ιχθυος οπτου μερος) Epiph
P-75 ℵ A B D L W Π 579 d e sy-s
sa bo-cd Tat Clem Or Eus Ath
Cyr /WH/

b. ιχθυος οπτου μερος και απο μελισσιου κηριου (E*)
H K M N S U V (X) Γ Δ Θ Λ 1 69
124 131* (157) (348) 382 574
700 (1229) L-253 a b c f ff-2 l
q vg sy-c sy-p sy-pal bo-edd
arm geo aeth Just Tat Ath
Cyr-hier Aug Cyr Procl /TR
fam. 13/ pl.

A SUPPLEMENTAL TABLE OF READINGS EXHIBITED IN W, 22, 700 AND 892 IN LUKE

This table is composed of readings from the manuscripts W, 22, 700 and 892 in Luke. The readings are derived from collations of the respective witnesses.[1] Where the collation of a given manuscript reveals no variant reading in a particular passage, it is assumed that the witness agrees with the *TR* (with *WH* in the case of Codex W, since W was collated with the text of *WH*). The readings in the table are numbered to correspond to the appropriate units of variation in the foregoing table of readings for Luke.

558. a. του 22 700 892
563. b. γυνη αυτου 892
567. a. Ελισαβετ W 22 700 892
571. b. μηνι τω εκτω W 22 700 892
576. a. μεμνηστευμενην 22 700 892
584. a. εστι (*sine* μοι) W

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[1] The collations of the manuscripts may be found in the following sources: (1) Collation of W: E. J. Goodspeed, *The Freer Gospels*, Vol. III of *Greek Gospel Texts in America* (Chicago: The University of Chicago Press, 1914), pp. 30-45; (2) Collation of 22: Henry A. Sanders, "A New Collation of Ms 22 of the Gospels," *Journal of Biblical Literature*, XXXIII (1914), 110-114; (3) Collation of 700: H. C. Hoskier, *A Full Account and Collation of the Greek Cursive Codex Evangelium 604* (London: David Nutt, 1890), pp. 24-37; (4) Collation of 892: J. Rendel Harris, "An Important Ms of the New Testament," *Journal of Biblical Literature*, IX (1890), 49-56.

591. a. γεννωμενον W 700 892

595. a. Ελισαβετ W 22 700 892

596. a. συνειληφυια 22 700

601. a. και συ 22 700 892

603. a. προ προσωπου 22 700 892

611. a, ευδοκια 22 892

612. a. ην W 22 700 892

616. a. ηυξανε(ν) και εκραταιουτο W 22 700 892

620. a. οδυνωμενοι 22 700 892

621. a. εζητουμεν 22 700 892

624. a. ηδειτε 22 700 892

627. b. ειναι με 22 700 892

630. a. σοφια και ηλικια W 22 700 892

632. a. αυτος W 22 700 892

633. b. ο Ιησους 22 892

634. b. ωσει ετων τριακοντα αρχομενος 22 892

638. b. ως ενομιζετο υιος 22 700

642. f. Ματθατ 22 892

643. b. πνευματος αγιου πληρης 22 700

649. b. με ιασασθαι τους συντετριμμενους
την καρδιαν 22

657. a. εξελθε W 22 700 892

660. a. μη φοβου απο του νυν ανθρωπους εση
ζωγρων W 22 700 892

664. a. εις W 22 700 892

665. a. αυτοις W 22 700 892

671. a. τοτε W 22 700 892

674. a. δευτεροπρωτω 892

679. c. μητηρ 22 700 892

681. b. Γαδαρηνων 892

688. b. μη 22 700 892

691. a. απεθανεν 700 892

696. b. διδωμι 22

704. b. *om.* αιτησει 22 700 892

709. b. επιδωσει αυτω 22

724. a. των Φαρισαιων ητις εστιν υποκρισις
22 700 892

729. a. πωλειται 22 700

736. a. αμφιεννυσι 22

738. b. δευτερα φυλακη . . . τριτη φυλακη
22 700

750. c. μετανοητε 22 700 892

765. a. Φαρισαιοι 22 700 892

767. a. θελει 22 700 892

778. b. με ιδητε 22 700 892

780. b. εως αν 22 700

781. e. ηξη οτε ειπητε 22 700

782. a. ος 22 700 892

786. a. εως 22 700

788. a. οτι 22 700 892

790. b. οτι ο 22

795. a. ο δε 22 700 892

800. a. Ιεροσολυμα 22 700 892

804. a. παραδοθησεται γαρ 22 700 892

805. b. τη ημερα τη τριτη 22 700

815. a. εμηνυσεν 22 700 892

829. a. υμων αι καρδιαι 700 892

833. b. ουκετι ου μη 22 700 892

835. b. εξ αυτου 700

843. a. το και 22 700 892

856. a. επετιμα 22 700

864. b. μνησθητι μου κυριε 22 700 892

865. b. τω Ιησου 22 700 892

867. a. εν τη βασιλεια 22 700 892

868. a. αμην λεγω σοι 22 700 892

873. a. παραθησομαι 700

873. b. παρατιθημι 22

877. b. ιχθυος οπτου μερος και απο μελισσιου κηριου 22 892

TABLE OF EPIPHANIUS'S QUOTATIONS FROM JOHN
WITH CITATION OF VARIANT READINGS

John 1:1-3
Pan. haer. XLIV.iv.9

διὸ καὶ ἐμαρτύρησεν ὁ ἅγιος Ἰωάννης ἐν τῷ ἁγίῳ εὐαγγελίῳ λέγων ὅτι "ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ Λόγος (1:1). οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν (1:2). πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν (1:3)" καὶ τὰ ἑξῆς.

John 1:1, 3, 14, 6-16, 20, 23
Pan. haer. LI.xii.6-8

ἀλλά "ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ Λόγος (1:1). πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονε (1:3)" καὶ τὰ ἑξῆς. "καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ εἴδομεν αὐτόν (1:14)." εἶτα "ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης (1:6). οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ (1:7). οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός (1:8). ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον (1:9). ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (1:10). εἰς τὰ ἴδια ἦλθε καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (1:11). ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (1:12). οἳ οὐκ ἐξ αἵματος καὶ σαρκός, ἀλλ' ἐκ θεοῦ ἐγεννήθησαν (1:13). καὶ ὁ Λόγος," φησί, "σὰρξ ἐγένετο, καὶ κατεσκήνωσεν ἐν ἡμῖν (1:14). Ἰωάννης μαρτυρεῖ καὶ κέκραγε λέγων, οὗτος ἦν ὃν εἶπον ὑμῖν (1:15), καὶ ὅτι ἐκ τοῦ πληρώματος αὐτοῦ πάντες ἡμεῖς ἐλάβομεν (1:16)." καὶ λέγει "οὐκ εἰμὶ ἐγὼ ὁ Χριστός (1:20)," ἀλλὰ "φωνὴ βοῶντος ἐν τῇ ἐρήμῳ (1:23)."

John 1:1, 3, 14 (et vide supra)
Pan. haer. LIV.iii.10

ὅτι δὲ ἄνωθεν ἐστιν ἐλθὼν ὁ Λόγος, ὁ Ἰωάννης σαφηνίσας τὴν τοῦ ἀγγέλου εὐαγγελικὴν φωνὴν λέγει "ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ

ὁ Λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ Λόγος (1:1). πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν (1:3)." εἶτα μετὰ ταῦτα "καὶ ὁ Λόγος σὰρξ ἐγένετο (1:14)," καὶ οὐκ εἶπε "τὸ πνεῦμα σὰρξ ἐγένετο," οὐδὲ εἶπε "Χριστὸς ἄνθρωπος ἐγεννήθη."

John 1:1, 3 (et vide supra)
Pan. haer. XLIII.i.7 (LXV.iii.5)

ὥς γε μάλιστα συνελόντι φράσαι κορυφαιότατόν τι ῥῆμα παρὰ τῷ ἁγίῳ Ἰωάννῃ εἰρημένον, τό "ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν θεὸν, καὶ θεὸς ἦν ὁ Λόγος (1:1). πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονε (1:3)" καὶ τὰ ἑξῆς.

John 1:1 (et vide supra)
Pan. haer. XXX.xxiii.2 (et al. loc.)

οὐ μόνον γὰρ ἐλέγχει αὐτοὺς κατὰ πάντα τρόπον, λέγων ὅτι "ἐν ἀρχῇ ἦν ὁ Λόγος καὶ ὁ Λόγος ἦν πρὸς τὸν θεὸν καὶ θεὸς ἦν ὁ Λόγος."

John 1:1 (et vide supra)
Pan. haer. LV.ix.6 (LXIX.lvi.3)

πόθεν δὲ οὐ δείξωμεν ὅτι ἦν ἀεὶ ὁ υἱὸς σὺν πατρί; "ἐν ἀρχῇ γὰρ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ Λόγος," καὶ οὐκ εἶπεν "ἐν ἀρχῇ ἦν ὁ Μελχισεδὲκ οὐδὲ θεὸς ἦν ὁ Μελχισεδέκ."

John 1:1 (vide supra)

878. a. θεος Epiph P-66 P-75 D Θ 1 Greg-nyss /TR WH fam. 13/ pl.

b. ο θεος L W Greg-nyss

John 1:3 (et vide supra)
Anc. LXXIV.iv

εἰ γὰρ ἦν χρόνος πρὸ υἱοῦ, ἄρα μείζων ὁ χρόνος τοῦ υἱοῦ, καὶ πῶς "δι᾽ αὐτοῦ πάντα ἐγένοντο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲν ὃ γέγονεν;"

John 1:3 (et vide supra)
Anc. LXXV.1

νομίζουσι δὲ παραναγινώσκοντες καὶ μὴ νοοῦντες διαστέλλειν τὴν ἀνάγνωσιν τινες ἐν τῷ εἰπεῖν "πάγτα δι᾽ αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδέν," ἕως ὧδε ἀποτιθέντες τὸ ῥητόν, ὑπόνοιαν βλασφημίας εἰς τὸ πνεῦμα τὸ ἅγιον λαμβάνειν.

John 1:3 (et vide supra)
Pan. haer. LXIX.lvi.2

οὐ γὰρ τὸ θεῖον εὐαγγέλιον περὶ τοῦ πνεύματος ἔφη, ἀλλὰ περὶ πάντων τῶν κεκτισμένων, ὅτι εἴ τι κτιστόν, διὰ τοῦ λόγου γεγένηται καὶ ὑπὸ τοῦ λόγου. τὸ γὰρ "πάντα δι᾽ αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν."

John 1:3 (et vide supra)
Pan. haer. LXIX.xviii.4

φασὶ γὰρ ὅτι "πάντα δι᾽ αὐτοῦ γέγονε, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν."

John 1:3, 4 (et vide supra)
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

ὅμοιον τῷ εἰπεῖν "ὃ γέγονεν (1:3) ἐν αὐτῷ ζωὴ ἦν (1:4)."

John 1:3 (vide supra)

879. a. ουδε εν   Epiph P-75 ℵ-c A B C L O X W Γ Δ Θ Λ Π
22 574 892 sy-c sy-p arm geo Naass

Valent Tat Thph Iren Clem Perat Hipp Or Ad Eus Mcell Bas Cyr-hier Greg-nyss Chr Thdrt Ps-Ign Dial /TR WH fam. 13/ pl.

b. ουδεν Epiph P-66 א* D 1 71 139 209 L-47 Thdt Ptol Clem Or Eus Thdrt

880. a. ο γεγονεν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ο δε γεγονεν b sy-s Naass

c. αλλ ο γεγονεν Valent

John 1:4 (et vide supra)
Pan. haer. LXIX.lvi.3 (LXIX.lvi.4)

εἶτα πάλιν "ἐν αὐτῷ ζωὴ ἦν."

881. a. ην Epiph P-66 P-75 A B C L O X Γ Δ Θ Λ Π 1 574 g vg-pl sy-p sy-h sy-pal bo Thdt Iren Clem Or Cyp Eus Nonn Chr Cyr Thdrt /TR WH fam. 13/ pl.

b. εστιν א D a b c e f ff-2 q z vg-gat vg-mm sy-c sa Naass Thdt Valent Iren Clem Perat Hipp Or Cyp Hil Aug

c. om. W

John 1:5
Pan. haer. LXVI.lxiv.3 (LXVI.lxiv.7)

οὐδὲ γὰρ τὸ φῶς φεύγει ἀπ' ἔμπροσθεν τοῦ σκότους, ἀλλὰ "τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν."

882. a. αυτο Epiph P-66 P-75 B D (Θ) 1 /TR WH fam. 13/ pl.

b. αυτον H 13 a e q Thdt

883. a. κατελαβεν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. παρελαβεν 1093

John 1:6 (vide supra)

884. a. παρα Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. απο W

885. a. θεου Epiph P-66 P-75 ℵ A B C L Δ Θ 1 574 Iren Or Hil /TR WH fam. 13/ *pl*.

b. κυριου D

886. a. ονομα Epiph P-66 P-75 ℵ-c A B C L Δ Θ 1 574 Or Chr Cyr /TR WH fam. 13/ *pl*.

b. ην ονομα ℵ* D* W (sy-c) Iren

c. ονομα ω 1093 Or

d. ω ονομα 433 L-60 Or

e. cui nomen erat a aur b c e f ff-2 q vg

887. a. αυτω Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. αυτου 346 1187

c. *om*. it vg Or

888. a. Ιωαννης Epiph P-66 ℵ A C L Θ 1 574 it /TR fam. 13/ *pl*.

b. Ιωανης P-75 B /WH/

c. Ιωαννην D*

John 1:7 (vide supra)

889. a. ινα. . .ινα Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. και ινα. . .και ινα sy-c

890. a. μαρτυρηση Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. μαρτυρησει H 248

891. a. πιστευσωσι(-ν) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. πιστευσουσιν D L-150

892. a. ινα παντες πιστευσωσι(-ν) δι αυτου Epiph P-66 P-75 (D) Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 235

John 1:8 (vide supra)

893. a. μαρτυρηση Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. μαρτυρησει U 472 474 L-184

John 1:9-12 (et vide supra)
Pan. haer. LXVI.lxiv.8

ὅτε δὲ ἦλθεν ὁ μέγας φωστήρ, "τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον (1:9). ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (1:10). ὁ εἰς τὰ ἴδια ἐλθών, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (1:11). ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (1:12)."

Genesis 1:3; John 1:9 (et vide supra)
Anc. LXVII.vii; Pan. haer. LXXIV.iv.7

αὐτὸς τοίνυν ὁ θεὸς ὁ ἐν ἀρχῇ εἰπὼν "γενηθήτω φῶς, καὶ ἐγένετο φῶς (Genesis 1:3)" τὸ ὁρώμενον, αὐτὸς ὁ φωτίσας ἡμᾶς "τὸ φῶς" ἰδεῖν "τὸ ἀληθινὸν τὸ φωτίζον πάντα ἄνθρωπον ἐρχόμενον εις τον κοσμον (1:9)."

John 1:9 (et vide supra)
Pan. haer. LXIX.xxxii.3 (Anc. III.ix; Pan. haer. LXIX.lvi.4; LXXVI.liv.6)

ἐν δὲ τῷ κατὰ 'Ιωάννην εὐαγγελίῳ ὅτι φησίν, "ἦν τὸ φῶς τὸ ἀληθινόν."

John 1:9 (vide supra)

894. a. ην Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. εστιν sy-c Tat

c. *om*. sa

895. a. ην το φως Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. ην δε το φως f sy-c

c. ην γαρ το φως b sy-p

d. hic fuit sy-pal

896. a. ερχομενον εις τον κοσμον Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. εις τον κοσμον ερχομενον 713

John 1:10 (et vide supra)
Pan. haer. LXIX.xl.9

"ἐν τῷ κόσμῳ γὰρ ἦν," φησι τὸ ἅγιον εὐαγγέλιον, "καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω."

1 John 5:19; John 1:10 (et vide supra)
Pan. haer. LXVI.lxvi.3 (LXIX.lvi.4)

ὁ ἀπόστολος γάρ φησιν "ὅλος ὁ κόσμος ἐν τῷ πονηρῷ κεῖται (1 John 5:19)" καὶ "ἐν τῷ κόσμῳ ἦν (1:10)" ὁ σωτήρ.

John 1:10 (vide supra)

897. a. αυτου Epiph P-66 P-75 ℵ-c D Θ 1 /TR WH fam. 13/ *pl*.

b. αυτον ℵ*

John 1:11 (et vide supra)
Pan. haer. LXVI.lxvi.2

καὶ εἰ μὲν τὸν διάβολον λέγει, πῶς ὁ Ἰωάννης ἐν τῷ εὐαγγελίῳ περὶ τοῦ σωτῆρος λέγει ὅτι "εἰς τὰ ἴδια ἦλθεν;"

John 1:12, 13 (et vide supra)
Pan. haer. LXVI.lxxxvii.2

εἰ δὲ περὶ σαρκὸς καὶ αἵματος τοῦτο νομίζεις, εἶναι αὐτὴν τὴν σάρκα, πῶς ἔτι πληροῦται τὸ εἰρημένον "καὶ ὅσοι ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (1:12), οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ σαρκὸς ἐγεννήθησαν, ἀλλ' ἐκ θεοῦ (1:13);"

John 1:12 (et vide supra)
Pan. haer. LXVI.xlii.7 (LXXVI.xxxiv.7)

τουτέστιν "ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι," τοῖς μεταβάλλουσι τὴν γνώμην καὶ διὰ σαρκὸς καὶ αἵματος καὶ ψυχῆς θεῷ εὐαρεστήσασιν.

John 1:12 (vide supra)

898. a. οσοι δε Epiph P-66 P-75 ℵ A B C L Δ Θ 1 574

it-pl Iren Or Cyp Hil Lcif Cyr-hier /TR WH fam. 13/ *pl*.

b. οσοι D e Tert Cyp

c. και οσοι Epiph

John 1:13 (vide supra)

899. a. οι Epiph P-66 P-75 ℵ A B C L Δ Θ 1 574 /TR WH fam. 13/ *pl*.

b. ος b Iren Tert

c. *om*. D* a

900. a. αιματων Epiph P-66 P-75 (D) (W) Θ 1 /TR WH fam. 13/ *pl*.

b. αιματος . Epiph b q sy-pal Tert Eus Hil

901. a. αλλ Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. αλλα P-66 W

902. a. θεου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. του θεου E

903. a. εγεννηθησαν P-66 B D 1 /TR WH fam. 13/ *pl*.

b. εγενηθησαν P-75 ℵ*A Δ Θ Ω 13* 28 69* 247 267 348 477 1071 1689

c. εγεννηθη b Iren Tert

John 1:14, 15 (et vide supra)
Pan. haer. LI.iv.6, 7

καὶ τί, φησίν, εἶπεν; ὅτι. . ."ὁ Λόγος σὰρξ ἐγένετο καὶ κατεσκήνωσεν ἐν ἡμῖν καὶ εἴδομεν τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας (1:14)" καὶ εὐθύς "Ἰωάννης μαρτυρεῖ καὶ κέκραγε λέγων ὅτι οὗτός ἐστιν ὃν εἶπον ὑμῖν (1:15)."

John 1:14 (et vide supra)
Anc. LXVI.i; Pan. haer. LXXIV.iii.1 (Anc. XXXV.v; Pan. haer. LXV.iii.9; LXXVII.xxix.5, 6)

ὅτι "ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν καὶ εἴδομεν τὴν δόξαν αὐτοῦ ὡς δόξαν μονογενοῦς παρὰ πατρός."

John 1:14 (et vide supra)
Pan. haer. LXIX.xxix.4

καὶ διὰ τοῦτο ὁ υἱὸς "μονογενὴς παρὰ πατρὸς πλήρης χάριτος καὶ ἀληθείας" οὐκ ἐπεδέετο τοῦ πληρώματος, οὐκ ἐλλιπὴς ὢν τῆς ἀληθείας, ἀλλὰ "πλήρης χάριτος καὶ ἀληθείας."

John 1:14 (vide supra)

904.	a.	πληρης	Epiph P-75 ℵ A B C L Θ 1 574 it-pl vg Valent Iren Nov Or Eus Did Cyr /TR WH fam. 13/ pl.
	b.	πληρη	D 5 1321 Thphyl
905.	a.	και αληθειας	Epiph P-66 P-75 B-c D Θ 1 /TR WH fam. 13/ pl.
	b.	αληθειας	B*

John 1:15 (et vide supra)
Pan. haer. LXIX.xiv.2

καὶ τὸ ἐν τῷ κατὰ Ἰωάννην εὐαγγελίῳ γεγραμμένον ὅτι "οὗτός ἐστι περὶ οὗ εἶπον ὑμῖν, ὅτι ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθεν μου γέγονε."

906. a. κεκραγε(-ν) Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εκεκραγε 13

907. a. λεγων Epiph P-66 P-75 ℵ-a A B C L X Γ Δ Θ Λ Π 1 574 a c e f ff-2 q vg sy bo Or Eus /TR WH fam. 13/ pl.

b. om. ℵ* D b Cyr

908. a. ον ειπον Epiph P-66 P-75 ℵ-cb A B-c D L W Δ Θ 1 574 Or /TR fam. 13/ pl.

b. ο ειπων ℵ-a B* C* Or /WH/

c. ον ελεγον C-c

d. ου ειπον Epiph

e. om. ℵ*

909. a. υμιν Epiph W X 213 f vg-am vg-fuld aeth

b. om. P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

910. a. ερχομενος Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ο ερχομενος 440

911. a. ερχομενος Epiph P-66 P-75 ℵ-c D Θ 1 /TR WH fam. 13/ pl.

b. ερχομενος ος ℵ* W c

John 1:16, 17 (et vide supra)
Pan. haer. LXVI.lxxviii.7

ὡς καὶ τὸ εὐαγγέλιον φάσκει "ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν (1:16)." καὶ ποῖον, φησί, τὸ πλήρωμα;

ἀλλ' "ὁ νόμος διὰ Μωυσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ ἐγένετο (1:17)."

John 1:16 (vide supra)

912. a. οτι Epiph P-66 P-75 ℵ B C* D L X 0141 33 579 a b e ff-2 l q r-l sy-pal sa bo arm aeth Hipp Or Eus Hil Cyr-hier Cyr /WH/

b. και A C-c E F G H K M S U V W Γ Δ Θ Λ Π Ψ 1 574 1241 aur c f vg sy-c sy-p sy-h Tat Or Chr Aug /TR fam. 13/ *pl*.

913. a. ελαβομεν Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ζωην ελαβομεν W

hiat D

John 1:17 (vide supra)

914. a. Μωυσεως Epiph P-66 P-75 ℵ B C K L S W X Δ Θ Π Or /WH/

b. Μωσεως A E F G H M U V Γ Λ 1 574 Or /TR fam. 13/

hiat D

915. a. η (1) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. η δε W it sy-p sy-pal

hiat D

916. a. χαρις. . .αληθεια Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. αληθεια. . .χαρις sy-p Tat Clem

hiat D

917. a. αληθεια Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. αληθεια δε sy-p sy-pal Tat Clem

hiat D

918. a. Ιησου Epiph ℵ*

b. Ιησου Χριστου P-66 P-75 ℵ-c Θ 1 Or /TR WH fam. 13/ pl.

hiat D

John 1:18
Pan. haer. LXV.v.10 (Anc. II.v; V.v; Pan. haer. LXXVI.ix.8; LXXVI.xxxviii.4)

πῶς οὖν ἀποστέλλεται ὁ ἀποσταλεὶς καὶ διὰ σαρκὸς φαίνεται; "θεὸν γὰρ οὐδεὶς πώποτε ἑώρακεν. ὁ μονογενὴς θεός, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, ἐκεῖνος ἐξηγήσατο."

John 1:18 (et vide supra)
Pan. haer. LXX.vii.2 (Anc. LIII.iii; Pan. haer. LXV.vi.4)

τὸ δὲ εὐαγγέλιον ἔφη "θεὸν οὐδεὶς πώποτε ἑώρακεν, ὁ μονογενὴς θεὸς αὐτὸς ἐξηγήσατο."

919. a. ο μονογενης Epiph P-75 ℵ-c A C-c X Γ Δ Θ Λ Π 1 33 574 bo Thdt Clem Or Syn-ant Eus Ath Bas Did /TR fam. 13/ pl.

b. μονογενης P-66 ℵ* B C* L 423 Hipp Or Eus /WH/

c. ει μη ο μονογενης W a aur b c e ff-2 l r-1 vg-tol arm Iren Hil Amb

hiat D

920. a. θεος Epiph P-66 P-75 ℵ B C* L 33 850 sy-p sy-hmg sa bo aeth-ed Thdt Valent Ptol Heracl Tat-ar Iren Clem Or Eus Hil Bas Did Greg-nyss Syn-ancyr Cyr Isid /WH/

b. υιος A C-c W X Γ Δ Θ Λ Π Ψ 1 574 a b c e f ff-2 l vg-pl sy-c sy-h sy-pal arm aeth-ed Iren Tert Hipp Or Syn-ant Victorin Eus Tit Hil Caesar Bas Ath Bas Greg-naz Nonn Chr Procl Thdrt Fulg /TR fam. 13/ *pl*.

c. filius dei q Iren Or (Tit)

d. *om*. vg-gat Tat-ephr Clem Or Victorin Jac-nis Cyr-hier Amb Ps-Ign

hiat D

921. a. ο ων Epiph P-66 P-75 ℵ-b Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. ℵ* a

hiat D

922. a. εις τον κολπον του πατρος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. εις τον κολπον 69

c. in patre c

hiat D

John 1:20 (vide supra)

923. a. ουχ ειμι εγω Epiph C-c Γ Θ Λ 1 574 892 1241 aur c f l vg-pl sy-p sy-h Hipp Cyr Aug /TR fam. 13/ *pl*.

b. εγω ουχ ειμι P-66 P-75 ℵ A B C* L W X Δ 0141 33 a b e q vg-foss sy-c sy-pal arm Or Chr Cyr /WH/

c. ουχ ειμι Π 245 430 1321

hiat D

John 1:23 (et vide supra)
Pan. haer. XXX.xxiii.4 (LXIX.xli.2)

καὶ εὐθὺς ἔδειξεν ὡς τοῖς πρὸς Ἰωάννην τὸν βαπτιστὴν ὑπὸ τῶν Φαρισαίων πεμφθεῖσιν αὐτὸς Ἰωάννης ἀποκρίνεται λέγων "ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαίας ὁ προφήτης."

John 1:23 (et vide supra)
Pan. haer. LXIX.xli.4

οὕτω καὶ Ἰωάννης φωνὴ ἐγένετο ἑτοιμάζουσα τὴν ἀκοὴν τῶν ἀνθρώπων. οὐ γὰρ ἦν αὐτὸς ὁ Λόγος, ἀλλὰ μετ' αὐτὸν ἦλθεν ὁ Λόγος, δι' ὃν ἡ ἑτοιμαστικὴ φωνὴ γέγονε. καὶ διὰ τοῦτο λέγει "φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὰς ὁδοὺς κυρίου."

924. a. εγω   Epiph P-5 P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om.   Epiph 69 440

hiat   D

925. a. ευθυνατε   Epiph P-5 (P-66) P-75 Θ 1 Or /TR WH fam. 13/ pl.

b. ετοιμασατε   Epiph 124 713 1188 c f ff-2 q

hiat   D

926. a. κυριου   Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. του κυριου   Γ 258

hiat   D

927. a. κυριου   Epiph P-5 P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. κυριου ευθειας ποιειτε τας τριβους αυτου   W

c. κυριου ευθειας ποιειτε τας τριβους του θεου ημῶν e

hiat D

928. a. Ησαιας ο προφητης Epiph P-5 P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ο προφητης Ησαιας 053

hiat D

John 1:28
Pan. haer. LI.xiii.1

καὶ ὅτε διήγηται ταῦτα πάντα, λέγει "ταῦτα ἐγένετο ἐν Βηθαβαρᾷ." ἐν δὲ ἄλλοις ἀντιγράφοις "ἐν Βηθανίᾳ, πέραν τοῦ Ἰορδάνου."

929. a. ταυτα Epiph P-5 P-59 P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ταυτα μεν K Π 11 76 265 270 482 544 1223 L-1912

c. ταυτα δε a r

hiat D

930. a. εγενετο Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. εγενοντο Λ 262 472

c. ελαλησεν sy-s sy-c

hiat D

931. a. εγενετο εν Βηθαβαρα (Βηθανια; *vide infra* #932) Epiph P-66 ℵ a b e r sy-pal Chr

b. εν Βηθαβαρα (Βηθανια *et cett*.; *vide infra* #932) εγενετο (εγενοντο *vel* ελαλησεν; *vide supra* #930) P-59 P-75 Θ 1 /TR WH fam. 13/ *pl*.

hiat . D

932.	a.	Βηθαβαρα	Epiph C-c K Π** Ψ*-vid 083 1 22 33 477 826 983 1093 1354 1675*-vid sy-s sy-c sa geo Or Eus /TR/
	b.	Βηθανια	P-66 P-75 ℵ* A B C* E F G H L M N S V W X Γ Θ Π* 28 118 124 157 574 700 892 a aur b c e f ff-2 l q r-1 vg sy-p sy-h sy-pal bo arr perss Heracl Chr Cyr Nonn /WH/ pl.
	c.	Βιθαβηρα	U
	d.	Βηθεβαρα	Λ 13 69* 262 346 543 788 1555 /fam. 13/
	e.	Βηθαραβα	ℵ-cb sy-hmg Or
	f.	Βηθαρα	Or
	g.	Βαθαρα	Or
	h.	Βιθαβαρα	0141
	i.	Βεθανια	Δ
	hiat		D

John 1:29
Pan. haer. LI.xiii.8 (LI.xvi.4)

ὡς καὶ ἀπὸ τοῦ λόγου Ἰωάννου δειχθήσεται, φήσαντος οὕτως ὅτε εἶδεν αὐτὸν ἐρχόμενον τῇ ἐπαύριον λέγει "ἴδε ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου."

John 1:29 (et vide supra)
Pan. haer. LI.xv.9

ἤδη γὰρ διὰ τὴν τοῦ Ἰωάννου μαρτυρίαν ἐπιστάτην αὐτὸν ἐκάλουν οἱ πρότερον περὶ αὐτοῦ ἀκούσαντες ὅτι "ἰδού, ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου," καὶ ὅτι παρ᾽ αὐτῷ ἔμειναν τὴν μίαν ἡμέραν.

John 1:29 (et vide supra)
Pan. haer. LXVI.lxxv.5 (LI.iv.7)

Ἰωάννου δὲ κηρύξαντος φωνὴν ἐν τῇ ἐρήμῳ καὶ δείξαντος ὅτι "οὗτός ἐστιν ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου."

933. a. ιδε Epiph P-66 P-75 Θ 1 Or /TR WH fam. 13/ pl.

b. ιδου Epiph Or

c. ουτος εστιν Epiph goth Or

hiat D

934. a. ο αιρων Epiph P-66 P-75 ℵ A B C L N P Δ Θ 1 574 e f g q vg-am vg-em vg-for vg-iac vg-ing vg-mt sy-p sy-h sy-pal bo Iren Hipp Or Eus /TR WH fam. 13/ pl.

b. ιδου ο αιρων it-pl vg-foss vg-cl sy-s sy-c Or Cyp

hiat D

935. a. την αμαρτιαν Epiph P-5 P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. τας αμαρτιας W l r

hiat D

John 1:30
Pan. haer. LXIX.xl.1 (LXIX.xl.6, 8, 9)

εἶτα μέμνηνται πάλιν ἑτέρου ῥητοῦ ὡς Ἰωάννης ἑστὼς ἐν τῇ ἐρήμῳ καὶ θεασάμενος αὐτὸν ἐρχόμενον ἔλεγεν "οὗτός ἐστιν, ὃν εἶπον ὑμῖν, ὅτι ὀπίσω μου ἔρχεται ἀνήρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν."

John 1:30 (et vide supra)
Pan. haer. LI.xiii.8 (LI.xviii.3)

καὶ πάλιν τῇ ἄλλῃ ἡμέρᾳ ὡς εἶδεν αὐτὸν περιπατοῦντα ἔφη, "οὗτός ἐστι περὶ οὗ εἶπον ὑμῖν, ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν."

936. a. ουτος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. αυτος 700

hiat D

937. a. περι Epiph P-66 ℵ-c A C-c L N P X Γ Δ Θ Λ Π 083 1 574 Or Eus Chr Cyr /TR fam. 13/ *pl*.

b. υπερ P-5 P-75 ℵ* B C* W Or /WH/

c. *om*. Epiph

hiat D

938. a. ειπον Epiph it-pl vg Chr

b. εγω ειπον P-66 P-75 Θ 1 b f ff-2 /TR WH fam. 13/ *pl*.

c. ειπον εγω 1071 1604

hiat D

939. a. υμιν Epiph W 13 69 124 543 1188 2430 L-184 /fam. 13/

b. *om*. P-66 P-75 ℵ A B C L N P Δ Θ 1 574 a aur b c e f ff-2 q r-1 /TR WH/ *pl*.

hiat D

940. a. οτι οπισω Epiph W X 213 sy-p sy-pal

b. οπισω Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

hiat D

John 1:32
Pan. haer. LI.xiii.8

"καὶ ἐμαρτύρησε," φησὶν, "Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα ἐν εἴδει περιστερᾶς καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν."

941. a. εμαρτυρησε(-ν) Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ *pl*.

b. εμαρτυρει 251

hiat D

942. a. Ιωαννης Epiph P-66 P-75 ℵ A B C* E F H K L N P S
V Γ Δ Θ Λ Π 083 1 33 574 Cyr /TR WH/

b. ο Ιωαννης C-c G M U X 13 22 69 124 245 249 346
348 423 543 660 954 1093 1170 1216
1574 Chr /fam. 13/

hiat D

943. a. λεγων Epiph P-55 P-66 P-75 ℵ-b Θ 1 /TR WH
fam. 13/ *pl*.

b. *om*. ℵ* e

hiat D

944. a. οτι Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. V 22 253 1555 L-174 sy-c

hiat D

945. a. τεθεαμαι Epiph P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

b. εγω τεθεαμαι 083

hiat D

946. a. πνευμα Epiph P-55 P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. πνευμα αγιον sy-s

hiat D

947. a. περιστερας (περιστεραν) καταβαινον Epiph ℵ a (aur) b e g r-1 sy-c

b. καταβαινον ως (ωσει) περιστεραν P-55 P-66 P-75 A B C L N P Θ 1 c f ff-2 l m-2 q vg /TR WH fam. 13/ pl.

c. καταβαινον sy-s

hiat D

948. a. επ Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. προς 1574

hiat D

949. a. αυτον Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. αυτω 472

hiat D

John 1:33
Pan. haer. LI.xxi.12

ὡς Ἰωάννης ὁ βαπτιστὴς μαρτυρεῖ λέγων ὡς παρῳχηκότος ἤδη τοῦ ἔργου ὅτι "κἀγω οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν εἰπὲ μοι, ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον ἐν εἴδει περιστερᾶς, οὗτός ἐστιν."

950. a. χαγω Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. και εγω ℵ

hiat D

951. a. βαπτιζειν Epiph sy-s

b. βαπτιζειν εν (add. τω) υδατι P-55 P-66 P-75 ℵ Θ 1 118 209 Or /TR WH fam. 13/ pl.

hiat D

John 1:35-37
Pan. haer. LI.xvi.4

"καὶ ἡ ἐπαύριον ὅτε πάλιν εἰστήκει ὁ 'Ιωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο (1:35) καὶ ἐμβλέψας τῷ 'Ιησοῦ περιπατοῦντι λέγει, ἴδε, ὁ Χριστὸς ὁ ἀμνὸς τοῦ θεοῦ (1:36)." εἶτα φησίν "ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ καὶ ἠκολούθησαν τῷ Ἰησοῦ (1:37)."

John 1:35 (vide supra)

952. a. παλιν Epiph P-66 ℵ A B C L N P W Δ Θ 1 574 579 a aur c f ff-2 l q /TR WH fam. 13/ pl.

b. om. P-75 Γ 11* 64 482 b e r-1 sy-s sy-c sy-p sy-h arm arr perss Tat

hiat D

953. a. παλιν (om.; vide supra #952) ειστηκει Epiph (P-75) B C E G K L M S U Γ Θ Λ Π 1 700 /TR fam. 13/ pl.

b. παλιν (om.; vide supra #952) ιστηκει P-66 ℵ A F H P W X Δ 083 28 /WH/

c. ιστηκει παλιν 579

hiat D

954. a. ο Ιωαννης Epiph P-55 P-66 ℵ A C N P W X Δ Θ Λ Π 083 1 574 Or Chr Cyr /TR fam. 13/ pl.

b. Ιωαννης (Ιωανης; vide infra #955) P-75 B L 28 /WH/

hiat D

955. a. Ιωαννης Epiph P-66 P-75 Θ 1 /TR fam. 13/ *pl*.

b. Ιωανης B /WH/

hiat D

John 1:36 (vide supra)

956. a. ο Χριστος Epiph G Λ 124 230 262 788 sy-s sy-c arm

b. *om*. P-55 P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

hiat D

John 1:37 (vide supra)

957. a. οι δυο μαθηται αυτου Epiph ℵ B 185 472 1071 b sy-p /WH/

b. οι δυο αυτου μαθηται P-5 P-66 P-75 C* L W X Ψ 083 0141 33 213 579 1200 sa

c. αυτου οι δυο μαθηται A C-c N P Γ Δ Θ Λ Π 1 574 c f l vg sy-h Chr Cyr /TR fam. 13/ *pl*.

d. οι μαθηται αυτου οι δυο a Chr

e. οι δυο μαθηται λαλουντος αυτου 892

f. αυτω οι δυο μαθηται αυτου 69 (e ff-2 r q vg-foss) (sy-pal bo)

g. illi discipuli (*add*. eius) Iohannis sy-s sy-c

hiat D

958. a. τω Ιησου Epiph P-55 P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. αυτω X* r sy-s Chr

hiat D

John 1:38
Pan. haer. LI.iv.7

καὶ καθεξῆς φησι "καὶ εἶπον αὐτῷ οἱ ἀκούσαντες, ῾Ραββί, ποῦ μένεις;"

959. a. ειπον Epiph ℵ A C-c L P X Θ 1 574 /TR fam. 13/ *pl*.

b. ειπαν P-5 P-66 P-75 B C* W /WH/

hiat D

960. a. αυτω Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 251

hiat D

961. a. Ραββι Epiph A C F G L M S U X Δ Π 1 /TR fam. 13/ *pl*.

b. Ραββει P-66 P-75 ℵ B E H K P W Γ Θ Λ 579 /WH/

hiat D

962. a. μενεις Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. μενης L

hiat D

John 1:39-2:1
Pan. haer. LI.xiii.3-7

καὶ τῇ αὔριον, "ὥρα ἦν ὡς δεκάτη (1:39) ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκολουθησάντων αὐτῷ (1:40). εὑρίσκει αὐτὸς πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ, εὑρήκαμεν Μεσσίαν, τὸν μεθερμηνευόμενον Χριστόν (1:41). οὗτος ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπε, σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος (1:42). τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἀκολούθει μοι (1:43). ἦν δὲ Φίλιππος ἀπὸ Βηθσαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου (1:44). εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, ὃν ἔγραψε Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ (1:45) καὶ εἶπεν αὐτῷ Ναθαναήλ, ἐκ Ναζαρὲτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος, ἔρχου καὶ ἴδε (1:46). ἰδὼν δὲ ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν λέγει περὶ αὐτοῦ, ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι (1:47). λέγει αὐτῷ Ναθαναήλ, πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε (1:48). ἀπεκρίθη αὐτῷ Ναθαναὴλ καὶ εἶπε, Ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ (1:49). ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζονα τούτων ὄψει (1:50). καὶ εἶπεν αὐτῷ, ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου (1:51). και τη ημερα τη τριτη γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας (2:1)" καὶ τὰ ἑξῆς.

John 1:39 (vide supra)

963. a. ην Epiph P-66 P-75 ℵ A B C E F G H K L M P S U V W X Γ Δ Θ Λ Π 083 1 28 33 69 157 574 700 q vg-foss aeth Cyr /WH fam. 13/

b. δε ην 892 a c l vg-pl sy-h bo Tat /TR/

c. erat enim b f arm

d. et fuit e sy-c sy-p sy-pal

hiat D

964. a. ως Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. G bo aeth

hiat D

John 1:40 (vide supra)

965. a. ην Epiph P-66 P-75 ℵ B C L P Δ Θ 1 33 69 124 574 b q vg-for arm Or /TR WH/ pl.

b. ην δε W Λ 28 249 346 485 543 579 713 954 1093 1689 a c e f ff-2 l vg-pl (sy-s sy-c) sy-p sy-h* (bo) /fam. 13/

c. και ην sy-pal

hiat D

966. a. Ανδρεας Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. ο Ανδρεας 124

hiat D

967. a. εις Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. και εις L

c. εις δε sy

hiat D

968. a. των δυο των Epiph P-5 P-66 P-75 ℵ-c Θ 1 /TR WH fam. 13/ pl.

b. των δυο ℵ* C

c. των 083 61 1071 sy

d. om. 713

hiat D

969. a. αυτω Epiph P-66 P-75 ℵ A B L P Δ Θ 1 69 346 574
Or /TR WH/ pl.

b. αυτων 13 124 543 /fam. 13/

c. τω Ιησου G (Λ) 1188 1293 l vg-mt sy-p aeth

d. τω κυριω sy-pal

hiat D

John 1:40 (vide supra)

970. a. ευρισκει Epiph P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

b. ευρισκει ουν 71 1194

c. ευρισκει δε b

d. και ευρισκει e

hiat D

971. a. πρωτον Epiph P-66 P-75 ℵ-c A B M X Θ Π Ψ 053 083
1 13 22 28 69 118 209 230 270 280 346 348
430 472 543 544 713 1093 1170 1223 1321
1375 1579 1582 it-pl vg sy-p sy-h sy-pal
sa bo arm geo aeth /WH fam. 13/

b. πρωτος ℵ* K L W Γ Δ Λ 124 574 1346 2193 Cyr
/TR/ pl.

c. mane b e r

hiat D

972. a. Μεσσιαν Epiph P-66 P-75 ℵ A B L-c X Δ Θ Π-c 053
083 1 4 118 265 346 1170 1187 1216 1321
1346 a (aur) b c (e) f ff-2 (l q) r-1 vg
Or Chr Nonn Cyr /TR WH/

b. Μεσιαν E F G H K L* M S U V Γ Λ Π* Ψ 13 22 28 33
69 124 157 543 574 579 700 sy-hmg bo arm
Chr /fam. 13/

hiat D

973. a. Μεσσιαν (Μεσιαν; *vide supra* #972) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. Μεσσιαν τον εν τω νομω 1093

hiat D

974. a. τον (ο εστιν) μεθερμηνευομενον Χριστον (Χριστος) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ο εστιν μεθερμηνευομενος L 0141 579

c. *om*. sy-c sy-p sy-pal

hiat D

John 1:42 (vide supra)

975. a. ουτος ηγαγεν Epiph G 1 209 arm geo

b. και ηγαγεν A W X Γ Δ Θ Λ Π Ψ 33 118 574 1241 a aur c f ff-2 l q r-l vg sy-p sy-h aeth Tat /TR fam. 13/ *pl*.

c. και ηγαγον K L-55

d. ηγαγεν ουν L-15 b

e. ηγαγεν δε 579

f. ηγαγεν P-66* P-75 ℵ B L 0141 /WH/

g. et assumpsit illum et venit sy-c

h. et adducunt e

hiat D

976. a. εμβλεψας Epiph P-66 ℵ A B E F G H K L M U V Γ Π* 0141 1 22 28 69 157 251 267 565 700 1187 1207 2145 arm /WH/

b. εμβλεψας δε P-75 S X Δ Θ Λ Π-c 33 574 1241 1375
2193 b c f l vg sy-h* bo Tat /TR
fam. 13/

c. εμβλεψας ουν 472 sa

d. και εμβλεψας 46 117 1093 L-15 a e q sy-c sy-p
sy-pal aeth Chr Cyr

hiat D

977. a. αυτω Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 0141 r

hiat D

978. a. Ιησους Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. Ιησους περιπατουντι 579

hiat D

979. a. ειπε(-ν) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. λεγει 579

hiat D

980. a. ο υιος Epiph P-66 P-75 ℵ A B L Δ 118 574 /TR WH
fam. 13/ *pl*.

b. υιος Θ 0141 1 28 69 209 397 472 713 1071 1093
1223 1346

hiat D

981. a. υιος Ιωνα Epiph A B-c X Γ Δ Λ Π 1 574 c q vg-em
vg-for vg-gat vg-ing vg-san vg-cl
sy-p sy-h sy-pal arm aeth-ed Tat Chr
Cyr /TR fam. 13/ *pl*.

b. υιος Ιωαννου P-66 P-75 ℵ (B*) L W 33 it-pl vg-fos vg-fuld vg-mm vg-san-mg sa bo aeth-ed /(WH)/

c. υιος Ιωαννα Θ

d. υιος Ιωανναο Nonn

e. frater Andreae e

hiat D

982. a. ο ερμηνευεται Πετρος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ος ερμηνευεται Πετρος A

c. *om*. sy-p

hiat D

John 1:43 (et vide supra)
Pan. haer. LI.xvi.6

εἶτα λέγει τὸ εὐαγγέλιον "τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ κύριος, ἀκολούθει μου."

John 1:43 (et vide supra)
Pan. haer. LI.iv.8

ἅμα δὲ ἐν ταὐτῷ "τῇ αὔριον," φησίν, "ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς, ἀκολούθει μοι."

983. a. τη επαυριον Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. τη αυριον Epiph

c. τή δε επαυριον 954 b e ff-2 l q sa bo

d. om. 472

hiat D

984. a. ηθελησεν Epiph P-66 P-75 ℵ A B K L M S V W X Δ Θ Λ Π 1 33 157 700 892 a aur b c e f ff-2 l q r-l vg sy-h bo arm aeth Or Chr Cyr /WH/

b. ηθελησεν ο Ιησους F G H U Γ 4 7 28 71 213 251 348 440 476 477 574 655 713 726 1093 1194 1241 1574 2430 sy-p geo pers-ed Tat /TR fam. 13/

hiat D

985. a. και ευρισκει Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. ευρισκει 1194

hiat D

986. a. ο Ιησους Epiph P-66 P-75 (ℵ) A B G K L S U V W X Δ Θ Λ Π 1 13 22 28 33 124 157 346 543 892 1216 a b c f ff-2 l q vg-em vg-for vg-ing vg-san vg-cl sy-pal bo-edd arm aeth Cyr /WH fam. 13/

b. ο κυριος Epiph

c. om. F H M Γ 0141 4 7 69 213 251 476 574 659 713 726 1241 1675 2145 e vg-am vg-fuld sy-p bo-cd Tat Or Chr /TR/

hiat D

John 1:44 (vide supra)

987. a. δε Epiph P-66 P-75 ℵ-c Θ 1 /TR WH fam. 13/ pl.

b. om. ℵ* 1194 1241

hiat D

988. a. Φιλιππος Epiph ℵ* F* W 047* 13 69 471 472 543 1093 1188 1675 bo

b. ο Φιλιππος P-66 P-75 ℵ-c Θ 1 /TR WH fam. 13/ *pl*.

hiat D

989. a. Βηθσαιδα Epiph P-66 ℵ-c 1 700 /TR WH fam. 13/ *pl*.

b. Βηθσαιδαν ℵ* 8 127 1093

c. Βηδσαιδα Θ a b bo

d. Betsaida q

e. Bessaida e l*

hiat D

990. a. εκ Epiph P-66 P-75 ℵ-ca Θ 1 a b e l q /TR WH fam. 13/ *pl*.

b. *om*. ℵ* ℵ-cb c f vg

hiat D

991. a. Ανδρεου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. Ανδρεα 69

hiat D

992. a. Πετρου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. Σιμωνος Tat

hiat D

John 1:45 (vide supra)

993. a. Μωυσης Epiph P-66 P-75 B K L S V W X Γ (Θ) Λ Π it vg-pl /WH/

b. Μωσης ℵ A E F G H M U Δ 1 574 /TR fam. 13/

hiat D

994. a. εν τω νομω Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. l r sy-s

hiat D

995. a. Ιησουν Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. L

hiat D

996. a. υιον Epiph P-66 P-75 ℵ B 0141 33 579 Or Cyr /WH/

b. τον υιον A L X Γ Δ Θ Λ Π 1 574 Or Chr /TR fam. 13/ *pl*.

c. *om*. W

hiat D

997. a. Ιωσηφ Epiph A K M Δ Π* 047 053 7 33 273 472 659 1223 1242 1293 1321 1355 1675 2145 Chr Cyr

b. του Ιωσηφ P-66 P-75 ℵ B L X Γ Θ Λ Π-c 1 482 1200 1579 Or /TR WH fam. 13/ *pl*.

hiat D

998. a. τον (2) Epiph P-66 Θ 1 /TR WH fam. 13/ *pl*.

b. του S

c. om. Or

hiat D

999. a. Ναζαρετ Epiph P-66 ℵ A B L X 118 a Or Chr Cyr /TR WH/

b. Ναζαρατ Θ

c. Ναζαρεθ E F G H K M S U V W Γ Λ Π* Ψ 047 1 13 22 28 124 251 348 543 700 892 1071 1188 1216 1219 1223 1293 1321 it-pl vg bo arm (Or) /fam. 13/ pl.

d. Ναζαραθ Δ Π-c

e. Nazara e

hiat D

John 1:46 (vide supra)

1000. a. και (1) Epiph P-66 P-75 A B L X Δ Θ 1 c f ff-2 g l q vg sy-h sy-pal bo aeth /TR WH fam. 13/ pl.

b. om. ℵ 71 a b e sy-s sy-p sa arm Tat Chr

hiat D

1001. a. ειπεν Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. λεγει 1241

hiat D

1002. a. Ναζαρετ Epiph P-66 ℵ A B L S X Δ 118 209 574 a c /TR WH/

b. Ναζαρατ Θ

c. Ναζαρεθ P-75 E F G H K M U V W Γ Λ Π* Ψ 047 1
13 22 28 69 123 131 251 346 348 543 700
892 1071 1188 1216 1219 1223 1293 1321
it-pl vg bo arm /fam. 13/ pl.

d. Ναζαραθ Π-c

e. Nazara e

hiat D

1003. a. τι αγαθον Epiph P-66 P-75 ℵ-c Θ 1 /TR WH
fam. 13/ pl.

b. αγαθον τι ℵ* Tat

hiat D

1004. a. ειναι Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. εξελθειν sy-s Tat

hiat D

1005. a. ο Φιλιππος Epiph B L 0141 7 33 579 659 /WH/

b. Φιλιππος P-66* ℵ A W X Γ Δ Θ Λ Π 1 574 Chr Cyr
/TR fam. 13/ pl.

hiat D

1006. a. ιδε Epiph P-75 Θ 1 /TR WH fam. 13/ pl.

b. ειδε P-66 Λ 482

hiat D

John 1:47 (vide supra)

1007. a. ιδων Epiph ℵ* 124 a b e ff-2 j l r vg-foss arm
geo

b. ειδεν P-66 P-75 (א-c) A B (K) L (S V X) Δ Θ (Π)
1 28 c f q vg-pl /TR WH fam. 13/ pl.

hiat D

1008. a. δε Epiph W 124 a b e ff-2 l r vg-foss sy bo

b. om. P-66 P-75 א A B L Δ Θ 1 574 /TR WH
fam. 13/ pl.

hiat D

1009. a. ο Ιησους Epiph P-66 P-75 א A L W X Δ Θ Λ Π 1
574 /TR fam. 13/ pl.

b. Ιησους B H S Γ Ω 234 399 1071 /WH/

hiat D

1010. a. αυτον Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. αυτους 053

hiat D

1011. a. λεγει Epiph א* 124 a b e ff-2 l r vg-foss bo

b. και λεγει P-66 P-75 א-c A B K L S V X Δ Θ Π 1 c
f q vg-pl /TR WH fam. 13/ pl.

hiat D

1012. a. περι αυτου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

b. αυτω 157 1574

c. περι του Ναθαναηλ א* a

hiat D

1013. a. ιδε Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. ει 579

hiat D

1014. a. Ισραηλιτης Epiph P-66 P-75 A L X Γ Δ Λ Π 1 /TR fam. 13/ pl.

b. Ισραηλειτης B Θ Cyr /WH/

c. Ισδραηλειτης ℵ

d. Isdrahelites e

e. Istrahelita a b f ff-2

hiat D

John 1:48 (vide supra)

1015. a. λεγει Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. και λεγει 1321 2145 e

hiat D

1016. a. απεκριθη Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. απεκριθη αυτω 1241 ff-2

hiat D

1017. a. Ιησους Epiph P-66 P-75 A B E-c F G H K L M S U V W X Γ Δ Λ Π* 28 33 157 574 700 892 Cyr /WH/

b. ο Ιησους ℵ E* Θ Π-c Ψ 1 69 71 185 472* 579 660 1071 1293 /TR fam. 13/

hiat D

1018. a. ειπεν Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. λεγει 1675

hiat D

John 1:49 (vide supra)

1019. a. απεκριθη αυτω Ναθαναηλ και ειπε(-ν) Epiph X 124 a f arm

b. απεκριθη Ναθαναηλ και λεγει αυτω A Θ Λ Π 1 238 574 sy-p sy-h [illegible] bo Tat Chr Cyr /TR fam. 13/ pl.

c. απεκριθη Ναθαναηλ και ειπεν αυτω Γ Δ Ψ 28 245 1093 1293 1574 L-49 q

d. απεκριθη αυτω Ναθαναηλ P-66 P-75 B L W 0141 33 249 579 1241 b vg sa /WH/

e. απεκριθη αυτω Ναθαναηλ και λεγει αυτω 273 1223 bo-cd

f. απεκριθη Ναθαναηλ και ειπεν ℵ 053 c

g. et dixit ei Nathanahel aeth

h. et Natanahel respondit e

hiat D

1020. a. Ραββι Epiph F G K L M S U W X Δ Π 1 /TR fam. 13/ pl.

b. Ραββει P-66 P-75 ℵ A B E H Γ Θ Λ 1241 /WH/

hiat D

1021. a. συ ει ο υιος του θεου Epiph P-75 Θ 1 /TR WH fam. 13/ pl.

b. συ ει αληθως υιος θεου 1241

c. om. S 251

hiat D

1022. a. ει ο βασιλευς Epiph P-66 ℵ Χ Γ Δ Θ Λ Π 574 1241
(a aur b c e f ff-2 l q r-l vg)
bo Iren Hil Chr Thdor-mop Cyr
/TR fam. 13/ pl.

b. βασιλευς ει P-75 A B L W Ψ 1 33 579 850 1582
Cyr /WH/

c. βασιλευς 0141

hiat D

John 1:50 (vide supra)

1023. a. ο Ιησους Epiph Ψ 053 0116 13 69 71 124 157 346
472 543 660 1093 /fam. 13/

b. Ιησους P-66 P-75 ℵ A B L Δ Θ 1 574 /TR WH/
pl.

hiat D

1024. a. απεκριθη αυτω (om. αυτω) ο (om. ο) Ιησους και
ειπεν αυτω (om. αυτω) Epiph P-66 P-75 Θ 1 33 69
e l arm /TR WH fam. 13/
pl.

b. ειπεν αυτω Ιησους Tat

c. απεκριθη αυτω Ιησους sy-p

hiat D

1025. a. ειπον σοι Epiph P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

b. σοι ειπον 69

hiat D

1026. a. οτι Epiph P-66 P-75 ℵ A B G L W Ψ 0141 157 788
a b r sy-p sy-h sy-pal (bo) arm Cyr /WH
fam. 13/

b. om. Χ Γ Δ Θ Λ Π 1 69 124 574 c e f ff-2 l q vg
aeth Tert Chr /TR/ pl.

hiat D

1027. a. σε Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. W

hiat D

1028. a. μειζονα τουτων Epiph P-66 ℵ 0141 1093 a aur b e
f ff-2 l q r-1

b. μειζω τουτων Θ 1 /TR WH fam. 13/ pl.

c. τουτων μειζω W

d. μειζων τουτων P-75 M X Δ 28 346 579 983 1071
1170

e. μειζον τουτων Π-c-vid c g vg-pl

hiat D

1029. a. οψει Epiph U Γ Π-c 1 69 346 /TR/

b. οψη P-66 P-75 ℵ A B L X Δ Θ Λ Π* 28 /WH
fam. 13/

hiat D

John 1:51 (vide supra)

1030. a. και ειπεν αυτω Epiph X 213 b q

b. και λεγει αυτω P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

c. και λεγει αυτοις 1093 a c ff-2 r

d. om. l

hiat D

1031. a. αμην αμην λεγω υμιν   Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. αμην λεγω υμιν   13 28 69

c. αμην αμην λεγω σοι   X 157 185 1170 sy-pal*

d. *om*.   1241

hiat   D

1032. a. οψεσθε   Epiph P-66 P-75 ℵ B L W 0141 579 850 a b c f ff-2 l vg sa bo arm aeth Or Cyr /WH/

b. απ αρτι οψεσθε   A X Γ Δ Θ Λ Π 1 13 69 543 574 700 e q r sy-p sy-h Tat Chr Aug Cyr /TR fam. 13/ *pl*.

hiat   D

1033. a. ανεωγοτα   Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ηνεωγοτα   ℵ

hiat   D

John 2:1-4 (et vide supra)
Pan. haer. LI.xxi.5, 6

εἶτα εὐθὺς "τῇ τρίτῃ ἡμέρᾳ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας (2:1)". . .καὶ φησι "γάμος ἐγένετο τῇ τρίτῃ ἡμέρᾳ ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἦν ἡ μήτηρ τοῦ 'Ιησοῦ ἐκεῖ (2:1), ἐκλήθη δὲ καὶ 'Ιησοῦς καὶ οἱ μαθηταὶ αὐτοῦ οἱ μετ' αὐτοῦ εἰς τὸν γάμον (2:2). καὶ ὑστερήσαντος," φησίν, "οἴνου, λέγει ἡ μήτηρ τοῦ 'Ιησοῦ, οἶνον οὐκ ἔχουσι (2:3). καὶ λέγει αὐτῇ ὁ 'Ιησοῦς, τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου (2:4)."

John 2:1, 2 (et vide supra)
Pan. haer. LI.xv.2

μετὰ γὰρ τὸ τῇ αὔριον ἐξελθεῖν τὸν 'Ιησοῦν εὐθὺς ἡ ἀκολουθία φάσκει ὅτι, "τῇ τρίτῃ ἡμέρᾳ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας καὶ ἦν ἐκεῖ ἡ μήτηρ τοῦ Ἰησοῦ (2:1). ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον (2:2)."

John 2:1 (et vide supra)
Pan. haer. LI.xxx.9

λέγον "τῇ τρίτῃ ἡμέρα γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας," ὅπερ σύμβολον ἦν τῆς ἐκκλησίας.

John 2:1 (vide supra)

1034. a. τη τριτη ημερα Epiph B U Θ 13 69 124 127 251 346 543 b e q r /fam. 13/

b. τη ημερα τη τριτη Epiph P-66 P-75 ℵ A L X Γ Δ Λ Π 1 574 a c f ff-2 l vg Chr Cyr /TR WH/ pl.

c. τη τριτη M

hiat D

John 2:2 (vide supra)

1035. a. εκληθη δε (om. δε) και Epiph P-75 Θ 1 /TR WH fam. 13/ pl.

b. εκληθη δε (om. δε) Epiph P-66* 440 579 1071 e l q

hiat D

1036. a. ο Ιησους Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. Ιησους Epiph 251

hiat D

1037. a. Ιησους Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. Ιησους εχει W

hiat D

John 2:3 (vide supra)

1038. a. υστερησαντος οινου Epiph P-66 P-75 א-a A B L X Γ Δ Θ Λ Π 1 c f q vg sy-p sy-h sy-pal bo arm Chr Cyr /TR WH fam. 13/ pl.

b. οινον ουκ ειχον οτι συνετελεσθη ο οινος του γαμου ειτα א* a b ff-2 r sy-hmg (aeth) Gaud

c. factum est per multam turbam vocitorum vinum consummari e l

hiat D

1039. a. μητηρ Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. μητηρ αυτου τοις διακονοις Δ

hiat D

1040. a. του Ιησου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. αυτου U 700 L-34 Tat Chr

hiat D

1041. a. οινον ουκ εχουσι(-ν) Epiph P-66 P-75 א-c A B L X Θ 1 it-pl vg bo /TR WH fam. 13/ pl.

b. οινος ουκ εστιν א* sy-p sy-pal aeth

c. vinum non habent fili e l Amb

hiat D

John 2:4 (vide supra)

1042. a. και λεγει Epiph P-66 ℵ-ca A B G K L U W X Δ Θ Π 0141 13 33 69 245 346 543 544 660 892 1071 1207 1355 aur b c e f ff-2 l q r-1 vg-pl sy-h sy-pal bo arm aeth Nonn Cyr /WH fam. 13/

b. λεγει P-75 ℵ* ℵ-cb E F H M S V Γ Λ Ψ 1 124 229 574 579 a vg-foss sy-p /TR/ pl.

hiat D

1043. a. ο Ιησους Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. Δ

hiat D

1044. a. γυναι Epiph P-66 Θ 1 /TR WH fam. 13/ pl.

b. ω γυναι X

hiat D

John 2:11
Pan. haer. LI.xxi.1

"τοῦτο γὰρ πρῶτον σημεῖον ἐποίησεν ὁ Ἰησοῦς," φησίν, "ἐν Κανᾷ τῆς Γαλιλαίας."

John 2:12
Pan. haer. LI.xxi.21

οὕτω γὰρ λέγει "μετὰ τοῦτο κατῆλθεν εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας."

1045. a. μετα Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. μετα δε 476 1093

c. και μετα H 245 433 e sy-pal aeth Chr

hiat D

1046. a. τουτο Epiph P-66 P-75 Θ 1 Or /TR WH fam. 13/ *pl*.

b. ταυτα M 124* 954 1093 1293 b f ff-2 q vg-tol Chr

c. hoc signum e (1)

hiat D

1047. a. κατηλθεν (κατεβη) Epiph P-66 P-75 ℵ A B L N Δ Θ 118 209 574 Or /TR WH fam. 13/ *pl*.

b. κατεβη ο Ιησους 1 131 291 565 1093 1188 1293 1675 sy-pal

hiat D

1048. a. εις Καφαρναουμ Epiph P-66 P-75 ℵ B X 0141 a aur b c e f ff-2 j l r-1 vg bo Or Nonn /WH/

b. εις Καπερναουμ A L N Γ Δ Θ Λ Π 1 33 69 574 q Chr Cyr /TR fam. 13/ *pl*.

c. εις Καπαρναουμ 579 d

d. *om*. W

hiat D

1049. a. αυτος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ο Ιησους f

hiat D

1050. a. και η μητηρ αυτου Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ *pl*.

b. και η μητηρ W

c. *om*. 726 1241

hiat D

1051. a. και οι αδελφοι αυτου Epiph ℵ A N W X Γ Δ Θ Λ Π
1 28 574 b f l vg sy-p
sy-h sy-pal bo arm aeth
Cyr /TR fam. 13/ *pl*.

b. και οι αδελφοι P-66* P-75 B L Ψ 083-vid 0141
1071 a c e Or Chr /WH/

c. *om*. 579 1194 q

hiat D

1052. a. αδελφοι αυτου (*om*. αυτου; *vide supra* #1051)
Epiph ℵ 0141 74* 89* 234* 245
249 423 440 a b e ff-2 l q arm

b. αδελφοι αυτου (*om*. αυτου; *vide supra* #1051) και οι
μαθηται (αυτου) P-66 P-75 (K) L N W Θ (Π*) 083
1 (13 28) 270 280 482 544 1187
1241 1354 f vg Or Chr Cyr
(Chron) /TR WH fam. 13/ *pl*.

hiat D

1053. a. και εχει Epiph P-66 P-75 Θ 1 /TR WH fam. 13/
pl.

b. κακει 053

c. και W 047 280

hiat D

1054. a. εμειναν Epiph P-66 P-75 ℵ B E H* L M S U V W X
Γ Δ Θ Π 574 it-pl vg sy-p sy-h aeth Or
Cyr Chron /TR WH fam. 13/

b. εμεινεν A F G H-c Λ 053 1 124 291 477 565 1241 1573 b sy-pal sa bo arm Or

c. ησαν Chr

hiat D

1055. a. ου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. X 213

hiat D

John 2:13, 14
Pan. haer. LI.xxi.22

"καὶ ἐγγὺς ἦν τὸ Πάσχα τῶν Ἰουδαίων" (ὡς λέγει) "καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησους (2:13) καὶ εὗρεν τοὺς πωλοῦντας ἐν τῷ ἱερω τοὺς βόας καὶ τὰ πρόβατα καὶ τὰς περιστερὰς καὶ τοὺς κερματιστὰς καθημένους (2:14)."

John 2:13 (vide supra)

1056. a. και εγγυς Epiph P-75 Θ 1 /TR WH fam. 13/ pl.

b. εγγυς δε ℵ

c. και εγγυς δε P-66

hiat D

1057. a. Πασχα Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. Πασχα η εορτη 579

hiat D

1058. a. ανεβη εις Ιεροσολυμα ο Ιησους Epiph ℵ B E F K P S V X Γ Δ Θ Λ Π 083-vid 1 33 574 a c f l q vg-am vg-for

vg-ing vg-tol sy-p sy-h aeth Or Cyr /TR WH/
pl.

b. ανεβη ο Ιησους εις Ιεροσολυμα P-66 P-75 G L M
N U 713 1071 1241 1293 1604 b
ff-2 r vg-cl sy-pal bo arm
Tat Or Eus Chron

c. ανεβη ο Ιησους εις Ιεροσολυμα Ιησους A

d. ο Ιησους ανεβη εις Ιεροσολυμα e

e. ανεβη εις Ιεροσολυμα 13 69 124 346 543 Aug
/fam. 13/

f. ανεβη εις τα Ιεροσολυμα ο Ιησους 348 1216

hiat D

John 2:14 (vide supra)

1059. a. τους πωλουντας Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ *pl*.

b. πωλουντας 185

c. qui vendebant et emebant e

hiat D

1060. a. εν τω ιερω Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ *pl*.

b. *om*. 472 Tat

hiat D

1061. a. τα προβατα Epiph ℵ* Or

b. προβατα P-66 P-75 ℵ-c Θ 1 Or /TR WH fam. 13/
pl.

hiat D

1062. a. και τας (*om.* τας) περιστερας Epiph P-66 P-75 Θ
1 /TR WH fam. 13/ *pl.*

b. *om.* 473

hiat D

1063. a. κερματιστας Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ *pl.*

b. κολλυβιστας W

hiat D

John 2:16, 17
Pan. haer. LXVI.xlii.12

καὶ εὐθὺς ἐπιφέρει τὸ εὐαγγέλιον λέγον ὅτι εἶπε "μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (2:16)," ὡς λέγει "καὶ ἐμνήσθησαν οἱ μαθηταὶ ὅτι ἦν γεγραμμένον, ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με (2:17)."

John 2:16, 17 (et vide supra)
Pan. haer. XXX.xxiii.5

καὶ πάλιν αὐτὸς 'Ιωάννης λέγει, ἀπὸ τῶν προφητῶν λαβὼν τὴν μαρτυρίαν (φημὶ δὲ ἀπὸ τοῦ Δαυίδ), ὅτε ὁ κύριος τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε καὶ εἶπεν, "μὴ ποιῆτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου (2:16), ἐμνήσθησαν ὅτι ἦν γεγραμμένον ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με (2:17)."

John 2:16 (vide supra)

1064. a. τον οικον του πατρος μου οικον εμποριου Epiph
P-66 P-75 (E M) Θ 1 (Eus) /TR
WH fam. 13/ *pl.*

b. domum meam emptionis et venditionis sy-pal

hiat D

John 2:17 (vide supra)

1065. a. οι μαθηται Epiph 33 71

b. οι μαθηται αυτου P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

c. *om*. Epiph

hiat D

1066. a. οτι (1) Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. X

hiat D

1067. a. ο ζηλος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. ζηλος Δ

hiat D

1068. a. του οικου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 71

hiat D

1069. a. κατεφαγεν Epiph 053 69 71* 273 348 472 821 850 1071 1093 1582 1689 2193 geo Tat Eus Cyr /TR/

b. καταφαγεται (P-66) P-75 ℵ A B L N P W X Γ Δ Θ Δ Π 083 1 13 22 28 124 157 (346) 543 574 700 892 Or Cyr /WH fam. 13/

c. comedit a aur b c e f ff-2 l q r-1 vg

hiat D

John 2:19
Pan. haer. XL.viii.1 (LVII.vii.9)

καὶ περὶ νεκρῶν ἀναστάσεως ὑποφαίνων ἔσεσθαι πάλιν φησὶν ὁ ἐξ αὐτοῦ υἱός "λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν." ναὸν δὲ ἔλεγε τὸ ἴδιον σῶμα, λυόμενον μὲν διὰ χειρῶν ἀνθρώπων τουτέστιν ἀποκτεινόμενον.

John 2:19 (et vide supra)
Pan. haer. LXIV.lxxi.5

ὡς καὶ ὁ σωτὴρ ἔφη "λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγείρω αὐτόν."

1070. a. εν Epiph P-66 P-75 ℵ A L P X Γ Δ Θ Λ Π 1 a aur b c e f ff-2 l q r-1 vg Iren Tert Or Eus Chr Cyr /TR WH fam. 13/ pl.

b. δια Ps-Ign

c. om. B Tert Or Ambrst

hiat D

John 3:5
Anc. LXXII.viii; Pan. haer. LXXIV.ix.8

ὅτι. . ."ἐὰν μὴ γεννηθῆτε ἐξ ὕδατος καὶ πνεύματος."

1071. a. υδατος. . .πνευματος Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. πνευματος. . .υδατος sy-s

hiat D

John 3:6
Anc. LXIX.viii; Pan. haer. LXXIV.vi.8

ἐὰν δὲ ἀκούσῃς ὅτι. . ."τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν."

1072. a. εκ Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. εκ του υδατος και 2145 sy-hmg

hiat D

John 3:8
Anc. LXXII.viii; Pan. haer. LXXIV.ix.8

"τὸ πνεῦμα ὅπου θέλει πνεῖ" (τὸ ἐνυπόστατον διὰ τῶν τοιούτων τοῦ ἁγίου πνεύματος δεικνὺς ἡμῖν) "καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει."

1073. a. αυτου Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. 1555

hiat D

1074. a. αλλ Epiph P-66 P-75 ℵ A L Γ Δ Θ Λ Π 1 /TR WH fam. 13/ pl.

b. αλλα B

hiat D

1075. a. και (2) Epiph P-66 P-75 ℵ B L N Γ Δ Θ Λ Π 083 1 e g l m vg-am vg-em vg-fuld vg-harl vg-ing sy-c sy-p sy-h bo aeth Ign Hil Ath Greg-nyss Chr Cyr /TR WH fam. 13/ pl.

b. η A X Ψ 0141 472 a b c f ff-2 q vg-for sy-hmg sy-pal arm Rebapt Amb

hiat D

John 3:12
Pan. haer. XXVI.viii.4

καὶ φασιν ὅτι τοῦτό ἐστι τὸ εἰρημένον ἐν τῷ εὐαγγελίῳ, ὅτι "εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, τὰ ἐπουράνια πῶς πιστεύσετε;"

1076. a. και Epiph P-66 P-75 ℵ A B L N Δ Θ 1 346 574
1689 /TR WH/ pl.

b. om. 13 69 124 vg-tol bo /fam. 13/

hiat D

1077. a. ου πιστευετε Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ pl.

b. ουκ επιστευσατε E H 22 71 239 382 440 660 1241
sy-pal bo pers-ed Aug

hiat D

1078. a. επουρανια Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ pl.

b. ουρανια 185 440

hiat D

1079. a. πιστευσετε Epiph (P-66) ℵ A B E L S U V Δ* Π-c
482 1354 a c e f q r-l vg-pl bo-pl
Chr /TR WH fam. 13/ pl.

b. πιστευσητε G H K M W Γ Δ-c Θ Π* 1 4 22 28 69
124 157 185 213 229 245 348 472 485
565 655 713 945 1093 1170 1207 1293
1573 1675 1689 Chr Cyr

c. πιστευετε P-75 (N) Λ 083 0141 579 (892) ff-2 l
vg-foss bo-cd Cyr

hiat D

John 3:13
Pan. haer. LV.iv.2

"οὐδεὶς γὰρ ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ

οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου," φησὶν ὁ ἅγιος καὶ ἀψευδὴς θεὸς Λόγος.

John 3:13 (et vide supra)
Pan. haer. LVII.viii.8

διὸ τὰ πρῶτα ὕστερα σημαίνων ὁ μονογενὴς φάσκει "οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου."

John 3:14
Pan. haer. XXXVII.vii.4

ὁ κύριος λέγει ἐν τῷ εὐαγγελίῳ ὅτι "ὡς ὕψωσε Μωυσῆς τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου," ὃ καὶ γέγονεν.

1080. a. Μωυσης Epiph P-63 P-66 P-75 א B K L S W Θ Π 083 28 33 /WH fam. 13/

b. Μωσης A E G H M U V Γ Δ Λ 1 574 /TR/

hiat D

1081. a. υψωθηναι δει Epiph P-63 P-66 P-75 Θ 1 Perat Or Cyp Eus Chr Cyr Thdrt /TR WH fam. 13/ pl.

b. δει υψωθηναι A W L-26 a Lcif

c. δει τον υιον του ανθρωπου υψωθηναι 33

hiat D

John 3:20
Pan. haer. De fide VI.iii

καὶ πάλιν ἐν τῇ θείᾳ γραφῇ λέγεται "ὁ ποιῶν τὰ φαῦλα μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς."

1082. a. και ουκ ερχεται προς το φως Epiph P-66 P-75 ℵ-c Θ 1 Iren Or /TR WH fam. 13/ pl.

b. om. ℵ* 053 4 185 270 579 1093 1170 1188 1207 1279 1573 c Lcif

hiat D

John 3:22-24
Pan. haer. LI.xxi.24

καὶ μετὰ τὸ εἰπεῖν πολλὰ φησίν "ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ᾽ αὐτῶν καὶ ἐβάπτιζεν (3:22). ἤν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλήμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ (3:23). οὔπω γὰρ ἤν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης (3:24)."

John 3:22 (vide supra)

1083. a. ηλθεν Epiph P-66 P-75 Θ 1 b c e f ff-2 q vg-pl /TR WH fam. 13/ pl.

b. απηλθεν 053 33 a d l vg-foss

hiat D

1084. a. ο Ιησους Epiph P-66 P-75 K Θ 1 489 /TR WH fam. 13/ pl.

b. Ιησους A Π 476 482 1354 1355 2145

hiat D

1085. a. και εκει Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. κακει W 053

hiat D

1086. a. και εβαπτιζεν Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. και εβαπτιζον 1200

c. et baptizabantur ab eo 1

d. om. b

hiat D

John 3:23 (vide supra)

1087. a. ην δε και Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. ην δε 71

hiat D

1088. a. Ιωαννης Epiph P-75 ℵ A L Γ Δ Λ Π 1 574 /TR fam. 13/ pl.

b. ο Ιωαννης P-66 (B) N W Θ 1293 L-44 Or /WH/

hiat D

1089. a. Αινων Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. eremo e

c. deserto f

hiat D

1090. a. του Epiph P-66 P-75 Θ 1 /TR WH fam. 13/ pl.

b. om. 482

hiat D

1091. a. Σαλημ Epiph U Λ 1 69 157 262 700 bo Eus Nonn Cyr

b. Σαλειμ P-66 P-75 ℵ B L Γ Δ Θ Π 083 it vg Or Eus
/TR WH fam. 13/ pl.

c. Σαλλειμ A

d. Σαλιμ W

hiat D

1092. a. υδατα πολλα ην εκει Epiph P-66 P-75 Θ 1 /TR WH
fam. 13/ pl.

b. ην εκει υδατα πολλα 482

hiat D

John 3:24 (vide supra)

1093. a. την φυλακην Epiph P-66 P-75 ℵ A B L N Δ 574 Or
/TR WH fam. 13/ pl.

b. φυλακην E* M Θ 053 1 71 138 235 473* 482 565
1321 1355 Or Eus

hiat D

1094. a. ο Ιωαννης Epiph P-66 P-75 ℵ-c A L N W Γ Δ Θ Λ Π
1 574 Or Cyr /TR fam. 13/ pl.

b. Ιωαννης (Ιωανης; vide infra #1095) ℵ* B 262 280
482 1187 L-47 Eus /WH/

c. om. 245

hiat D

1095. a. Ιωαννης Epiph P-66 P-75 ℵ A Θ-c 1 /TR fam. 13/
pl.

b. Ιωανης B Θ* L-184 /WH/

hiat D

John 5:23; 3:36
Pan. haer. LXXVI.xlvi.9

διὰ τοῦτο γάρ φησιν "ὁ μὴ τιμῶν τὸν υἱὸν καθὼς τιμᾷ τὸν πατέρα (5:23)," "ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν (3:36)."

John 5:23; 3:36 (et vide supra)
Pan. haer. LXXIII.xxxvi.9

"ὁ γὰρ μὴ τιμῶν τὸν υἱὸν ὡς τιμᾷ τὸν πατέρα (5:23)," "ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν (3:36)" ὁ ἅγιος ἀπόστολός φησι.

John 3:36 (vide supra)

1096. a. μενει επ αυτον — Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. επ αυτον μενει — ℵ b

John 4:1-4
Pan. haer. LI.xxi.25

εἶτα λέγει τὸ εὐαγγέλιον "ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης (4:1) (καίτοι γε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ᾽ οἱ μαθηταὶ αὐτοῦ) (4:2), ἀφῆκεν τὴν Ἰουδαίαν γῆν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν (4:3). ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας (4:4)."

John 4:1 (vide supra)

1097. a. ουν — Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. δε — sy Tat

1098. a. ο Ιησους (1) — Epiph ℵ D Θ Λ 1 22 118 138 209 262 291 472 477 565 1187 1200 1223 1241 1293 2145 a b c e ff-2 l vg sy-c sy-p sy-h* bo arm Tat Chr

b. ο κυριος P-66 P-75 A B C L Δ 083 33 574 f q sy-hmg aeth Cyr /TR WH fam. 13/ *pl*.

c. *om*. 047

1099. a. Ιησους (2) Epiph P-66 P-75 ℵ A B C D L Δ Θ 1 124 574 Or /TR WH/ *pl*.

b. ο Ιησους 69 /fam. 13/

c. *om*. Λ 262 472 sy-s sy-c Tat

1100. a. και βαπτιζει Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 71 1194 sy-s

1101. a. η Epiph P-66 P-75 B-c D Δ Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. A B* G L W Γ Ψ 262 397 472 579 850 892 Or Cyr

1102. a. Ιωαννης Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. ο Ιωαννης 472 945

John 4:2 (vide supra)

1103. a. Ιησους αυτος Epiph P-66 P-75 ℵ B C L Δ Θ 1 124 574 a b e f q /TR WH/ *pl*.

b. ο Ιησους αυτος /fam. 13/

c. αυτος ο Ιησους K 472 713 1071 1223 Chr

d. αυτος Ιησους A D Π 33 579 1355 l vg-gat vg-mm Cyr

e. Ιησους 544 1216 1321 Tat

f. αυτος 348

g. om. sy-c

John 4:3 (vide supra)

1104. a. αφηκεν Epiph P-66 P-75 ℵ A B C D L Δ Θ 118 209 574 /TR WH fam. 13/ pl.

b. αφηκεν δε 1

c. αφηκεν ουν b

1105. a. γην Epiph D Θ 1 13 69 106 124 138 185 270 473 485 565 945 1170 2145 a b d e ff-2 l r vg-foss vg-gat vg-mm arm aeth /fam. 13/

b. om. P-66 P-75 ℵ A B C L Δ 574 c f q vg-pl Or /TR WH/ pl.

1106. a. απηλθε(-ν) Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. απηλθον 251

c. ηλθεν 1188

1107. a. παλιν Epiph P-66 P-75 ℵ B-c C D L M Θ 053 083 1 33 69 124 185 213 245 251 346 565 713 1093 1170 1293 1604 a b c e f ff-2 l vg sy-c sy-p bo arm aeth Nonn Cyr /TR WH fam. 13/

b. om. A B* E F G H K S U V W Γ Δ Λ Π Ψ 22 28 157 249 579 659 700 1194 1424 q sy-h Tat Or Chr

John 4:4 (vide supra)

1108. a. εδει Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εν τω sy Tat

1109. a. διερχεσθαι Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. ερχεσθαι Λ 124

1110. a. Σαμαρειας Epiph P-75 A B E-c F G H K M S U Λ Π 1 /TR fam. 13/

b. Σαμαριας P-66 ℵ C D E* L W Γ Δ Θ /WH/

John 4:20
Pan. haer. LXVI.lxiii.12

λέγει γὰρ ἡ Σαμαρεῖτις πρὸς τὸν σωτῆρα ὅτι "ὧδε ἐν τῷ ὄρει τούτῳ προσεκύνησαν οἱ πατέρες ἡμῶν, καὶ ὑμεῖς δὲ λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου δεῖ προσκυνεῖν."

1111. a. εν τω ορει τουτω Epiph P-66 P-75 ℵ A B C D E F G H K L M N S U V W Γ Δ Θ Λ Π 1 13 22 28 33 69 124 157 543 574 700 892 c f ff-2 l q vg sy-h arm Or Hil Chr Cyr Thdrt /WH fam. 13/

b. εν τουτω τω ορει 71 209 a b d e r sy-c sy-p sy-pal Mcion Or /TR/

1112. a. ο τοπος Epiph P-66 P-75 D Θ 1 it vg /TR WH fam. 13/ *pl*.

b. *om*. ℵ 348

1113. a. δει προσκυνειν Epiph C-c Γ Δ Θ Λ Π 1 574 579 e sy sa bo arm Mcion (Chr) Thdrt /TR fam. 13/ *pl*.

b. προσκυνειν δει P-66 P-75 ℵ A B C* D L N W 33 892 b c f (ff-2-vid g-vid) q vg Or Hil Cyr /WH/

John 4:22
Pan. haer. LXVI.lxiii.13

εἶτα μετὰ πολλὰ ὁ σωτὴρ πρὸς αὐτὴν ἔφη ὅτι "ἃ οἴδαμεν λαλοῦμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστί."

1114. a. εστιν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εγενετο και εστιν 69

John 4:24
Anc. VII.viii (XLVI.vi; LXX.vii; Pan. haer. LXIX.xv.4; LXIX.liii.8; LXXIV.vii.7; LXXIV.xii.8)

πνεῦμα ἅγιον ἀεί, οὐ γεννητόν, οὐ κτιστόν, οὐ συνάδελφον οὐ πατράδελφον, οὐ προπάτορον οὐκ ἔκγονον, ἀλλ᾽ ἐκ τῆς αὐτῆς ουσιας πατρος και υιου πνευμα αγνιον. "πνευμα γαρ ο θεος."

John 4:24 (et vide supra)
Anc. LXX.i; Pan. haer. LXXIV.vii.1

προσκυνητὸν δὲ τὸ πνεῦμα τὸ ἅγιον. "τοὺς γὰρ προσκυνοῦντας θεῷ ἐν πνεύματι δεῖ προσκυνεῖν καὶ ἀληθείᾳ."

1115. a. δει προσκυνειν Epiph P-66 P-75 א-c A B C L N Δ Θ it-pl vg Or Eus Hil Cyr /TR WH fam. 13/ pl.

b. προσκυνειν δει א* D a d j r-l Nov Victorin Hil

c. δει e

1116. a. και αληθεια Epiph P-66 P-75 א-c D Θ 1 /TR WH fam. 13/ pl.

b. αληθειας א*

John 4:43, 46, 50, 54; 5:1
Pan. haer. LI.xxi.27, 28

"μετὰ δὲ τὰς δύο ἡμέρας ἦλθεν εἰς τὴν Γαλιλαίαν (4:43) καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ (4:46)," ὅτε εἶπεν αὐτῷ ὁ Ἰησοῦς "πορεύου, ὁ υἱός σου ζῇ (4:50)" καὶ ἐπίστευσεν καὶ ἰάθη ὁ παῖς. καὶ λέγει τὸ εὐαγγέλιον "τοῦτο δεύτερον πάλιν σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (4:54). μετὰ τοῦτο ἦν ἑορτὴ τῶν Ἰουδαίων (5:1)" (οἶμαι δὲ ὅτι περὶ ἄλλης ἑορτῆς Ἰουδαίων λέγει, ἢ Πεντηκοστῆς ἢ σκηνοπηγιῶν) "καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα (5:1)."

John 4:43 (vide supra)

1117. a. δε Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 047 sy-c

1118. a. τας Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 047 660 1170 1241 2145

1119. a. ημερας Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 472

John 4:46 (vide supra)

1120. a. και ην Epiph P-66 P-75 A B C Γ Δ Θ Λ Π 1 574 c g vg sy-h sy-pal bo-ed arm aeth Or /TR WH fam. 13/ pl.

b. ην δε ℵ D L N 083 0141 33 213 713 892 1170 1241 b e f ff-2 l q bo-cd Gaud Chr Cyr

c. ην 348 a

d. ην ante εν Καφαρναουμ sy-c sy-p

1121. a. βασιλικος Epiph P-66 P-75 ℵ A B C (E) L (M) N (Γ) Δ Θ (083) 1 574 Or /TR WH fam. 13/ pl.

b. βασιλισκος D L-31** a d Ps-Ath

1122. a. εν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εις 472

1123. a. εν Καφαρναουμ Epiph P-66 P-75 ℵ B C D N W 083 33 1170 it-pl vg bo Or Cyr /WH/

b. εν Καφερναουμ 397 Cyr

c. εν Καπερναουμ A L Γ Δ Θ Λ Π 1 574 q Chr /TR fam. 13/ pl.

d. in Caparnaum a

e. om. e Aug

John 4:50 (vide supra)

1124. a. πορευου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. πορευου οτι 0141 1354

c. πορευου εις τον οικον σου sy-c

1125. a. σου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. F

1126. a. τουτο Epiph ℵ A C-c D I L N Γ Δ Θ Λ Π 1 574 it-pl vg sy bo-cd arm Chr Cyr Chron /TR/ pl.

b. τουτο δε   P-66 P-75 B C* G W 0137 69 71 213 485
1241 bo-edd Or /WH fam. 13/

c. τουτο ουν   579 e

1127. a. δευτερον παλιν (παλιν δευτερον) σημειον εποιησεν
ο Ιησους   Epiph P-66 D Θ 1 c f l vg /TR WH
fam. 13/ *pl*.

b. δευτερον εποιησεν σημειον ο Ιησους   ℵ W Chr

c. δευτερον εποιησεν ο Ιησους σημειον   a b

d. σημειον δευτερον εποιησεν ο Ιησους   Ω 399 1200

e. εποιησεν δευτερον σημειον ο Ιησους   P-75

f. σημειον εποιησεν ο Ιησους   e

1128. a. παλιν   Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/
pl.

b. ηδη   185 1170

c. ουν   e

d. *om*.   sy-c Tat

1129. a. ελθων εκ της Ιουδαιας εις την Γαλιλαιαν   Epiph
P-66 P-75 D Θ 1 /TR WH
fam. 13/ *pl*.

b. ελθων εκ Ιουδαιας εις την Γαλιλαιαν   1093

c. εις την Γαλιλαιαν ελθων εκ της Ιουδαιας   71

d. ελθων εκ της Γαλιλαιας εις την Ιουδαιαν   659

John 5:1 (vide supra)

1130. a. μετα   Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/
pl.

	b.	μετα δε	S V Ω 4 22 185 262 280 473 655 660 1093 1223 1242 f sy-pal bo-ed Tat
1131.	a.	εορτη	Epiph P-66 P-75 A B D G K N S U V W Γ Θ Λ 0125 0137 13 22 28 69 71 245 251 291 343 348 472 565 579 788 826 945 1216 1242 2145 arm geo Or Chr Chron /TR WH fam. 13/ pl.
	b.	η εορτη	ℵ C E F H I-vid L M Δ Π Ψ 1 33 157 574 892 sa bo Tat Cyr
1132.	a.	των Ιουδαιων	Epiph P-66 P-75 D W Θ 1 Or /TR WH fam. 13/ pl.
	b.	των αζυμων	Λ
	c.	των Ιουδαιων η σκηνοπηγια	131
	d.	eorum	sy-pal
1133.	a.	Ιησους	Epiph P-66 P-75 A B D H I K L Γ Π* Ψ 047 078 22 157 213 280 482 1188 1354 1375 1579 1582 2145 Chron /WH/
	b.	ο Ιησους	ℵ C E F G M N S U V W Δ Θ Λ Π-c 1 574 Or Chr Cyr /TR fam. 13/ pl.

John 5:8
Pan. haer. LXVI.lxxxii.1

καὶ οὐ μόνον τοῦτο, ἀλλὰ καὶ "ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου," ἔλεγε.

John 5:8 (et vide supra)
Pan. haer. XXX.xxxiv.5

εἰ δὲ καὶ ὅλως ἐνεργεῖς παραλυτικὸν ἀναστῆσαι, εἶχεν ἄν, διὰ τοῦ ὀνόματος τοῦ Ἰησοῦ ἀναστάς, καὶ σύνεσιν παρ' αὐτοῦ λαβεῖν, ἵνα σοῦ μὴ ἀνάσχηται σαββατίζειν, ἀλλὰ παρὰ τοῦ ὀνόματος τοῦ ἰασαμένου μαθεῖν ὅτι "ἄρον τὸν κράββατόν σου καὶ πορεύου εἰς τὸν οἶκόν σου" ἐν σαββάτῳ.

1134. a. κραββατον Epiph P-75 B-c V 574 /TR/

b. κραβαττον P-66 ℵ-c A B* C D L W Γ Δ Θ Λ Π 1 22 124 700 /WH/

c. κραβατον E

d. κραβακτον ℵ*

e. κραββαττον q /fam. 13/

f. gravatum f

g. grabatum c

h. grabattum a b d e l vg-am vg-for vg-fuld vg-ing vg-san

1135. a. τον κραβ. σου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. σου τον κραβ. 1241

1136. a. υπαγε (πορευου) εις τον οικον σου Epiph 1071

b. περιπατει υπαγε εις τον οικον σου 33 1170 sy-c

c. *om*. P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

John 5:14
Pan. haer. LIX.i.6

καὶ τῷ παραλυτικῷ "ἰδού, ὑγιὴς γέγονας, μηκέτι ἁμάρτανε."

1137. a. ιδου Epiph Λ* 253 Cyr

b. ιδε P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

John 5:17
Anc. XXVIII.v

ὁ γὰρ ἀρχιτέχνης Λόγος πάντων ἐστὶ ποιητὴς καὶ δι' αὐτοῦ πατὴρ ἐργάζεται. ἀκουέτωσαν γὰρ αὐτοῦ σαφῶς λέγοντος "ὁ πατήρ μου ἐργάζεται ἕως ἄρτι, κἀγὼ ἐργάζομαι."

John 5:17 (et vide supra)
Anc. XXXVIII.ii (Pan. haer. XXIII.v.5)

ἵνα πληρώσῃ τὸ εἰρημένον "ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι."

John 5:17 (et vide supra)
Pan. haer. LXVI.lxxxii.1

ἡ δὲ καινὴ διαθήκη, τουτέστιν ὁ κύριος ἐν τῷ εὐαγγελίῳ ἔφη ὅτι "ἐγὼ ἐργάζομαι καὶ ὁ πατήρ μου ἐργάζεται."

1138. a. καγω Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. δια τουτο καγω sy-s sy-c Tat

John 5:18
Pan. haer. LI.xxi.29, 30

εἶτα πάλιν λέγει "ἐπὶ πλεῖον ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ."

1139. a. ελυε(-ν) Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ελυσεν Λ* bo-ed

1140. a. αλλα και Epiph P-66 P-75 D 1 /TR WH fam. 13/ pl.

b. αλλ οτι Θ Λ 053 13 828 1071 1216 1279 1293 1321 1689 bo Tert Chr

c. sed et quod b l

d. sed quia et e

e. sed quod etiam a

1141. a. ελεγε(-ν) Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ελεγεν ειναι 1188 q

John 5:19
Pan. haer. LXIX.lxxviii.1

πάλιν ἀνα λέγουσι τῶν ἐκ τοῦ εὐαγγελίου λέξεις, τινὰς καὶ φασιν, διὰ τί "οὐ δύναται ποιεῖν οὐδὲν ὁ υἱὸς ἀφ' ἑαυτοῦ, ἐὰν μὴ ἴδῃ τὸν πατέρα ποιοῦντα;"

John 5:19 (et vide supra)
Pan. haer. LXXX.iv.8

ἔλεγε γὰρ πρὸς τοὺς 'Ιουδαίους "οὐδὲν ἀφ' ἑαυτοῦ ποιεῖ ὁ υἱός, ἐὰν μὴ ἴδῃ τὸν πατέρα ποιοῦντα."

John 5:19 (et vide supra)
Pan. haer. LXIX.lxxviii.4

ἔλεγεν "οὐδὲν ποιεῖ ὁ υἱός, ἐὰν μὴ ἴδῃ τὸν πατέρα ποιοῦντα," ἵνα δείξῃ τὸ ἔργον τοῦ υἱοῦ εἶναι ἔργον τοῦ πατρὸς καὶ τὸν πατέρα εὐδοκοῦντα ἐπὶ τῇ αὐτοῦ τῆς πάσης ἐργασίας οἰκονομίᾳ.

John 5:19 (et vide supra)
Pan. haer. LXVI.lxxiv.5

λέγει γὰρ ὁ κύριος ἐν τῷ εὐαγγελίῳ "ὃ ἐὰν βλέπῃ ὁ υἱὸς πρὸς τὸν πατέρα ποιοῦντα, οὕτω καὶ αὐτὸς ὁμοίως ποιεῖ."

1142. a. ουδεν Epiph P-75 ℵ A B L Δ Θ 574 2193 Or /TR WH fam. 13/ pl.

b. ουδε εν P-66 1 22 124 565 660 Or

c. τι D r-2

John 5:20-23
Pan. haer. LXIX.lxxix.1

πρόσκειται γὰρ ταύτῃ τῇ λέξει, ἃ ἀναλέγουσι καθ' εἱρμὸν καὶ λέγουσιν ἀπὸ τοῦ εὐαγγελίου "ὁ γὰρ πατὴρ φιλεῖ τὸν υἱόν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε (5:20)," καὶ πάλιν "ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ. ὁμοίως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ (5:21)," καὶ πάλιν "οὐδένα γὰρ ὁ πατὴρ κρινεῖ, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ (5:22), ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα (5:23)."

John 5:20 (vide supra)

1143. a. φιλει Epiph P-66 P-75 ℵ A B L Δ Θ 1 574 a f Cyr /TR WH fam. 13/ pl.

b. αγαπα D aur b c d e ff-2 l q r-1 vg Tert Or Chr

1144. a. υιον Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. υιον αυτου sy Tat

1145. a. δεικνυσιν Epiph P-66 P-75 ℵ B (E* L) W (Δ) Θ 1 574 Or /TR WH fam. 13/ pl.

b. δεικνυει D

1146. a. α αυτος ποιει Epiph P-66 P-75 ℵ A B Δ Θ 1 574 Or /TR WH fam. 13/ pl.

b. αυτος ποιει L

c. α αν αυτος ποιη D 16 d

1147. a. και μειζονα τουτων δειξει αυτω εργα Epiph P-66 P-75 (D) 1 a c f ff-2 g l vg /TR WH fam. 13/ *pl*.

b. και μειζονα τουτων εργα δειξει αυτω ℵ (Θ) b Tert Hil Cyr

c. και μειζονα εργα τουτων δειξει e

d. και μειζονα τουτων δειξει Tert

e. maiora his ostendet ei pater q

1148. a. μειζονα Epiph P-66 P-75 D 1 /TR WH fam. 13/ *pl*.

b. μειζον Θ

1149. a. τουτων Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 245 b

1150. a. δειξει Epiph P-66 P-75 ℵ A B L (W) Δ Θ 1 574 Hil /TR WH fam. 13/ *pl*.

b. δεικνυσιν D 28 e sy-c arm

1151. a. αυτω (2) Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 472 e

1152. a. θαυμαζητε Epiph (P-66) A B D W Δ Θ 1 /TR WH/ *pl*.

b. θαυμαζετε ℵ L 69 251 435 L-184 /fam. 13/

c. θαυμασητε P-75

1153. a. ινα υμεις θαυμαζητε (θαυμαζετε *vel* θαυμασητε; *vide supra* #1152) Epiph (P-66 P-75) D Θ 1 /TR WH fam. 13/ *pl*.

b. nec miremini quod dixi vobis sy-c

John 5:21 (vide supra)

1154. a. ους θελει Epiph P-66 P-75 D (L Θ) 1 /TR WH fam. 13/ pl.

b. τους πιστευοντας εν αυτω sy-s sy-c

John 5:22 (et vide supra)
Pan. haer. LXIX.xlv.3

ὡς ἔφη ἐν τῷ κατὰ Ἰωάννην εὐαγγελιω ὅτι "ὁ πατὴρ οὐδένα κρινεῖ, ἀλλὰ τὴν πᾶσαν κρίσιν δέδωκε τῷ υἱῷ."

John 5:22 (et vide supra)
Anc. XXI.i

οἶδε γὰρ αὐτὸς πάντα καὶ ἐν τῷ εἰπεῖν τὸν υἱόν "ὁ πατὴρ πᾶσαν τὴν κρίσιν δέδωκε τῷ υἱῷ" καὶ μὴ κρίνων διὰ μὲν τοῦ δεδωκέναι τῷ υἱῷ αὐτὸς κρίνει.

John 5:22 (et vide supra)
Pan. haer. LXIX.xlvii.1

ἐπειδὴ γάρ φησιν "ὁ πατὴρ τὴν κρίσιν δέδωκε τῷ υἱῷ," τὴν τῆς γνώσεως καὶ χρήσεως γνῶσιν ἀπέδωκεν ἤδη τῷ πατρί.

1155. a. κρινει Epiph P-66 (P-75) D 1 /TR WH fam. 13/ pl.

b. κρινη L M Θ

1156. a. υιω Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. υιω αυτου sy-s sy-c Tat

John 5:23 (et vide supra)
Pan. haer. LXIX.lxxix.2

οὐκ εἶπε τινὰς ναὶ καὶ τινὰς οὔ, ἀλλ' "ἵνα πάντες τιμῶσι τὸν υἱόν, ὡς τιμῶσι τὸν πατέρα."

John 5:31, 32
Anc. III.v-vii

οὕτω γὰρ εἶπεν ἐν τῷ εὐαγγελίῳ "ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐδέν ἐστιν (5:31), ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ (5:32).". . .ὁ δὲ αὐτὸς ὁ λέγων "ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐδέν ἐστιν (5:31)". . .τὸ πρῶτον μέν "ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐδέν ἐστιν (5:31)."

John 5:31 (et vide supra)
Pan. haer. LXV.vii.13

ἀλλ' ὅτε δικαίως ἐπιμαρτυρεῖ λέγων "ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής," ἵνα δείξῃ τὴν ἑαυτοῦ ἐνανθρώπησιν.

1157. a. εαν Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. εαν γαρ 28 71 477 1194 1216 r-2

1158. a. εγω Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. e r-2

1159. a. περι Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. 1675

1160. a. εμαυτου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εμου 2193

1161. a. εμαυτου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εμαυτου παρ υμων 1187

John 5:46
Pan. haer. XXI.v.6

ἔλεγε τοῖς Ἰουδαίοις "εἰ ἐπιστεύετε Μωυσῇ, καὶ ἐμοὶ ἂν ἐπιστεύετε, ἐκεῖνος γὰρ περὶ ἐμοῦ ἔγραψεν."

John 5:46 (et vide supra)
Pan. haer. XXIII.vi.1

ὡς αὐτὸς λέγει ὁ μονογενής, ἐξ ὧν τὸν κόσμον ἑαυτοῦ εὐαγγελιζόμενος λέγει, "εἰ ἐπιστεύετε Μωυσῇ, ἐπιστεύετε ἂν ἐμοί, ἐκεῖνος γὰρ περὶ ἐμοῦ ἔγραψεν."

John 5:46 (et vide supra)
Pan. haer. XLI.iii.3

πόθεν δὲ καὶ ὁ κύριος ἐν τῷ εὐαγγελίῳ προανεφώνει λέγων "εἰ Μωυσῇ ἐπιστεύετε, καὶ ἐμοὶ ἂν ἐπιστεύετε, ἐκεῖνος γὰρ περὶ ἐμοῦ ἔγραψε."

John 5:46 (et vide supra)
Pan. haer. LXVI.xlii.8

καὶ τοῖς Ἰουδαίοις ἔφη "εἰ Μωυσῇ ἐπιστεύετε, ἐπιστεύετε ἂν ἐμοί, ἐκεῖνος γὰρ περὶ ἐμοῦ ἔγραψε."

1162. a. επιστευετε (1) Epiph (P-66) D Θ 1 Or Bas /TR WH fam. 13/ pl.

b. επιστευσατε Λ 477 2193 L-184 Eus

1163. a. Μωυσῃ Epiph K

b. Μωσῃ H M U Γ Λ /TR fam. 13/

c. Μωυσει P-66 P-75 B D L S Θ Π /WH/

d. Μωσει ℵ A E F G V Δ 1 157 700

1164. a. εμοι Epiph P-66 ℵ A B D L N Δ Θ 1 574 /TR WH fam. 13/ pl.

b. και εμοι Epiph a aur b c d e f ff-2 j l q r-1 vg sy-s sy-c sy-p bo arm Tat Iren

1165. a. επιστευετε (2) Epiph P-66 D Θ 1 Or Bas /TR WH fam. 13/ pl.

b. επιστευσατε Λ 477 1573 1579 2193 L-184 Eus Ps-Ign

1166. a. εγραψε(-ν) Epiph P-66 ℵ-c D Θ 1 Or Eus Const Chr Cyr Ps-Ign /TR WH fam. 13/ pl.

b. γεγραφεν ℵ*

c. ελαλησεν Thdrt

John 6:1-4
Pan. haer. LI.xxi.31

"μετὰ δὲ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος (6:1), ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὁρῶντες τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων (6:2). ἀνῆλθεν οὖν ὁ Ἰησοῦς εἰς τὸ ὄρος καὶ ἐκεῖ ἐκαθέζετο μετὰ τῶν μαθητῶν αὐτοῦ (6:3). ἦν δὲ ἐγγὺς τὸ Πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων (6:4)."

John 6:1 (vide supra)

1167. a. μετα δε ταυτα Epiph 13 69 124 543 sy-pal bo-ed /fam. 13/

b. μετα ταυτα δε 053

c. μετα ταυτα P-66 ℵ A B D L N Δ Θ 1 574 /TR WH/ pl.

1168. a. της θαλασσης της Γαλιλαιας Epiph P-66 D Θ 1 348 /TR WH fam. 13/ pl.

b. της θαλασσης N 7 157 477 713 1093 1242 1675 L-150 L-184 (Iren) Cyr

c. της Γαλιλαιας 267 330

d. om. G

1169. a. Γαλιλαιας Epiph P-66 ℵ A B L Δ 1 574 /TR WH fam. 13/ pl.

b. Γαλιλαιας εις τα μερη D Θ 053 77** 249 397 2145 b e j r sy-h Chr

c. Γαλιλαιας εις ερημον τοπον 28 Tat

d. Γαλιλαιας και V 247 280 655 f goth

1170. a. της Γαλιλαιας της Τιβεριαδος Epiph P-66 (D Θ) 1 /TR WH fam. 13/ pl.

b. της Τιβεριαδος της Γαλιλαιας 245

1171. a. της Τιβεριαδος Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. Τιβεριαδος 579

c. quod est Tiberiadis c vg

d. illius Tiberiadis ff-2 l

John 6:2 (vide supra)

1172. a. ηκολουθει Epiph P-66 D (Θ) 1 /TR WH fam. 13/ pl.

b. ηκολουθησεν F 1093 1200 goth

c. ηκολουθησαν 348 1293 1675 f

1173. a. ηκολουθει δε Epiph P-66 ℵ B D L N W 1 13 33 69 124 185 213 543 565 892 1071 1170 1188 a b c e ff-2 l bo Cyr /WH fam. 13/

b. και ηκολουθει A (F) Γ Δ Θ Λ Π Ψ 574 (f) g q vg sy-c sy-p sy-h sy-pal arm aeth Chron Chr /TR/ pl.

1174. a. οχλος πολυς Epiph P-66 D Θ 1 1188 /TR WH fam. 13/ pl.

b. οχλοι πολλοι 1293 f

c. πολυς οχλος ℵ Iren

d. multitudo l

1175. a. πολυς Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. πολυς αυτω 1170

1176. a. τα σημεια Epiph P-66 ℵ A B D K L S W Θ Λ Π Ω 053 1 13 22 28 33 69 124 185 213 399* 472 543 565 661 892 1223 1242 a aur b c d e f ff-2 l q r-1 vg sy bo goth arm aeth Chr Cyr Chron /WH fam. 13/

b. αυτου τα σημεια E F G H M N U V Γ Δ 280 473 574 788 1375 /TR/ pl.

1177. a. α εποιει Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. 245

1178. a. επι Epiph P-66 D Θ 1 1 /TR WH fam. 13/ pl.

b. περι ℵ b e ff-2

c. *om.* 1187

John 6:3 (vide supra)

1179. a. ανηλθε(-ν) Epiph P-66 ℵ-c A B L N Δ Θ 1 543 b c e f q vg /TR WH fam. 13/ *pl.*

b. απηλθεν ℵ* D 124 433 565 1093 1573 1689 a ff-2 l Chr

c. ανεβη Chron

1180. a. ουν Epiph D W 1 13 25 69 138 291 543 565 994 1093 a aur b c d (e) f ff-2 l r-1 vg goth /fam. 13/

b. δε P-66 ℵ-c A B L N Γ Δ Θ Λ Π 124 574 q sy-h bo-ed Chr Cyr Chron /TR WH/ *pl.*

c. και ℵ* sy-c sy-p sy-pal aeth

d. *om.* bo-ed arm

1181. a. ο Ιησους Epiph ℵ-c A L N Γ Θ Λ Π 1 574 Chr Cyr Chron /TR fam. 13/ *pl.*

b. Ιησους P-66 ℵ* B D W /WH/

c. ο 1574

d. *om.* Δ

1182. a. ο Ιησους εις το ορος Epiph U* b ff-2 r sy-c sy-p sy-pal

b. εις το ορος (*add.* ο; *vide supra* #1181) Ιησους P-66 D Θ 1 /TR WH fam. 13/ *pl.*

1183. a. εκει εκαθεζετο (εκαθητο; *vide infra* #1184) Epiph P-66 P-75 ℵ-c A B L N Δ Θ 574 /TR WH fam. 13/ *pl.*

b. εκαθητο (εκαθεζετο; *vide* *infra* #1184) εκει D U
1 565 1574 aeth

c. εκαθητο (εκαθεζετο; *vide* *infra* #1184) ℵ* 047 4
63 71 249 423 660

1184. a. εκαθεζετο Epiph P-66 ℵ* ℵ-c (D) 13 69 124 543
/fam. 13/

b. εκαθητο P-75 A B L N Γ Δ Θ Λ Π 1 574 Chr Cyr
Chron /TR WH/ *pl*.

John 6:4 (vide supra)

1185. a. ην δε. . .Ιουδαιων Epiph P-66 P-75 (D) Θ 1 /TR
WH fam. 13/ *pl*.

b. *om*. 472 Cyr

1186. a. ην δε εγγυς Epiph P-66 ℵ A B L N Δ Θ 1 574 /TR
WH fam. 13/ *pl*.

b. εγγυς δε ην D

c. ην ουν εγγυς 544

1187. a. η εορτη Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/
pl.

b. εορτη 579 713

c. *om*. 28 543

John 6:44
Pan. haer. LXIX.liv.6

καὶ ἵνα μή τινες ἧσσονα αὐτὸν πρὸς τὸν πατέρα νομίσωσι διὰ τὸ δι' αὐτοῦ πρὸς τὸν πατέρα εἰσιέναι, φησίν, "οὐδεὶς ἐλεύσεται πρός με, ἐὰν μὴ ὁ πατήρ μου ὁ οὐράνιος ἑλκύσῃ αὐτόν."

John 6:44 (et vide supra)
Anc. XL.i

αύτὸς γὰρ πάλιν διδάσκει "ούδεὶς ἔρχεται πρός με, ἐὰν μὴ ὁ πατὴρ αύτὸν ἐλκύσῃ."

1188. a. πατηρ μου Epiph P-66 G 1675 Naass Hil Chr Cyr

b. πατηρ Epiph P-75 D Θ 1 /TR WH fam. 13/ *pl*.

John 6:51
Anc. LXVI.viii; Pan. haer. LXXIV.iii.8

οὗτος "ὁ ἄρτος ὁ ζῶν, ὁ καταβὰς ἐξ οὐρανοῦ" καὶ ζωὴν διδούς.

John 6:51 (et vide supra)
Pan. haer. LV.vi.4

ἀντίτυπα τοῦ σώματος τοῦ κυρίου, αύτοῦ τοῦ κυρίου ἡμῶν λέγοντος ὅτι "ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν."

1189. a. ο ζων Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. της ζωης 565 1321 1689 a sy-pal-cd Tat

c. *om*. 251 1071

John 6:62, 53, 60
Pan. haer. XXVI.viii.5

καὶ τό "ὅταν ἴδητε τὸν υἱὸν τοῦ ἀνθρώπου ἀνερχόμενον ὅπου ἦν τὸ πρότερον (6:62)," τουτέστιν τὴν ἀπόρροιαν μεταλαμβανομένην ὅθεν καὶ ἐξῆλθεν, καὶ τὸ εἰπεῖν "ἐὰν μὴ φάγητέ μου τὴν σάρκα καὶ πίητέ μου τὸ αἷμα (6:53)" καὶ τῶν μαθητῶν ταρασσομένων καὶ λεγόντων "τίς δύναται τοῦτο ἀκοῦσαι (6:60);"

John 6:53 (et vide supra)
Pan. haer. LI.vi.11

εἶπεν ὁ κύριος "ἐὰν μή τις φάγῃ μου τὴν σάρκα καὶ πίῃ μου τὸ αἷμα, οὐκ ἔστι μου ἄξιος."

John 6:53 (vide supra)

1190. a. φαγητε (φαγη) Epiph P-66 P-75 ℵ B C L W Δ Θ 1 574 Or Cyp Eus Hil Bas /TR WH fam. 13/ *pl*.

b. λαβητε D a Victorin

1191. a. μου την σαρκα Epiph G Naass

b. την σαρκα του υιου του ανθρωπου P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

John 6:70
Pan. haer. XXXVIII.iv.5, 6

λέγων πρὸς τοὺς μαθητάς "οὐχὶ τοὺς δώδεκα ὑμᾶς ἐξελεξάμην καὶ εἷς ἐξ ὑμων διάβολος;"

John 6:70 (et vide supra)
Pan. haer. XL.vi.3

ὡς λέγει "οὐχὶ δώδεκα ὑμᾶς ἐξελεξάμην, καὶ εἷς ἐξ ὑμῶν ἐστιν διάβολος;"

John 6:70 (et vide supra)
Pan. haer. LXVI.lxiii.11

λέγει γάρ "οὐχὶ δώδεκα ὑμᾶς ἐξελεξάμην; εἷς ἐξ ὑμῶν ἐστι διάβολος."

1192. a. ουχι Epiph ℵ

b. ουκ   P-66 D Θ 1 /TR WH fam. 13/ pl.

1193. a. τους δωδεκα   Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. δωδεκα   Epiph ℵ

c. παντας   sy-s sy-c

d. om.   28

1194. a. και εις εξ υμων   Epiph ℵ-c D (b) c (e) f (g) q Chr

b. εις εξ υμων   Epiph

c. και εξ υμων εις   P-66 P-75 B C L N Δ Θ 1 574 a ff-2 l vg Hil /TR WH fam. 13/ pl.

d. και εξ υμων   ℵ*

e. και υμων εις   185

f. εις   565

John 7:8, 14, 25-27
Pan. haer. LI.xxv.4, 5

ἐν ᾗ ἑορτῇ ἔλεγεν ὅτι "οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην (7:8)." οὐ γὰρ ἐψεύδετο, μὴ γένοιτο. "μεσαζούσης γὰρ τῆς ἑορτῆς ἦλθε" φησί "καὶ ἀνέβη εἰς Ἱεροσόλυμα (7:14), καὶ ἔλεγον, οὐχ οὗτός ἐστιν ὃν ἐζήτουν πιάσαι (7:25); καὶ ἰδοὺ ἐν παρρησίᾳ λαλεῖ, μὴ ἄρα ἔμαθον οἱ ἱερεῖς ὅτι οὗτός ἐστιν ὁ Χριστός (7:26); ἀλλὰ οἴδαμεν οὗτος πόθεν ἐστί (7:27)."

John 7:8 (vide supra)

1195. a. ουκ   Epiph ℵ D K M Π 17** 185 389 482 850 1071 1223 1241 1242 1355 a b c e ff-2 l-2 vg-pl sy-s sy-c bo arm geo aeth Porphyr Chr Hier Cyr

b. ουπω P-66 P-75 B L N X Γ Δ Θ Λ 1 f g q vg-cdd sy-p sy-h sy-hmg sy-pal sa goth Tat Bas /TR WH fam. 13/ pl.

1196. a. εις την εορτην ταυτην Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εις την εορτην 543 b sy-c bo

c. om. 69 1574 q

John 7:14 (vide supra)

1197. a. μεσαζουσης Epiph P-66 D Θ 1 13 22 69 118 124 543 565 /fam. 13/

b. μεσουσης ℵ B L N Δ 574 /TR WH/ pl.

c. μεσης ουσης W a b q r

1198. a. εορτης Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εορτης της σκηνοπηγιας sy-s sy-c Tat

John 7:26 (vide supra)

1199. a. και Epiph P-66 ℵ B D N Δ Θ 1 124 574 Or Chr /TR WH/ pl.

b. om. L X 13 69 71 213 477 489 543 1194 1219 a g vg-em vg-ing vg-taur bo Cyr /fam. 13/

1200. a. λαλει Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. stat et loquitur sy-c

1201. a. λαλει Epiph 1241

b. λαλει και ουδεν αυτω λεγουσιν P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

1202. a. εστιν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. Γ

1203. a. ο Χριστος Epiph P-66 P-75 ℵ B D K L N W X Θ Π 1 4 13 22 28 33 69 124 291 473 543 544 565 659 713 850 1093 1223 1242 1355 1424 a aur b c d e ff-2 l π vg sy-c sa bo arm Or Chr Nonn Cyr Isid /WH fam. 13/

b. αληθως ο Χριστος E U (Γ) Δ Λ 574 579 f q sy-h sy-p goth aeth Tat Chr /TR/ pl.

John 7:37
Pan. haer. LI.xxv.3

καὶ ἐν μέσῳ τῆς ἑορτῆς ἐκέκραγε λέγων "εἴ τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω."

1204. a. ει Epiph W Ath Did

b. εαν P-66 P-75 D Θ 1 Or /TR WH fam. 13/ pl.

c. αν Or

1205. a. προς με Epiph P-75 ℵ-c (B) L N Δ Θ 1 574 a c f ff-2 g l m q vg sy-c sy-p sy-h sa bo Hipp Or Victorin Eus Did Amb Chr Aug Cyr /TR WH fam. 13/ pl.

b. om. P-66 ℵ* D b e Cyp Victorin Aug

John 7:38; 4:14; 7:39
Pan. haer. LXIX.liv.4

"ποταμοὶ γὰρ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος (7:38) ἁλλομένου είς ζωὴν αἰώνιον (4:14). ἔλεγε δὲ τοῦτο περὶ τοῦ ἁγίου πνεύματος (7:39)," φησὶ τὸ εὐαγγέλιον.

John 7:38 (et vide supra)
Anc. XIX.ii

ἐξ οὗπερ, ὥς φησι, "ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσι."

John 7:38 (vide supra)

1206. a. ρευσουσι(-ν) Epiph P-66 P-75 D Θ 1 Or Eus /TR WH fam. 13/ pl.

b. ρευσωσιν H Δ Λ

John 7:39 (vide supra)

1207. a. ελεγε(-ν) Epiph P-66 ℵ c ff-2 l m q Hil Did Chr Cyr Thdrt

b. ειπεν D Θ 1 a b e f g vg Cyp Cyr-hier /TR WH fam. 13/ pl.

1208. a. του Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 251

John 8:14
Anc. III.vi; III.viii

ὁ δὲ αὐτὸς ὁ λέγων. . ."κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου ἀληθής ἐστι."

John 8:14 (et vide supra)
Pan. haer. LXV.vii.13

καὶ τὸ ἀνάπαλιν περὶ θεότητος λέγων "κἂν τε ἐγὼ μαρτυρῶ περὶ

ἐμαυτοῦ, ἡ μαρτυρία μου ἀληθής ἐστιν," ἵνα δείξῃ ἀληθινὴν θεότητα καὶ ἀληθινὴν ἐνανθρώπησιν.

1209. a. καν εγω Epiph P-66 D 1 /TR WH fam. 13/ pl.

b. εαν εγω 1241 sy-c

c. και ει εγω 983

d. καγω Θ

e. καγω εαν 1093

1210. a. η μαρτυρια μου αληθης εστι(-ν) Epiph P-39 P-75 B W 047 0141 157 999 b sy-pal sa arm Or Did Chr Faust

b. αληθης εστιν η μαρτυρια μου P-66 Θ 1 a c e f ff-2 g l q vg Or Chr Cyr /TR WH fam. 13/ pl.

c. αληθεινη μου εστιν η μαρτυρια D

John 8:17, 18
Pan. haer. LXV.vi.10

ἀλλὰ καί φησι "δύο μαρτυρίαι ἀνθρώπων σταθήσονται (8:17), καὶ ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ ἀποστείλας με πατήρ (8:18)."

John 8:18 (vide supra)

1211. a. εμαυτου Epiph P-39 P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. εμου U

c. εαυτου 1093

John 8:31, 32
Pan. haer. LXIX.xvi.4

ὁ δὲ μονογενὴς ἀλήθειά ἐστι καὶ ὁ λόγος αὐτοῦ ἀληθινὸς ὑπάρχει, ὡς ἔφη, "ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μού ἐστε (8:31), καὶ γνώσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς (8:32)."

John 8:31 (vide supra)

1212. a. μεινητε Epiph (P-66) D Θ-vid 1 Or Eus /TR WH fam. 13/ pl.

b. μενητε P-75 W Δ L-9

1213. a. τω λογω τω εμω Epiph P-66 P-75 ℵ B L N Δ Θ 1 574 Or /TR WH fam. 13/ pl.

b. τω εμω λογω D Eus

1214. a. μου Epiph P-66 P-75 ℵ-c D Θ 1 /TR WH fam. 13/ pl.

b. om. ℵ*

1215. a. εστε Epiph P-66 P-75 D (Θ) 1 b f ff-2 l q /TR WH fam. 13/ pl.

b. εσεσθε e g vg Cyp

John 8:39, 40
Pan. haer. LXVI.lxiii.5

πῶς οὖν ὁ σωτὴρ ἐλεγκτικῶς λέγει αὐτοῖς "ὑμεις οὐκ ἐστὲ τέκνα τοῦ Ἀβραὰμ ἀλλὰ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου (8:44). εἰ γαρ ητε τεκνα του Αβρααμ, τα εργα αυτου εποιειτε (8:39). ὑμεῖς γὰρ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον, ὃς τὴν ἀλήθειαν λελάληκα ὑμῖν. τοῦτο Ἀβραὰμ οὐκ ἐποίησε (8:40)."

John 8:39 (vide supra)

1216.	a.	ητε	Epiph C N W X Γ Δ Θ Λ Π 1 33 69 574 (892) a b c e f l q Or Eus Hil Bas Cyr-hier Did Cyr /TR fam. 13/ pl.
	b.	εστε	P-66 P-75 ℵ B D L 070 1321 L-60 ff-2 vg Or Aug /WH/
1217.	a.	του	Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.
	b.	τω	L-184
	c.	om.	G
1218.	a.	αυτου	Epiph 053 b
	b.	του Αβρααμ	P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.
1219.	a.	εποιειτε	Epiph ℵ B-c C D L N W Δ (Θ) 1 574 L-60 Or Eus /TR fam. 13/ pl.
	b.	ποιειτε	(P-66) B* 700 ff-2 r-2 vg Or Eus Chr Aug /WH/
1220.	a.	εποιειτε (ποιειτε; vide supra #1219)	Epiph (P-66) P-75 ℵ* (B) D E F G H S U W Γ (Θ) Λ 070 4 13 22 28 69 157 280 472 543 660 700 713 788 945 983 1170 1188 1424 1675 2145 a aur c d e f ff-2 l q r-1 vg sy-s Or Eus Cyr-hier Chr Aug /(WH)/
	b.	εποιειτε αν	ℵ-c C K L M N X Δ Π 1 33 574 b aeth (Or) Did Cyr /TR fam. 13/ pl.

John 8:40 (et vide supra)
Anc. XLIV.iv

καὶ αὐτὸς ὁ σωτὴρ ἔλεγεν ἐν τῷ εὐαγγελίῳ "νῦν δέ με ζητεῖτε ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ πατρός."

John 8:40 (et vide supra)
Pan. haer. XXXV.ii.6

ὡς τοῖς Ἰουδαίοις ἔλεγεν "νῦν δέ με ζητεῖτε ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ πατρός μου."

John 8:40 (et vide supra)
Pan. haer. LXIX.xlii.3

καὶ διὰ τοῦτο ὁ κύριος ἐν τῷ εὐαγγελίῳ "νῦν δὲ ζητεῖτέ με ἀποκτεῖναι ἄνθρωπον, ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ πατρός μου."

1221. a. ανθρωπον Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. και ανθρωπον 579

c. *om*. 047

1222. a. υμιν λελαληκα Epiph P-66 P-75 ℵ B C L N Δ 1 574 f vg Tert Or Eus /TR WH/ *pl*.

b. λελαληκα υμιν Epiph D Θ 13 69 124 346 543 a aur b c d e ff-2 l q r-1 bo aeth Tert Or /fam. 13/

c. λαλει εν υμιν 1689

1223. a. ηκουσα Epiph P-66 P-75 ℵ B C L N Δ Θ 1 574 Or /TR WH fam. 13/ *pl*.

b. ηκουσεν D* d (e ff-2) sy-s sa Tert

1224. a. πατρος (*add*. μου) Epiph Θ 13 69 124 244 346 471 543 655 1071 1241 1293 1321 sy-pal arm Or Ath Chr /fam. 13/

b. θεου P-66 P-75 ℵ B C D L N Δ 1 574 ff-2 e Tert Or Cyr /TR WH/ *pl*.

John 8:41
Pan. haer. XXXVIII.iv.2

ὁ κύριος ἐν τῷ εὐαγγελίῳ περὶ τούτου λέγει, ὅτε Ἰουδαῖοι ἔλεγον "ἡμεῖς πατέρα ἔχομεν τὸν θεόν."

1225.	a.	πατερα εχομεν	Epiph P-66 P-75 D 1 /TR WH fam. 13/ pl.
	b.	εχομεν πατερα	Θ a

John 8:42; 16:27
Pan. haer. LXV.iv.3; LXIX.liii.2; LXXIII.xxxvi.9 LXXVI.ix.8; LXXVI.xxix.7

καὶ φησιν αὐτὸς ὁ μονογενὴς "ἐγὼ ἐκ τοῦ πατρὸς ἐξῆλθον καὶ ἥκω."

John 8:42; 16:27 (et vide supra)
Pan. haer. LXV.v.9

καὶ πάλιν "ἐγὼ ἐξῆλθον ἐκ τοῦ πατρός μου καὶ ἥκω."

John 8:42; 16:27 (et vide supra)
Pan. haer. LXV.vii.10-12

ἀλλ᾽ οὐχ ὅτε λέγει "ἐκ τοῦ πατρός μου ἐξῆλθον καὶ ἥκω," τοῦτο γὰρ οὐ δύναται ἀπὸ ἀνθρωπότητος λέγεσθαι.

John 8:42; 16:27 (et vide supra)
Pan. haer. LXXVI.xxvi.18

ὅτι "ἐκ τοῦ πατρὸς ἐγὼ ἐξῆλθον καὶ ἥκω."

John 8:44
Pan. haer. XXXVIII.iv.2

ὁ δὲ κύριος πρὸς αὐτοὺς ἔφη "ὑμεῖς υἱοὶ ἐστε τοῦ πατρὸς ὑμῶν

τοῦ διαβόλου, ὅτι ψεύστης ἐστίν, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἦν. ἐκεῖνος ἀνθρωποκτόνος ἦν καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔμεινεν. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι καὶ ὁ πατὴρ αὐτοῦ ψεύστης ἦν."

John 8:44 (et vide supra)
Pan. haer. XXXVIII.iv.10

φησὶν οὖν ὁ κύριος "ὑμεῖς υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ διαβόλου ἐστέ."

John 8:44 (et vide supra)
Pan. haer. XL.vi.7, 8

σαφῶς τοίνυν ἐφράσθη ἡ παρὰ τοῦ κυρίου λεχθεῖσα ῥῆσις ὅτι "ὑμεῖς τέκνα ἐστὲ τοῦ διαβόλου" καὶ πάλιν "ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἐστίν," ἵνα εἴπῃ Ἰούδαν καὶ Κάιν, εἶτα "καὶ γὰρ ὁ πατὴρ αὐτοῦ ψεύστης ἦν," ἵνα εἴπῃ αὐτὸν τὸν διάβολον, διὰ τὰ ὁμοίως πεπραγματευμένα ἑκάστω τούτων.

John 8:44 (et vide supra)
Pan. haer. LXVI.lxiii.1

ὅτι, φησί, τοῖς Ἰουδαίοις ἔλεγεν "ὑμεῖς υἱοὶ τοῦ διαβόλου ἐστέ, ἐκεῖνος ἀνθρωποκτόνος ἦν, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἦν."

John 8:44 (et vide supra)
Pan. haer. LXVI.lxiii.11

τοῦτ᾽ ἔστι τὸ ἐν τῷ εὐαγγελίῳ παρὰ τοῦ σωτῆρος εἰρημένον "ὑμεῖς υἱοί ἐστε τοῦ διαβόλου". . .ἐπειδὴ "ἀπ᾽ ἀρχῆς ψεύστης ἐστὶ καὶ ἀνθρωποκτόνος, ὅτι ὁ πατὴρ αὐτοῦ ψεύστης ἦν."

1226. a. πατρος υμων Epiph S-c Λ-c 053 28 124 138 473-c 544 1093 1170 1574 Clem Or Bas Did Chr

b. πατρος P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

c. *om*. Epiph

1227. a. του διαβολου Epiph P-66 P-75 D Θ 1 Clem Or /TR WH fam. 13/ *pl*.

b. διαβολου X

John 8:56-58
Pan. haer. LIV.v.6

"'Αβραὰμ γὰρ ὁ πατὴρ ὑμῶν," φησίν, "ἐπεθύμησεν ἰδεῖν τὴν ἡμέραν μου, καὶ εἶδε καὶ ἐχάρη (8:56)." εἶτα αὐτῶν θαυμαζόντων καὶ λεγόντων "πεντήκοντα ἔτη οὔπω ἔχεις, καὶ τὸν 'Αβραὰμ ἑώρακας (8:57);" ἐλέγχων Θεόδοτον καὶ τοὺς ἀπίστους καὶ ἐπαρνησιθέους 'Ιουδαίους ἔφη "ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πρὸ 'Αβραὰμ ἐγώ εἰμι (8:58)."

John 8:56 (et vide supra)
Pan. haer. XXIII.vi.1

ὡς αὐτὸς λέγει ὁ μονογενής, ἐξ ὧν τὸν κόσμον ἑαυτοῦ εὐαγγελιζόμενος λέγει, πρῶτον μὲν ὅτι "'Αβραὰμ ὁ πατὴρ ἡμῶν ἐπεθύμησεν ἰδεῖν τὴν ἡμέραν μου, καὶ εἶδεν καὶ ἐχάρη."

John 8:56 (et vide supra)
Pan. haer. LXVI.xlii.8

καὶ τοῖς 'Ιουδαίοις ἔφη. . ."'Αβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἰδεῖν τὴν ἡμέραν μου, καὶ εἶδε καὶ ἐχάρη."

John 8:56 (vide supra)

1228. a. μου Epiph 28 Ps-Ath

b. την εμην P-66 P-75 D Θ 1 Ps-Ath /TR WH fam. 13/ *pl*.

c. *om*. X sa

1229. a. εχαρη Epiph P-66 P-75 ℵ A B C D L N U Δ Θ 574
Tert Or Eus /TR WH fam. 13/ pl.

b. εχαρην 1 69 118

John 8:57 (vide supra)

1230. a. πεντηκοντα Epiph P-66 P-75 D Θ 1 28 /TR WH
fam. 13/ pl.

b. τεσσερακοντα (Λ) 239 262 1555 Chr Ps-Ath

1231. a. ουπω Epiph P-66 P-75 ℵ A B C L N Δ Θ 1 574 /TR
WH fam. 13/ pl.

b. ου sy-s Tat

c. ουδεπω D

1232. a. εωρακας Epiph P-66 ℵ-c A (B*) C D E F G H K L M
N S U (W) X Γ Δ (Θ) Λ Π 1 /TR WH
fam. 13/ pl.

b. εωρακεν σε P-75 ℵ* 0124 sy-s sa

John 8:58 (vide supra)

1233. a. Αβρααμ Epiph D a b c e ff-2 l q Nov Or Victorin
Ps-Ign

b. Αβρααμ γενεσθαι P-66 P-75 ℵ A B C L N Δ Θ 1 574
f vg Iren Or Eus Ath (Did) /TR
WH fam. 13/ pl.

John 10:11
Anc. XXXIV.iii

καὶ αὐτὸς δὲ ὁ σωτήρ φησιν. . ."ἐγώ εἰμι ὁ ποιμὴν ὁ καλός,
ὁ τιθεὶς τὴν ψυχὴν ὑπὲρ τῶν προβάτων."

John 10:11 (et vide supra)
Pan. haer. LXIX.xlix.5

καὶ πάλιν "ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, ὁ τιθεὶς τὴν ψυχὴν αὐτοῦ ὑπὲρ τῶν προβάτων."

John 10:18
Pan. haer. XLIV.v.8 (LXIX.lix.6)

πόθεν δὲ οὐ διελεγχθήσῃ, αὐτοῦ τοῦ σωτῆρος φάσκοντος ὅτι "ἐξουσίαν ἔχω τὴν ψυχήν μου θεῖναι καὶ λαβεῖν αὐτήν."

John 10:18 (et vide supra)
Pan. haer. LXIX.xlix.3

αὐτὸς γὰρ ὁμολογεῖ ἀληθὴς θεὸς. . .ὅτι. . ."ἐξουσίαν ἔχω θεῖναι τὴν ψυχήν μου καὶ λαβεῖν αὐτήν," καὶ ἵνα δείξῃ ἑαυτὸν θεὸν μὲν εἶναι ἔχοντα τὴν ἐξουσίαν.

John 10:18 (et vide supra)
Anc. XXXIV.iii (Pan. haer. XLIV.iv.12)

καὶ αὐτὸς δὲ ὁ σωτήρ φησιν "ἐξουσίαν ἔχω λαβεῖν τὴν ψυχήν μου καὶ θεῖναι αὐτήν."

1234. a. εξουσιαν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. και εξουσιαν W

c. εξουσιαν δε a

1235. a. την ψυχην μου Epiph Ψ 28 1689

b. αυτην P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

1236. a. λαβειν Epiph P-66 P-75 ℵ A B L Δ Θ 1 574 Or Cyp Eus Did Dial /TR WH fam. 13/ pl.

b. αραι D c d

John 10:30
Pan. haer. LVII.iii.9

καὶ τῷ εἰπεῖν "ἐγὼ καὶ ὁ πατήρ μου ἕν ἐσμεν," οὐκ εἶπεν "ἐγὼ καὶ ὁ πατήρ μου εἷς εἰμι," ἀλλά "ἐγὼ καὶ ὁ πατήρ μου ἕν ἐσμεν." τὸ δὲ "ἐγὼ καὶ ὁ πατήρ," ὄντος τοῦ ἄρθρου τοῦ "ὁ" καὶ τοῦ "καί" ἀνὰ μέσον, σημαίνει πατέρα φύσει πατέρα καὶ υἱὸν φύσει υἱόν.

John 10:30 (et vide supra)
Pan. haer. LVII.x.2

λέγει "ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν."

John 10:30 (et vide supra)
Pan. haer. LXII.iv.3

ὁ γὰρ υἱὸς φησιν "ἐγὼ καὶ ὁ πατήρ, οἱ δύο ἕν ἐσμεν." καὶ οὐκ εἶπεν "εἷς εἰμι," ἀλλὰ τῷ "ἐγώ" καὶ τῷ "ὁ πατήρ" σημαίνει ἐνυπόστατον τὸν πατέρα καὶ ἐνυπόστατον τὸν υἱόν. καί "οἱ δύο" εἶπε, καὶ οὐκ εἶπεν "ὁ εἷς," καὶ πάλιν "ἕν ἐσμεν," καὶ οὐκ εἶπεν "εἷς εἰμι."

1237. a. πατηρ Epiph P-66 P-75 D Θ 1 Hipp Cyr-hier /TR WH fam. 13/ pl.

b. πατηρ μου Epiph W* Δ 71 247 1279 L-44 e sy-p sa aeth pers-ed Tat

John 11:11
Anc. XXXVIII.iii

πρὸ δὲ τοῦ ἐλθεῖν εἰς τὸν τόπον ὑπὸ μηδενὸς ἀκούσας ἔλεγε τοῖς μαθηταῖς αὐτοῦ "Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται."

1238. a. κεκοιμηται Epiph P-66 ℵ A B C L Δ Θ 1 574 d ff-2 l r-1 Or Did /TR WH fam. 13/ pl.

b. κοιμαται D aur b c e f vg

John 11:34
Anc. CVIII.iv

ἐὰν γὰρ εἴπῃ "ποῦ τεθείκατε τὸν Λάζαρον;" οὔτε τὸ εὐαγγέλιον ἀγνοεῖ οὔτε τὴν παλαιὰν διαθήκην. "ποῦ τεθείκατε" γὰρ "αὐτόν;" λέγει.

John 11:34 (et vide supra)
Anc. XXXI.vi (XXXVIII.iii; CVIII.ii)

οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ὡς ἄνθρωπος ἐρωτᾷ "ποῦ τεθείκατε τὸν Λάζαρον;"

John 11:34 (et vide supra)
Anc. XXXVIII.i

ἐὰν δὲ πάλιν εἴπῃ "ποῦ τεθείκατε Λάζαρον;"

John 11:43
Pan. haer. LXXVII.xxviii.5 (Anc. C.vi)

καὶ καλεῖ μεγάλῃ φωνῇ "Λάζαρε, δεῦρο ἔξω."

1239. a. Λαζαρε Epiph P-66 ℵ-c Θ D 1 Iren Clem Or Eus /TR WH fam. 13/ pl.

b. Λαζαρε Λαζαρε C-c aeth

c. Λαζαρ ℵ*

John 12:6
Pan. haer. XL.vi.4

ὡς καὶ ἀλλαχοῦ τὸ εὐαγγέλιον λέγει ὅτι "κλέπτης ἦν καὶ τὸ γλωσσόκομον αὐτὸς ἐβάσταζεν."

1240. a. και Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. 579

1241. a. εβασταζεν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ετηρει 1223

John 12:24
Pan. haer. LXIV.lxvii.14

αὐτὸς γὰρ εὐθὺς διελέγχων σου τὸν τρόπον φάσκει λέγων ὅτι "ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, μόνος μένει, ἐὰν δὲ πέσῃ καὶ ἀποθάνῃ, πολλοὺς κόκκους φέρει."

John 12:24 (et vide supra)
Anc. XC.iii

ἵνα δὲ δείξῃ αὐτὸν τὸν κόκκον προσλαμβάνοντα τὴν δόξαν, δι' ἑαυτοῦ εἶπεν ἐν τῷ εὐαγγελίῳ ὁ καὶ ἐν Παύλῳ λαλήσας περὶ ἀναστάσεως, "ἐὰν μὴ πεσὼν ὁ κόκκος τοῦ σίτου εἰς τὴν γῆν ἀποθάνῃ," φησί, "μόνος μένει. ἐὰν δὲ ἀποθάνῃ, πολλοὺς κόκκους φέρει."

John 12:24 (et vide supra)
Pan. haer. XLII.v.4

καὶ αὐτὸς δὲ ὁ κύριος ἐν τῷ εὐαγγελίῳ ὅτι "ἐὰν μὴ πεσὼν ὁ κόκκος τοῦ σίτου ἀποθάνῃ, μόνος μένει."

John 12:27
Anc. XXXIV.iii

"ἡ ψυχή μου τετάρακται" φησί "καὶ τί εἴπω;" (ὡς ἐπ' ἀμφιβόλῳ λέγων "τί εἴπω;") "πάτερ, σῶσόν με ἀπὸ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην."

John 12:27 (et vide supra)
Pan. haer. LXIX.lx.3

πῶς γὰρ ἴδιον βούλημα ἔφη παρὰ τὸ τοῦ πατρὸς βούλημα, ὁπότε αὐτὸς σημαίνει πρὸς τοὺς μαθητὰς ὅτι "τετάρακται ἡ ψυχή μου, καὶ, τί εἴπω; πάτερ σῶσόν με ἐκ τῆς ὥρας ταύτης," . . . "ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην."

1242. a. με Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. om. 473

1243. a. τουτο Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. τι 1188

1244. a. την ωραν Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. ωραν H

John 12:28
Pan. haer. LXIX.xxix.5

καὶ ὁ πατὴρ ἔλεγε τῷ υἱῷ "ἐδόξασά σε, καὶ πάλιν δοξάσω."

1245. a. και παλιν Epiph P-66 P-75 D Θ 1 Or Eus /TR WH fam. 13/ pl.

b. παλιν και Δ

John 12:31
Pan. haer. LXVI.lxvii.1

ὁ σωτὴρ γὰρ ἔλεγε. . ."ὁ ἄρχων τοῦ κόσμου τούτου βληθήσεται κάτω."

John 12:31 (et vide supra)
Pan. haer. LXVI.lxvi.1

καὶ πάλιν, "ὁ ἄρχων τοῦ κόσμου βληθήσεται κάτω."

1246. a. κοσμου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. σκοτους 954

1247. a. τουτου Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. Epiph 348 544 ff-2

1248. a. βληθησεται Epiph P-66 D Θ 1093 L-22 a b c e l Chr

b. εκβληθησεται ℵ A B L Δ 1 574 ff-2 Or /TR WH fam. 13/ *pl*.

1249. a. κατω Epiph Θ 1093 L-22 b e ff-2 l r sy-s Chr

b. εξω P-66 P-75 ℵ A B D L Δ 1 /TR WH fam. 13/ *pl*.

John 12:32
Pan. haer. LXVI.lxvi.2

ἐπιφέρει γάρ "ἐὰν δὲ ἐγὼ ὑψωθῶ, πάντας ἑλκύσω πρὸς ἐμαυτόν."

1250. a. εαν Epiph P-66 P-75 A D L W Δ Θ 1 574 Or /TR fam. 13/ *pl*.

b. αν B 13 /WH/

c. οταν 157 238 1241 L-48 a e sy-s sy-p sy-pal arm geo pers Tat Or Ambrst Caesar Ath Bas Did Amb Chr Bas-sel

1251. a. υψωθω Epiph 317

b. υψωθω εκ της γης P-66 P-75 ℵ A B Θ l a d Or /TR WH fam. 13/ pl.

c. υψωθω απο της γης D L b c e f ff-2 g l vg Caesar Chr

1252. a. παντας ελκυσω Epiph ℵ-c A B L Δ Θ l 574 sy-p sy-h arm Or Ath Chr Nonn Cyr Bas-sel /TR WH fam. 13/ pl.

b. παντα ελκυσω P-66 ℵ* 56 1355 a aur b c d e f ff-2 l r-l vg sy-pal Aug

c. ελκυσω παντα D (sa bo) aeth

d. παντας ελκυσωσιν 69

John 14:6
Pan. haer. XLII.xi.17, Refut. VIII

ἀλήθεια γάρ ἔστιν, ὡς λέγει "ἐγὼ ἡ ὁδὸς καὶ ἡ ἀλήθεια."

John 14:6 (et vide supra)
Anc. LXX.vi (Pan. haer. XXIV.x.2; LXXIV.vii.7)

ζωὴ δὲ ὅλος ὁ θεός, οὐκοῦν ζωὴ ἐκ ζωῆς ὁ υἱός, "ἐγὼ γάρ εἰμι ἡ ἀλήθεια καὶ ἡ ζωή."

John 14:6 (et vide supra)
Pan. haer. LXVI.li.6 (Anc. V.i; Pan. haer. LXIX.xxxi.7 LXIX.xlix.3)

ὡς λέγει περὶ αὐτοῦ ὁ μονογενὴς ὅτι "ἐγώ εἰμι ἡ ἀλήθεια καὶ ἡ ζωή."

John 14:8, 9
Pan. haer. LVII.x.5

Φίλιππος δὲ ὁ ἅγιος ἀπόστολος φάσκων ὅτι "δεῖξον ἡμῖν

τὸν πατέρα σου (14:8)." ὁ δὲ εἶπεν "ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν πατέρα (14:9)". . .ἀληθῶς λέγει "ὁ ἐμὲ ἑωρακὼς ἑώρακε τὸν πατέρα."

John 14:9, 10 (et vide supra)
Pan. haer. LXXVI.xlvi.8

οὐδὲ μὴν ὁ μονογενὴς περί τινος εἴρηκεν ὅτι "ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν πατέρα (14:9)" καὶ "ἐγὼ ἐν τῷ πατρί, καὶ ὁ πατὴρ ἐν ἐμοί (14:10)."

John 14:9 (et vide supra)
Pan. haer. LXXIII.xxxvi.9

ὁ λέγων "Φίλιππε, ὁ ἑωρακως ἐμὲ ἑώρακε τὸν πατέρα."

John 14:9 (et vide supra)
Pan. haer. LVII.vii.4 (LXIV.ix.4; LXV.vi.6; LXV.vii.5)

καὶ γὰρ ἀληθῶς θεὸς Λόγος ὁ υἱὸς καὶ ἐν αὐτῷ ὁ πατὴρ γινώσκεται, ὡς λέγει "ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα."

1253. a. τον πατερα Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. και τον πατερα P-75 it vg Tert Nov

John 14:10 (et vide supra)
Pan. haer. LXII.ii.3 (Anc. CXVII.v; Pan. haer. XLII.xvi.11 LVII.iv.8; LXIV.ix.3; LXV.ii.1; LXV.iv.3; LXIX.xix.6 LXIX.liii.2; LXXIII.xxxvi.9)

πάλιν ἀπὸ τοῦ εὐαγγελίου, ὅτι "ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί, καὶ οἱ δύο ἕν ἐσμεν."

1254. a. πατρι Epiph P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

b. πατρι μου sy-c sy-p

1255. a. εν (2) Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. 788

1256. a. εμοι Epiph 124 1223 1346*

b. εμοι εστιν P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

John 14:15, 16
Pan. haer. LXXIV.xiii.4

φησίν "ἐὰν ἀγαπᾶτέ με, τὰς ἐντολάς μου τηρήσετε (14:15). κἀγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει υμιν (14:16)."

John 14:15 (vide supra)

1257. a. με Epiph P-66 ℵ-cb D Θ 1 /TR WH fam. 13/ pl.

b. om. ℵ* X

1258. a. μου Epiph 118 209 251 477 999 1093 1200 2193 Or Cyr

b. τας εμας P-66 P-75 D Θ 1 /TR WH fam. 13/ pl.

1259. a. τηρησετε Epiph B L Ψ 54 73 713 1071 1223 1293 1321 1579 sa bo Eus Melet Chr Cyr /WH/

b. τηρησατε A D Q W X Δ Θ 1 it vg sy-c sy-p sy-h sy-pal arm aeth Or Eus Chr Ps-Ath /TR fam. 13/ pl.

c. τηρησητε (P-66) ℵ 060 33 69* 579

John 14:16, 17 (et vide supra)
Anc. LXIX.viii (Pan. haer. LXXIV.vi.8)

ὅτι αὐτὸς λέγει. . ."κἀγὼ παρακαλέσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν (14:16), τὸ πνεῦμα τῆς ἀληθείας (14:17)."

John 14:16 (et vide supra)
Pan. haer. LXV.vi.8

καὶ πάλιν περὶ τοῦ πνεύματος τοῦ ἁγίου ὅτι "ἐγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον ὑμῖν ἀποστελεῖ."

John 14:16 (vide supra)

1260. a. καγω Epiph P-66 ℵ B D Q 1 138 251 475 565 713 1071 L-1317 Cyr /WH/

b. και εγω A L W X Γ Δ Θ Λ Π 22 33 574 1241 2193 Eus Cyr-hier /TR fam. 13/ pl.

c. εγω Epiph

d. ινα 1010

1261. a. ερωτησω Epiph P-66 P-75 ℵ-c D Θ 1 /TR WH fam. 13/ pl.

b. τηρησω ℵ*

c. παρακαλεσω Epiph

John 14:18
Pan. haer. LXIX.lxiii.7

καίτοι αὐτοῦ λέγοντος "πάλιν ἀπέρχομαι, καὶ οὐκ ἀφίω ὑμας ὀρφανούς, ἀλλ' ἔρχομαι πρὸς ὑμᾶς."

John 14:28
Anc. XVII.iv (Pan. haer. LXII.vii.10)

καθὼς καὶ αὐτὸς λέγει "ὁ πατήρ μου μείζων μού ἐστιν."

1262. a. πατηρ μου Epiph ℵ* D-c G Γ Δ Θ Λ Π 13 69 124
346 543 574 579 a f q sy-p sy-h bo
goth arm Tat Eus Cyr /TR fam. 13/
pl.

b. πατηρ ℵ-ca A B D* L X 1 33 64 157 213 565 1010
1093 1321 1582 L-47 b c e ff-2 g l vg
sy-pal aeth Iren Tert Nov Or Cyp Ad Hil
Ath Chr Cyr /WH/

1263. a. μου (2) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. μοι 1223

John 14:30
Pan. haer. LXVI.lxvi.1

εἰρηκέναι τὸν σωτῆρα ὅτι "ἔρχεται ὁ ἄρχων τοῦ κόσμου τούτου,
καὶ ἐν ἐμοὶ οὐδὲν τῶν αὐτοῦ εὑρίσκει."

1264. a. ερχεται Epiph P-66 D Θ 1 Hil /TR WH fam. 13/
pl.

b. veniet f q Hil

1265. a. ερχεται Epiph 69 arm Tat

b. ερχεται γαρ P-66 D Θ 1 /TR WH fam. 13/ pl.

c. ερχεται ιδου Hipp

1266. a. αρχων του κοσμου (τουτου; vide infra #1267)
Epiph 1 13 69 138 346 543 565
579 1582 e vg sy-pal sa bo Hipp
Or Hil Ath Bas Cyr /fam. 13/

b. του κοσμου (τουτου; *vide infra* #1267) αρχων ℵ A B D L Δ Θ 574 it-pl /TR WH/ *pl*.

1267. a. τουτου Epiph 1 13 138 346 543 565 579 788 828 1093 1582 1689 1820 a b c d e f ff-2-vid g-vid l q vg sy-pal sa bo arm Hipp Or Hil Ath Mac Bas Chr Cyr Thdrt /TR fam. 13/

b. *om*. ℵ A B D E G H K L M S U X Γ Δ Θ Λ Π 28 33 69 124 157 574 sy-p sy-h Hil Cyr Thdrt /WH/

John 15:1
Pan. haer. XLV.iv.4

λέγων "ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή."

John 15:26
Anc. LXXII.ix; Pan. haer. LXXIV.ix.9 (Anc. VIII.iv LXVII.i; Pan. haer. LXIX.xxxiii.1; LXXIV.iv.1)

περὶ τούτου ὁ κύριος "ὅταν ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ."

John 15:26 (et vide supra)
Anc. VIII.iv

αὐτὸς γὰρ ὁ μονογενὴς λέγει. . ."τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον."

John 15:26 (et vide supra)
Pan. haer. LXIX.lvi.10

τὸ πνεῦμα τὸ μαρτυρούμενον ὅτι "ἐκ τοῦ πατρὸς ἐκπορεύεται."

1268. a. οταν Epiph P-22 ℵ B Δ 565 579 e l m sy-pal bo-cd Nov Hil Did Chr /WH/

b. οταν δε A D I L Γ Θ Λ Π 065 1 f g q vg sy-p sy-h bo-edd arm aeth Cyr /TR fam. 13/ *pl*.

c. οταν ουν a b c ff-2 r

1269. a. πεμψω Epiph ℵ A B L Δ Θ 1 Hil /TR WH fam. 13/ *pl*.

b. πεμπω D ff-2 goth

1270. a. υμιν Epiph G q

b. υμιν παρα του πατρος (*add*. μου; *vide infra* #1271) P-22 A D Θ Π 1 33 185 270 482 544 569 579 713 1346 1355 2193 a b c e f ff-2 g l m vg sy-p sy-h sy-pal sa bo Tat Nov Victorin Hil Did Amb /TR WH fam. 13/ *pl*.

1271. a. πατρος Epiph A B L Δ Θ 1 e f ff-2 g l m q vg sy-h sy-pal Did /TR WH fam. 13/ *pl*.

b. πατρος μου D a b c sy-s sy-p sa geo Nov Hil

1272. a. μαρτυρησει Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. μαρτυρηση L 33

John 16:12-15
Anc. LXXII.ix (Pan. haer. LXXIV.ix.9).

περὶ τούτου ὁ κύριος. . ."ἔτι πολλὰ ἔχω λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι (16:12). ὅταν ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν (16:13). ἐκεῖνός με δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν (16:14) πάντα (16:15)."

John 16:12 (vide supra)

1273. a. ετι Epiph D Θ 1 Tert Or Eus /TR WH fam. 13/ pl.

b. επι Δ δ

c. om. sy-s

1274. a. βασταζειν Epiph ℵ A B L Y Δ Θ 068 1 f g l q vg Or /TR WH fam. 13/ pl.

b. αυτα βασταζειν D a b c e ff-2 m r bo Tat Tert Or Hil

1275. a. αρτι Epiph ℵ-c D Θ 1 /TR WH fam. 13/ pl.

b. om. ℵ*

John 16:13 (vide supra)

1276. a. οταν Epiph D W 473 579 L-19 L-28 L-184 d e r sa arm pers Tert Or Hil Cyr

b. οταν δε ℵ A B L Y Δ Θ 068 1 a b c f ff-2 l m q vg Or Eus Theognost Ath Did /TR WH fam. 13/ pl.

1277. a. εκεινος το πνευμα της αληθειας Epiph ℵ A B L Y Δ Θ 068 1 Or /TR WH fam. 13/ pl.

b. κακεινος το πνευμα της αληθειας 71

c. το πνευμα της αληθειας εκεινος a sy-pal Tat Nov Or

d. το πνευμα της εκεινος αληθειας εκεινος D 579

e. εκεινος 544 1321

1278. a. οδηγησει υμας Epiph ℵ A B L Y Δ Θ 068 1 Or Hil /TR WH fam. 13/ pl.

b. υμας οδηγησει D a Tert Nov Hil

1279. a. εις πασαν την αληθειαν Epiph Γ Δ Λ Π 068 69 a f g (m) q vg Tert Nov Hil Bas Chr Thdor-mop (Aug) Thdrt /TR fam. 13/ pl.

b. εν τη αληθεια παση D L W 1 33 565 579 1071 1582 b d (l) arm Victorin Nonn

c. εις την αληθειαν πασαν A B Y 054 (e) Or Petr Eus Cyr-hier Did Cyr /WH/

d. εν τη αληθεια ℵ*

e. εν παση (add. τη) αληθεια Θ 1321 c Aug

f. προς την αληθειαν πασαν 397

g. την αληθειαν Eus

1280. a. αλλ Epiph P-66 ℵ A B L Y Δ Θ 1 Or Eus /TR WH fam. 13/ pl.

b. αλλα D

1281. a. οσα Epiph ℵ B D* L 1 61 213 1582 Or Eus Ath Cyr-hier Cyr /WH/

b. ως 397

c. οσα αν D-c E (G) H M S U Y Γ (Δ) Θ Λ 054 69 1241 Chr Cyr Ps-Ign /TR fam. 13/ pl.

d. οσα εαν A K Π 482 489 565

e. ως αν 1216

1282. a. ακουσει Epiph B D E* H W Y Θ Ψ 054 1 213 397 435 579 1010 1071 1321 1582 1689 L-48 L-184 g vg-pl Or Victorin Eus Mcell Ath Cyr-hier

b. ακουση A E-c G K M S U Γ Δ Λ Π a c d f ff-2 m q Eus Hil Chr Cyr Ps-Ign /TR fam. 13/ pl.

c. ακουει ℵ L 33 b e l vg-fos Ath Cyr /WH/

1283. a. λαλησει (2) Epiph D Θ 1 /TR WH fam. 13/ pl.

b. λαληση Λ

John 16:14 (et vide supra)
Pan. haer. XLVIII.xi.5

καὶ τὰ σημεῖα διδοὺς ἔλεγεν ὅτι "ἐκεῖνός με δοξάσει."

John 16:14 (et vide supra)
Anc. VIII.iv

αὐτὸς γὰρ ὁ μονογενὴς λέγει. . ."ἐκ τοῦ ἐμοῦ λήψεται."

John 16:14 (et vide supra)
Anc. LXVII.i; Pan. haer. LXXIV.iv.1

ὥς φησιν ὁ Χριστός. . ."οὗτος ἐκ τοῦ ἐμοῦ λήψεται."

1284. a. εκεινος. . .υμιν Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. om. Λ* 579 1689

1285. a. με Epiph Ω 28

b. εμε D Θ 1 /TR WH fam. 13/ pl.

1286. a. δοξασει Epiph D Θ 1 /TR WH fam. 13/ pl.

b. δοξαση Y

1287. a. οτι Epiph D Θ 1 /TR WH fam. 13/ pl.

b. και 69

1288. a. λη̣ψεται Epiph B-c L Γ Δ Θ Π 1 (13) 788 /TR/ pl.

b. λαμβανει 346 /fam. 13/

c. λημψεται ℵ A B* D W Y Tert Or Eus Hil Mcell /WH/

d. δοξασει Λ-c

John 16:15 (et vide supra)
Anc. XVI.iii

καί "πάντα τὰ τοῦ πατρός μου ἐμά ἐστι" φησὶν ὁ αὐτὸς τοῦ θεοῦ ἄγιος Λόγος.

John 16:15 (et vide supra)
Pan. haer. LXIX.lviii.2 (LXXVI.xviii.9)

καὶ "τὰ τοῦ πατρὸς ἐμά ἐστι."

John 16:15 (et vide supra)
Pan. haer. LXIX.lvi.10

πῶς δὲ κτιστὸν εἴη τὸ πνεῦμα τὸ μαρτυρούμενον ὅτι. . ."ἐκ τοῦ ἐμοῦ λαμβάνει," δι᾽ οὗ καὶ ἡ τελεία τῶν ἀνθρώπων σωτηρία καὶ ἔνσαρκος οἰκονομία εἰς πᾶσαν δικαίωσιν ἐπληρώθη.

John 17:3
Pan. haer. LXIX.xxviii.4 (Anc. II.v; III.ix
Pan. haer. XXV.vi.4; LXIX.xxxii.1; LXXVII.xxxi.6)

φησὶ γοῦν ὁ κύριος. . ."αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν."

John 17:3 (et vide supra)
Pan. haer. LXIX.xxx.5

"αὔτη," φησίν, "ἐστὶν ἡ ζωή, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν."

John 17:3 (et vide supra)
Anc. II.iii (Pan. haer. LXXVI.iv.7)

"αὔτη δὲ ἔστιν ἡ ζωὴ" ἣν ἔφη, "ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν."

John 17:3 (et vide supra)
Pan. haer. LXII.vii.10

διὰ τοῦτό φησιν. . ."ἵνα σὲ γινώσκωσι τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν."

1289. a. δε Epiph D Θ 1 Or Eus Cyr /TR WH fam. 13/ _pl_.

b. _om_. Epiph L sy-s

1290. a. εστιν Epiph D Θ 1 /TR WH fam. 13/ _pl_.

b. _om_. 245

1291. a. γινωσκωσι(-ν) Epiph ℵ B C X (Γ) Θ Π 1 Or Eus /TR WH fam. 13/ _pl_.

b. γινωσκουσιν A D G L W Y Δ Λ 33 157 244 L-185

1292. a. σε Epiph D Θ 1 /TR WH fam. 13/ _pl_.

b. _om_. W

1293. a. μονον αληθινον Epiph P-66 D Θ 1 /TR WH fam. 13/ _pl_.

b. αληθινον μονον 69

c. μονον και αληθινον b Nov Cyp Victorin

d. μονον ff-2

1294. a. απεστειλας Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. απεστειλεν W

John 17:4
Pan. haer. LXIX.xxix.5

"ἐγὼ γάρ σε ἐδόξασα ἐπὶ τῆς γῆς," ἔλεγεν ὁ υἱὸς τῷ πατρί.

John 17:4 (et vide supra)
Pan. haer. LVII.vii.4

καὶ γὰρ ἀληθῶς θεὸς Λόγος ὁ υἱὸς καὶ ἐν αὐτῷ ὁ πατὴρ γινώσκεται, ὡς λέγει. . ."ἐγὼ ἐδόξασά σου τὸ ὄνομα ἐπὶ τῆς γῆς."

1295. a. επι της γης Epiph P-66 D Θ 1 /TR WH fam. 13/ *pl*.

b. *om*. 482

John 17:5
Pan. haer. LVII.iii.7 (LXIX.lxxiv.7)

εἶτα δὲ αὐτὸς ὁ μονογενής φησι "δόξασόν με, πάτερ, ἐν τῇ δόξῃ ᾗ εἶχον παρὰ σοὶ πρὸ τοῦ τὸν κόσμον γενέσθαι."

1296. a. με Epiph 346 1355 sa Or

b. με συ D Θ 1 /TR WH fam. 13/ *pl*.

c. με και συ 1241

1297.	a.	πατερ	Epiph Θ 1 /TR WH fam. 13/ *pl*.
	b.	πατηρ	D*
	c.	*om*.	1093
1298.	a.	η	Epiph ℵ-c D Θ 1 Or Did /TR WH fam. 13/ *pl*.
	b.	ην	ℵ* (it vg) Or Eus
	c.	ο	346
1299.	a.	παρα σοι προ του τον κοσμον γενεσθαι (ειναι; *vide infra* #1301)	Epiph P-66 D a f m sy-p sy-pal Tat Iren Or Cyp Hil Did
	b.	προ του τον κοσμον ειναι παρα σοι	P-60 ℵ A B C L N Y Δ Θ 1 574 Or Hil Did Chr /TR WH fam. 13/ *pl*.
	c.	προ του τον κοσμον ειναι	sy-s
1300.	a.	σοι	Epiph D Θ 1 /TR WH fam. 13/ *pl*.
	b.	σου	1010
1301.	a.	γενεσθαι	Epiph D Tat Iren Cyp Thdrt
	b.	ειναι	P-66 ℵ A B C L N Y Δ Θ 1 574 Iren Nov Or Cyp Eus Hil /TR WH fam. 13/ *pl*.
	c.	*om*.	477

John 18:4
Anc. XXXI.vi

ἀλλὰ καὶ ὡς ἄνθρωπος ἐρωτᾷ. . .περὶ τῶν ζητούντων αὐτόν "τίνα ζητεῖτε;"

John 18:36
Pan. haer. XXIX.iv.6

καὶ γὰρ ἡ βασιλεία αὐτοῦ οὐκ ἔστιν ἀπὸ τῆς γῆς, ὡς ἔλεγεν ἐν τῷ εὐαγγελίῳ Ποντίῳ Πιλάτῳ "ἡ βασιλεία μου οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου."

John 19:27, 26
Pan. haer. XXVIII.vii.5

ὡς λέγει "ἴδε ἡ μήτηρ σου (19:27)" καὶ τῇ αὐτῇ "ἴδε ὁ υἱός σου (19:26)."

John 19:26 (vide supra)

1302. a. ιδε Epiph B M N V X Λ* 28 118 157 209 476 574 655 1241 L-1353 Or Chr Cyr /WH/

b. ιδου ℵ A E H K L S U W Y Γ Θ Π 053 0141 1 4 131 185 270 280 472 482 565 1010 1093 1170 1187 1188 1216 1223 1355 1424 Cyr /TR fam. 13/

hiat D

John 19:27 (vide supra)

1303. a. ιδε Epiph ℵ B L (N W) Θ 0141 33 543 788 L-1353 Chr Cyr /WH fam. 13/

b. ιδου A E G H K M S U X Y Γ Λ Π 054 1 69 124 157 574 1241 Tat /TR/ pl.

hiat D

John 20:17
Pan. haer. XXVI.xv.6 (LXXX.ix.4)

φάσκει τῇ Μαριάμ "μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα."

John 20:17 (et vide supra)
Anc. XC.v

καὶ ὥς φησι τῇ Μαρίᾳ "μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου."

John 20:17 (et vide supra)
Pan. haer. LXIX.lv.1 (LXXVI.xxxiv.4)

εἴρηκεν ὁ Χριστὸς τοῖς ἑαυτοῦ μαθηταῖς ὅτι "ἀπέρχομαι πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν."

John 20:17 (et vide supra)
Pan. haer. LXIX.xvii.5

"ἀπέρχομαι πρὸς τὸν θεόν μου καὶ θεὸν ὑμῶν, πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν" ειπε.

John 20:17 (et vide supra)
Anc. XXVII.vii

ἀλλ' εἶπεν "ἐγὼ ἀπέρχομαι πρὸς τὸν θεόν μου καὶ θεὸν ὑμῶν καὶ πατέρα μου καὶ πατέρα ὑμῶν."

John 20:17 (et vide supra)
Pan. haer. LVII.ix.5

ἔχων δὲ ἴδιον αὐτοῦ πατέρα, ἐν τῷ λέγειν "ἀπέρχομαι πρὸς τὸν πατέρα."

1304. a. μου απτου Epiph A L N Δ Θ 1 574 Iren Or Eus Chr Cyr Thdrt Sev Ps-Just /TR WH fam. 13/ pl.

b. απτου μου B arm Tert

c. απτου ℵ* D W 348 473 L-47 e Or

1305. a. γαρ Epiph P-66 D Θ 1 /TR WH fam. 13/ pl.

b. *om.* q sy-s Chr

1306. a. πατερα (1) Epiph ℵ B D W 348 473 1820 b e sy-pal Iren Or Chr Cyr Max-taur /WH/

b. πατερα μου Epiph P-66 A L N O X Γ Δ Θ Λ Π 1 574 a c f ff-2 g q vg sy-p sy-h sa bo arm aeth Iren Tert Hipp Or Eus Greg-nyss Cyr Thdrt Sev /TR fam. 13/ *pl*.

1307. a. θεον μου και θεον υμων Epiph D Θ 1 /TR WH fam. 13/ *pl*.

b. και θεον υμων G

c. et ad dominum meum et ad dominum vestrum c (d)

John 20:27
Anc. XC.v (Pan. haer. LXIV.lxiv.6)

καὶ ὡς δείκνυσι τὰς χεῖρας καὶ τὴν πλευρὰν τῷ Θωμᾷ λέγων "μὴ γίνου ἄπιστος ἀλλὰ πιστός."

1308. a. γινου Epiph P-66 ℵ A B C L Δ Θ 1 574 Or Chr Cyr Dial /TR WH fam. 13/ *pl*.

b. ισθι D (aur b c d e f q r-1 vg)

John 21:5-7
Anc. IX.xii

εἶπεν ὁ σωτήρ "παιδία, μή τι προσφάγιον ἔχετε (21:5);" καί φησι "βάλετε εἰς τὰ δεξιὰ τοῦ πλοίου καὶ εὑρήσετε (21:6)," ἐπὶ δὲ τῷ γενομένῳ ῥήματι ἐκπλαγέντι τῷ Πέτρῳ φησὶν ὁ Ἰωάννης, ὃν ἠγάπα ὁ Ἰησοῦς, "ὁ κύριός ἐστιν (21:7)."

John 21:5 (vide supra)

1309. a. τι Epiph ℵ-c D Θ 1 /TR WH fam. 13/ pl.
b. om. ℵ* W

John 21:6 (vide supra)

1310. a. βαλετε Epiph D Θ 1 /TR WH fam. 13/ pl.
b. βαλε Λ* e

A SUPPLEMENTAL TABLE OF READINGS EXHIBITED IN 22, 700 AND 892 IN JOHN

This table is composed of readings from the minuscule manuscripts 22, 700 and 892 in John. The readings are derived from published collations of the respective witnesses.[1] Where the collation of a given manuscript reveals no variant reading in a particular passage, it is assumed that the witness agrees with the TR. The readings in the table are numbered to correspond to the appropriate units of variation in the foregoing table of readings for John.

881.	a.	ην	22 700 892
886.	a.	ονομα	22 700 892
898.	a.	οσοι δε	22 700 892
908.	a.	ον ειπον	22 700 892
912.	b.	και	22 700 892
919.	a.	ο μονογενης	22 700 892
920.	b.	υιος	22 892
923.	a.	ουκ ειμι εγω	22 700

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[1] The collations of the manuscripts may be found in the following sources: (1) Collation of 22: Henry A. Sanders, "A New Collation of Ms 22 of the Gospels," Journal of Biblical Literature, XXXIII (1914), 114-117; (2) Collation of 700: H. C. Hoskier, A Full Account and Collation of the Greek Cursive Codex Evangelium 604 (London: David Nutt, 1890), pp. 37-43; (3) Collation of 892: J. Rendel Harris, "An Important Ms of the New Testament," Journal of Biblical Literature, IX (1890), 57-59.

934. a. ο αιρων 22 (700) 892
937. a. περι 22 700 892
952. a. παλιν 22 700 892
953. a. παλιν ειστηκει 22 892
954. a. ο Ιωαννης 22 700 892
957. c. αυτου οι δυο μαθηται 22 700
963. a. ην 22
965. a. ην 22 700 892
971. b. πρωτος 700 892
976. b. εμβλεψας δε 892
980. a. ο υιος 22 700 892
981. a. υιος Ιωνα 22 700 892
984. b. ηθελησεν ο Ιησους 22
986. c. *om.* ο Ιησους 700
996. b. τον υιον 22 700 892
1000. a. και (1) 22 700 892
1005. b. Φιλιππος 22 700 892
1009. a. ο Ιησους 22 700 892
1017. b. ο Ιησους 22
1022. a. ει ο βασιλευς 22 700 892
1026. b. *om.* οτι 22 700 892
1032. b. απ αρτι οψεσθε 22 892
1034. b. τη ημερα τη τριτη 22 700 892
1042. b. λεγει 22 700

1048. b. εις Καπερναουμ 22 892

1051. a. και οι αδελφοι αυτου 22 700 892

1088. a. Ιωαννης 22 700 892

1093. a. την φυλακην 22 700 892

1094. a. ο Ιωαννης 22 700 892

1098. b. ο κυριος 700 892

1105. b. *om*. γην 22 700 892

1107. a. παλιν 892

1113. a. δει προσκυνειν 22 700

1120. a. και ην 22 700

1123. c. εν Καπερναουμ 22 700 892

1126. a. τουτο 22 700 892

1131. a. εορτη 700

1133. b. ο Ιησους 700 892

1143. a. φιλει 22 700 892

1150. a. δειξει 22 700 892

1164. a. εμοι 22 700 892

1169. a. Γαλιλαιας 22 700 892

1173. b. και ηκολουθει 22 700

1176. b. αυτου τα σημεια 700

1180. b. δε 22 700 892

1181. a. ο Ιησους 22 700 892

1194. c. και εξ υμων εις 22 700 892

1195. b. ουπω 22 892

1197.	b.	μεσουσης	892
1203.	a.	ο Χριστος	892
1203.	b.	αληθως ο Χριστος	700
1205.	a.	προς με	22 700 892
1210.	b.	αληθης εστιν η μαρτυρια μου	22 700 892
1216.	a.	ητε	22 700
1220.	b.	εποιειτε αν	892
1222.	a.	υμιν λελαληκα	22 700 892
1223.	a.	ηκουσα	22 700 892
1224.	b.	θεου	22 700 892
1232.	a.	εωρακας	22 700 (892)
1233.	b.	Αβρααμ γενεσθαι	22 700 892
1238.	a.	κεκοιμηται	22 700
1248.	b.	εκβληθησεται	22 700 892
1249.	b.	εξω	22 700 892
1250.	a.	εαν	22 700 892
1260.	b.	και εγω	700 892
1262.	a.	πατηρ μου	700
1268.	b.	οταν δε	700
1271.	a.	πατρος	700
1274.	a.	βασταζειν	700
1276.	b.	οταν δε	700
1279.	a.	εις πασαν την αληθειαν	700
1281.	c.	οσα αν	700

1288. a. ληψεται 700

1302. b. ιδου 22 700

1303. b. ιδου 22 700

1304. a. μου απτου 22 700

1306. b. πατερα μου 22 700

1308. a. γινου 22 700

CHAPTER III

THE TEXTUAL CHARACTER OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPEL OF MATTHEW

Epiphanius's quotations from Matthew (set forth in full in Chapter II of the present study) include material from twenty-six of Matthew's twenty-eight chapters. One-hundred-twenty-nine different verses from the First Gospel are quoted in full or in part in the Greek writings of Epiphanius. Some of these verses are quoted by Epiphanius in several different passages in his works. For example, the Trinitarian baptismal formula found in Matthew 28:19 is quoted thirteen times. The following passages are represented in the quotations of Epiphanius from the Gospel of Matthew: 1:1, 2, 18-25; 2:1, 2, 4-6, 11, 13, 23; 3:14, 15, 17; 4:3, 6, 12, 13; 5:3, 8, 11, 12, 17, 37, 39, 45; 7:15, 16, 18, 23; 8:28-33; 9:13; 10:10, 16, 19, 20, 25, 27, 29, 32, 33, 36; 11:18, 19, 25-29; 12:5, 28, 32, 33, 47-50; 13:31, 43; 15:14, 20, 24; 16:13, 15-18, 28; 17:1, 2; 18:7, 10, 16; 19:3-6, 8, 10-14, 17, 20-22, 28; 20:22, 23; 21:42; 22:15, 30, 44, 45; 23:9, 15, 23, 25; 24:28; 25:1, 2, 10, 34-36, 46; 26:15, 29, 48-50; 27:46, 52, 53; 28:19, 20 (In the Appendix a number of quotations from passages with Synoptic parallels are set forth. These quotations could not be assigned confidently to any one of the Synoptic Gospels. Among these quotations there may be a few which Epiphanius derived from Matthew, but because of the close parallels in one or both of the other Synoptic Gospels, it is difficult to determine if such is the case.).

From among the four-hundred-seventy units of variation set forth in the table of readings in Chapter II, eighty units of variation have been selected for close examination. These eighty units of variation are those in which Epiphanius's reading and at least one other reading are each supported by the chief representatives of one or more of the four major types of Gospel text (i.e. the Alexandrian, Western, Caesarean and Byzantine text-types). The units of variation selected for analysis are listed below (designated by the numbers assigned to them in the table of readings in Chapter II): #4, 6, 17, 24, 25, 31, 35, 39, 70, 78, 83, 85, 96, 98, 99, 104, 108, 112, 113, 119, 122, 131, 142, 143, 152, 162, 173, 174, 184, 191, 200, 202, 207, 209, 222, 226, 233, 245, 256, 269, 273, 274, 282, 284, 285, 287, 288, 289, 290, 292, 298, 301, 302, 309, 310, 317, 324, 326, 330, 334, 341, 348, 366, 367, 375, 386, 387, 391, 394, 395, 397, 402, 409, 412, 415, 420, 425, 427, 450, 546.

I. THE ATTESTATION OF INDIVIDUAL WITNESSES FOR EPIPHANIUS'S READINGS IN MATTHEW

The first thing which must be done in investigating the textual character of Epiphanius's quotations from Matthew is to determine the extent to which his readings are supported or opposed by the individual witnesses whose readings appear in the units of variation chosen for close examination. A comprehensive table listing the units of variation in which the respective witnesses support or oppose Epiphanius's readings is presented below. It should be noted that in six of the eighty units of variation selected for analysis, Epiphanius attests more than one reading (The six readings are: #202, 302, 330, 334, 367 and 394.). When a given witness agrees with one of the Epiphanian readings in these units of variation, the witness will be cited both for and against Epiphanius. For example, Codex D attests the reading αὐτόν with Epiphanius in #202. Epiphanius, however, also attests ἐν αὐτῷ in another quotation from the same passage in Matthew. Since Codex D supports one Epiphanian reading while diverging from another, D will be cited both for and against Epiphanius in #202. Among the six units of variation in which Epiphanius's support is divided, there are three in which at least one reading diverges from Epiphanius's readings (in #202, 302 and 334). When a given witness supports a non-Epiphanian reading in one of these three units of variation, its divergence from Epiphanius's readings will be counted as just one instance of disagreement. This can be illustrated by an example in #302. Epiphanius attests three variant readings in this unit of variation, while Codex D supports a fourth reading. The divergence of D from the three readings of Epiphanius will be counted as one instance of disagreement rather than three.

Although a large number of witnesses support at least one reading among the readings in the eighty key units of variation, the vast majority of these witnesses appear only a few times. This reduces greatly the number of witnesses whose readings are numerous enough to provide a meaningful basis for comparison with the text of Epiphanius. Only witnesses with a total of twenty-eight or more readings in the select units of variation (i.e. a third of the possible total of eighty-six agreements with and divergences from the text of Epiphanius of the First Gospel) are considered for inclusion in the control group of witnesses with which Epiphanius's text will be compared in this investigation. The only exception to this rule is made in the case of the Old Latin group of witnesses (a few of which attest fewer than twenty-eight readings in the select units of variation in Matthew) since these manuscripts, as a group, provide a significant basis for evaluating Epiphanius's affinity with the Old Latin tradition as a whole. The witnesses with a total of twenty-eight or more readings in the key units of variation (and a few Old Latin manuscripts with fewer readings) are listed in the following table with the units of variation in which the respective witnesses support or oppose Epiphanius's readings:

ℵ

For: 4 6 17 24 25 31 35 70 85 98 99 104 108 112
113 122 131 143 162 174 200 202 209 245 256
273 284 289 290 292 298 309 310 324 326 330
334 341 367 386 387 391 394 395 397 402 415
425 456

Against: 39 78 83 96 119 142 152 173 184 191 202
207 222 226 233 269 282 285 287 288 301
302 317 330 334 348 366 367 375 394 396
409 412 420 427 450

Total agreements: 49   Total readings: 85   %: 57.6

B

For: 6 17 24 25 31 35 70 85 98 99 104 108 112 113
122 131 142 143 162 174 200 202 207 209 245
256 273 289 290 292 298 302 309 310 324 330
334 341 367 375 386 387 391 394 395 397 402
409 415 425 427 456

Against: 4 39 78 83 96 119 152 173 184 191 202
222 226 233 269 274 282 284 285 287
288 301 302 317 326 330 334 348 366
367 394 412 420 450

Total agreements: 52   Total readings: 86   %: 60.5

C

For: 4 6 17 24 25 31 35 39 70 99 104 108 142 143
173 174 200 202 209 222 226 233 245 256 269

273 282 284 285 289 290 292 298 302 310
326 330 334 341 366 367 375 387 394 395
397 402 420 456

Against: 78 83 85 96 98 122 131 152 162 184
191 202 207 274 287 288 301 302 309
317 324 330 334 348 367 386 391 394
450

Total agreements: 49 Total readings: 78 %: 62.8

D

For: 24 39 85 96 98 202 209 222 233 269 282
289 290 301 310 317 326 330 334 348 367
375 386 391 394 395 397 409 425 427 450

Against: 17 25 31 35 70 78 83 99 104 108 112
113 119 173 174 184 191 200 202 207
226 245 256 273 274 284 285 287 288
292 298 302 309 324 330 334 341 366
367 387 394 402 412 415 420 456

Total agreements: 31 Total readings: 77 %: 40.3

E

For: 4 17 39 78 99 152 173 222 226 233 256 269
282 284 285 292 301 330 334 366 367 409

Against: 6 24 31 83 85 98 112 122 131 142 162 174
191 207 310 330 334 367 375 386 395 425

Total agreements: 22 Total readings: 44 %: 50.0

G

For: 173 202 222 226 233 256 269 282 284 285 292
301 330 334 366 367

Against: 112 122 131 174 191 202 207 310 330 334
367 375 386 395

Total agreements: 16 Total readings: 30 %: 53.3

K

For: 4 17 39 78 99 119 152 173 222 226 233 256 269
282 285 292 301 330 334 366 367 395

Against: 6 24 31 83 85 98 112 122 131 142 162 174
191 207 284 310 330 334 367 375 386

Total agreements: 22 Total readings: 43 %: 51.2

L

For: 4 25 35 70 78 83 113 143 173 174 200 202 222 226
233 245 256 273 282 285 289 290 298 301 302 309
310 324 326 330 334 341 367 386 387 391 394 395
397 402 412 415 425 427 456

Against: 6 17 24 31 39 85 112 119 122 131 142 152 162
184 191 202 207 209 269 274 284 287 288 292
302 317 330 334 348 366 367 375 394 409 420
450

Total agreements: 45 Total readings: 81 %: 55.6

M

For: 4 17 39 78 99 142 152 173 222 226 233 256 269
282 284 285 292 301 330 334 366 367 395 420

Against: 6 24 31 83 85 98 112 119 122 131 162 174
191 207 310 330 334 367 375 386

Total agreements: 24 Total readings: 44 %: 54.5

S

For: 4 17 39 78 83 99 119 152 173 222 226 233 269
282 284 285 292 301 310 330 334 366 367 395 425

Against: 6 24 31 85 98 112 122 131 142 162 174 191
207 256 330 334 367 375 386

Total agreements: 25 Total readings: 44 %: 56.8

U

For: 4 17 39 78 99 119 152 173 222 226 233 256 269
282 284 285 292 301 310 330 334 366 367

Against: 6 24 31 83 85 98 112 122 131 142 162 174 191 207 330 334 367 375 386 395

Total agreements: 23   Total readings: 43   %: 53.5

V

For: 4 17 39 78 99 119 152 207 222 226 233 256 269 282 284 285 292 301 330 334 366 367

Against: 6 24 31 83 85 98 112 122 131 142 162 173 174 191 310 330 334 367 375 386 395

Total agreements: 22   Total readings: 43   %: 51.2

W

For: 24 39 78 85 112 152 256 269 282 284 309 326 330 334 366 367 394 412 420

Against: 4 6 31 83 98 122 131 142 162 173 174 191 222 233 273 274 301 310 330 334 367 375 386 391 394 395 409 425

Total agreements: 19   Total readings: 47   %: 40.4

Z

For: 4 6 17 24 25 31 35 85 209 269 273 285 289 290 298 302 326 330 334 341 386 387 391 394 395 397 415

Against: 39 78 83 274 288 292 302 330 334 348 375 394 412

Total agreements: 27   Total readings: 40   %: 67.5

Γ

For: 4 17 39 78 83 99 222 226 233 256 284 285 292 301 324 330 334 367 375 412 420

Against: 6 24 31 85 98 173 174 191 207 269 310 330 334 367 386 391 395 409 425

Total agreements: 21   Total readings: 40   %: 52.5

Δ

For: 4 17 24 25 35 39 70 78 99 104 108 113 143 152
200 202 209 222 226 233 245 256 269 273 282 284
285 289 290 292 298 301 302 326 330 334 341 366
367 394 397 402 412 415 420 427 456

Against: 6 31 83 85 96 98 112 119 122 131 142 162 173
174 184 191 202 207 274 287 288 302 309 310
317 324 330 334 348 367 375 386 387 391 394
395 409 425 450

Total agreements: 47 Total readings: 86 %: 54.7

Θ

For: 4 17 78 99 104 108 113 119 142 143 152 162 173
191 200 202 222 226 245 256 269 285 287 288 298
301 302 309 310 330 334 341 367 386 391 394 395
397 402 409 412 415 425 427 450 456

Against: 6 83 85 96 98 112 122 131 174 184 202 207
209 233 273 274 282 284 289 290 292 302 317
324 326 330 334 348 366 367 375 387 394 420

Total agreements: 46 Total readings: 80 %: 57.5

Π

For: 4 17 39 99 119 152 173 222 226 233 256 269 282
284 285 292 301 330 334 395 412 420

Against: 6 24 31 98 112 122 131 142 162 174 191 207
310 330 334 386 391 409 425

Total agreements: 22 Total readings: 41 %: 53.7

Σ

For: 24 39 78 112 142 256 269 274 301 310 330 334 366
367 395 420

Against: 6 31 83 98 162 173 191 330 334 367 386 391
409 415 425

Total agreements: 16 Total readings: 31 %: 51.6

1

For: 4 6 17 24 25 31 35 70 78 99 104 108 113 131 143
162 174 191 200 202 209 222 226 245 269 273 282
285 289 290 298 301 302 310 330 334 341 367 386
387 391 394 395 397 402 409 412 415 420 425 427
456

Against: 39 83 85 96 98 112 119 122 142 152 173 184
202 207 233 256 274 284 287 288 292 302 309
317 324 326 330 334 348 366 367 375 394 450

Total agreements: 52 Total readings: 86 %: 60.5

33

For: 24 25 85 99 119 142 162 173 269 285 292 309 310
330 334 366 367 394 395 425

Against: 6 31 39 78 83 112 152 174 191 226 233 256
284 324 326 330 334 367 375 386 391 394 409
420

Total agreements: 20 Total readings: 44 %: 45.5

157

For: 4 78 83 174 200 233 256 284 285 309 310 330 334
395

Against: 6 24 31 85 112 131 142 162 191 288 330 334
387 409

Total agreements: 14 Total readings: 28 %: 50.0

543

For: 24 78 119 152 173 233 285 288 309 310 330 334
395 415

Against: 6 31 83 85 112 131 142 162 174 191 209 289
290 292 330 334 387 409

Total agreements: 14 Total readings: 32 %: 43.8

574

For: 4 25 35 39 70 78 83 99 108 112 113 143 152 173

200 202 209 222 245 256 269 273 282 284 285 289
290 292 298 301 302 326 330 334 341 367 387 394
395 397 402 412 415 420 427 456

Against: 6 24 31 85 96 98 104 119 122 131 142 162 174
184 191 202 207 287 288 302 309 310 317 324
330 334 348 367 375 386 391 394 409 425 450

Total agreements: 46 Total readings: 81 %: 56.8

700

For: 6 83 85 119 173 174 191 233 256 269 285 290 309
310 330 334 367 409 425

Against: 24 31 78 112 131 142 162 282 284 292 301 302
324 326 330 334 366 367 386

Total agreements: 19 Total readings: 38 %: 50.0

892

For: 4 17 25 35 39 70 78 83 99 104 108 113 131 143
162 173 174 200 202 207 209 222 226 245 256 269
273 282 285 289 290 292 298 301 302 310 326 330
334 341 367 387 394 395 397 402 412 425 427 456

Against: 6 24 31 85 96 98 112 119 122 142 152 184 191
202 233 274 284 287 288 302 309 317 324 330
334 348 366 367 375 386 391 394 409 420 450

Total agreements: 50 Total readings: 85 %: 58.8

1582

For: 24 31 78 131 162 174 191 269 285 302 310 330 334
367 386 391 394 395 425

Against: 25 39 83 85 112 142 173 233 292 301 302 326
330 334 366 367 394 409

Total agreements: 19 Total readings: 37 %: 51.4

it-pl

For: 113 202 450 456

Against: 83 202 375 415

Total agreements: 4 Total readings: 8 %: 50.0

a

For: 6 78 85 122 131 143 152 162 184 209 222 233 269
285 292 301 317 326 330 348 367 386 391 394 395
402 409 425

Against: 4 17 25 39 70 96 104 108 142 173 174 200 245
273 282 284 287 302 309 324 330 341 366 367
387 394 397 427 456

Total agreements: 28 Total readings: 57 %: 49.1

aur

For: 6 39 70 78 83 85 122 152 162 209 233 269 282 285
292 301 302 317 326 330 348 367 386 387 391 394
395 402 425

Against: 17 25 31 96 108 143 173 174 245 287 302 309
324 330 366 367 394 397 409 427

Total agreements: 29 Total readings: 49 %: 59.2

b

For: 6 70 78 85 98 122 131 152 162 184 209 233 269
273 274 301 309 317 326 330 348 367 386 391 394
395 409 425

Against: 4 17 25 31 35 39 96 99 104 108 142 143 173
174 200 245 282 302 324 330 366 367 387 394
397 427

Total agreements: 28 Total readings: 54 %: 51.9

c

For: 6 70 78 85 98 104 122 131 152 162 173 209 222
233 269 273 274 282 285 292 309 317 326 330 348
367 386 391 394 409

Against: 4 17 25 31 35 39 96 99 108 142 143 174 200
245 284 287 301 324 330 366 367 387 394 395

397 425 427 456

Total agreements: 30 Total readings: 58 %: 51.7

d

For: 85 96 143 152 162 209 233 269 282 301 302 317
326 330 348 367 375 386 391 396 397 409 425 427

Against: 4 6 17 25 31 35 39 70 78 99 104 108 113 142
173 191 200 202 245 273 284 287 298 302 309
324 330 341 366 367 387 402 456

Total agreements: 24 Total readings: 57 %: 42.1

e

For: 285 292 301 309 317 330 367 375 386 391 394 395
402 409 415 425

Against: 282 284 287 302 324 326 330 341 348 366 367
387 394 397 427

Total agreements: 16 Total readings: 31 %: 51.6

f

For: 6 39 70 78 85 98 99 104 131 143 152 209 222 233
269 273 282 285 292 301 309 317 326 330 366 367
387 394 395 396 409 425

Against: 4 17 25 31 35 96 108 122 142 162 173 174 200
245 284 287 324 330 348 367 386 391 394 397
402 427 456

Total agreements: 32 Total readings: 59 %: 54.2

ff-1

For: 6 25 39 70 85 98 99 104 122 131 162 209 222 233
282 285 292 301 302 309 317 326 330 367 386 391
394 395 402 425

Against: 4 17 31 35 96 108 142 143 152 173 174 200
245 269 273 284 287 302 324 330 341 348 366
367 387 394 397 409 427

Total agreements: 30 Total readings: 59 %: 50.8

ff-2

For: 209 233 269 274 282 285 292 301 302 309 317 326
330 348 367 386 391 394 395 402 409

Against: 245 273 284 287 302 324 330 341 366 367 387
394 397 425 427 450 456

Total agreements: 21 Total readings: 38 %: 55.3

gig

For: 348 409

Against:

Total agreements: 2 Total readings: 2 %: 100.0

g-1

For: 6 70 78 85 98 104 122 131 152 162 173 209 222
233 269 273 274 282 285 292 301 302 309 317 326
330 348 367 375 386 391 394 395 402 425

Against: 17 25 31 35 39 96 99 108 142 143 174 200 245
284 287 302 324 330 366 367 387 394 397 409
427

Total agreements: 35 Total readings: 60 %: 58.3

g-2

For: 98 99 104 173 222 282

Against: 35 39 162 284 302 348 395 409

Total agreements: 6 Total readings: 14 %: 42.9

h

For: 70 78 85 96 98 122 131 152 174 209 222 233 269
282 326 330 348 367 402 409 425

Against: 99 104 108 142 143 162 173 200 245 273 324
330 341 366 367 386 387 391 395 397 427

Total agreements: 21 Total readings: 42 %: 50.0

k

For: 6 25 85 96 98 122 143 162 184 202 209 222 274 367

Against: 4 17 31 39 78 99 104 108 113 142 152 173 174 200 202 233 245 269 273 282 298 367

Total agreements: 14 Total readings: 36 %: 38.9

l

For: 70 78 85 98 99 122 131 162 209 222 233 269 273 282 285 292 301 302 317 326 330 367 386 387 391 402 425

Against: 96 108 142 143 152 173 174 200 245 287 302 309 324 330 348 366 367 395 397 409 427

Total agreements: 27 Total readings: 48 %: 56.3

m

For: 96 98 104 122 326 330 386 394

Against: 96 99 152 330 366 394 395

Total agreements: 8 Total readings: 15 %: 53.3

n

For: 233 317 386 391 394 395

Against: 387 394 397

Total agreements: 6 Total readings: 9 %: 66.7

o

For: 6 99 152 209 233 269 282 284 285 292 301 326 330 348 366 367 394 395 397 402 409

Against: 17 25 31 39 96 98 108 122 143 162 173 174 200 245 273 287 302 309 324 330 367 386 391 394 425 427

Total agreements: 21 Total readings: 47 %: 44.7

r-1

For: 386 409

Against: 302 341 366

Total agreements: 2 Total readings: 5 %: 40.0

r-2

For: 35 309 386 394 409

Against: 96 302 394

Total agreements: 5 Total readings: 8 %: 62.5

vq-pl

For: 6 25 35 39 70 85 98 99 104 122 131 143 162 202 209 222 233 269 273 285 292 302 317 326 330 367 386 387 394 395 402 425 450 456

Against: 4 17 31 78 83 96 108 142 173 174 200 202 245 302 309 324 330 348 366 367 375 394 397 409 415 427

Total agreements: 34 Total readings: 60 %: 56.7

sy-s

For: 85 98 142 162 184 274 285 348 367 386 391 409 425

Against: 4 25 39 70 78 83 99 104 113 143 152 209 269 273 284 301 366 367 387 397 402 415 427 456

Total agreements: 13 Total readings: 37 %: 35.1

sy-c

For: 6 78 85 96 99 122 131 222 233 273 282 301 309 317 348 367 386 391 409

Against: 4 25 39 70 83 104 108 113 209 269 284 366 367 387 397 402 415

Total agreements: 19 Total readings: 36 %: 52.8

sy-p

For: 4 6 39 70 78 85 96 99 122 131 142 152 209 233
269 273 282 285 309 348 366 367 387

Against: 25 35 83 98 104 162 173 174 222 284 301 317
367 386 391 402 409 415 427 456

Total agreements: 23 Total readings: 43 %: 53.5

sy-h

For: 4 6 35 39 70 78 96 99 131 142 152 233 269 273
282 285 302 309 366 367 387 415

Against: 25 83 85 98 104 122 162 173 174 209 222 284
302 310 317 367 386 391 402 409 425

Total agreements: 22 Total readings: 43 %: 51.2

sy-pal

For: 4 6 35 85 96 98 122 131 152 162 173 184 302 367
402 425

Against: 25 39 70 83 142 301 302 317 326 366 367 386
409 415 427

Total agreements: 16 Total readings: 31 %: 51.6

sa

For: 4 6 25 31 70 78 85 98 131 152 162 173 209 222
273 282 309 330 366 367 375 386 387 391 394 409
415 425 450

Against: 35 39 83 96 122 142 269 284 301 302 317 324
326 330 367 394 395 427

Total agreements: 29 Total readings: 47 %: 61.7

bo

For: 4 6 25 31 70 85 98 99 112 131 162 173 209 269
282 285 302 309 330 367 375 386 415 425 427 450

Against: 35 39 78 83 96 122 142 152 222 233 273 284
301 302 324 326 330 366 367 375 387 395 409

Total agreements: 26   Total readings: 49   %: 53.1

arm

For: 4 6 70 78 85 99 122 152 209 233 269 285 287 301
348 367 394 402 409 415 427 450

Against: 25 83 96 98 104 108 131 142 162 173 174 273
289 309 366 367 375 386 387 391 394 395 425

Total agreements: 22   Total readings: 45   %: 48.9

geo

For: 4 35 78 96 142 152 202 209 222 269 282 285 287
301 309 317 330 396 402 409 427

Against: 6 31 83 85 98 122 142 162 173 202 273 284
289 301 302 310 317 324 326 330 366 386 387
391 415

Total agreements: 21   Total readings: 46   %: 45.7

aeth

For: 4 25 35 70 83 85 98 99 122 152 162 209 233 269
273 282 285 317 330 367 386 387 391 394 402 425

Against: 96 104 131 142 173 174 222 284 292 301 309
326 330 366 367 394 395 409 456

Total agreements: 26   Total readings: 45   %: 57.8

Tatian

For: 4 39 78 96 98 99 122 142 152 173 184 191 222 269
282 289 301 326 330 348 366 367 394 409 425 450

Against: 25 104 113 142 309 310 317 324 330 341 367
386 391 394 395 456

Total agreements: 26   Total readings: 42   %: 61.9

Origen

For: 4 70 83 85 104 112 119 142 200 202 207 222 226
233 256 269 282 285 292 298 301 309 310 326 330

366 367 386 394 395 402 409 415 425 427 450 456

Against: 4 17 78 83 96 98 99 113 119 142 152 173 202
207 284 301 309 310 317 324 326 330 334 348
366 367 375 394 409 425

Total agreements: 37   Total readings: 67   %: 55.2

Eusebius

For: 4 17 25 70 98 112 122 142 152 173 226 269 367
450 456

Against: 6 24 78 83 85 99 112 119 152 284 317 366 367

Total agreements: 15   Total readings: 28   %: 53.6

Hilary

For: 70 78 98 122 131 173 222 233 285 301 309 317 330
366 367 375 386 402 425

Against: 35 70 99 104 113 142 174 200 245 284 324 330
367 427

Total agreements: 19   Total readings: 33   %: 57.6

Chrysostom

For: 6 99 112 119 122 131 152 173 222 233 256 269 274
284 292 309 310 326 330 334 366 367 375 394 395
420 450

Against: 207 256 284 330 334 367 386 391 394 409 420
425 450

Total agreements: 27   Total readings: 40   %: 67.5

Augustine

For: 6 25 35 39 85 99 131 173 184 222 285 317 324 326

Against: 4 17 31 35 70 78 83 99 113 131 173 273 282
298 341 366

Total agreements: 14   Total readings: 30   %: 46.7

TR

For: 4 17 25 35 39 70 78 83 99 104 108 113 143 152
173 191 200 202 209 222 226 233 245 269 273 282
284 285 289 290 292 298 301 302 326 330 334 341
366 367 387 394 397 402 412 415 420 427 456

Against: 6 24 31 85 96 98 112 119 122 131 142 162 174
184 202 207 256 274 287 288 302 309 310 317
324 330 334 348 367 375 386 391 394 395 409
425 450

Total agreements: 49 Total readings: 86 %: 56.9

WH

For: 4 6 17 24 25 31 35 70 85 98 99 104 108 112 113
122 131 142 143 162 174 200 202 207 209 245 256
273 289 290 292 298 302 309 310 324 330 334 341
367 375 386 387 391 394 395 397 402 409 415 425
427 456

Against: 39 78 83 96 119 152 173 184 191 202 222 226
233 269 274 282 284 285 287 288 301 302 317
326 330 334 348 366 367 394 412 420 450

Total agreements: 53 Total readings: 86 %: 61.6

fam. 13

For: 4 17 25 35 39 70 78 99 104 108 113 119 143 152
173 174 200 202 222 226 233 245 269 273 282 285
287 288 298 301 302 309 310 326 330 334 341 366
367 394 397 402 412 415 420 427 456

Against: 6 24 31 83 85 96 98 112 122 131 142 162 184
191 202 207 209 256 274 284 289 290 292 302
317 324 330 334 348 367 375 386 387 391 394
395 409 425 450

Total agreements: 47 Total readings: 86 %: 54.7

II. TABLES

In order to facilitate the difficult task of analyzing the relationship of Epiphanius's text of Matthew to the principal types of text, twenty-eight tables have been constructed. Because the tables will be referred to repeatedly throughout the following discussion, it should be noted that Tables I-XXVIII may be found at the end of this chapter. The tables are placed together to assist the reader in making whatever cross reference is necessary.

III. THE CONTROL GROUP

Before the textual character of Epiphanius's text of Matthew can be determined by examining its affinity with the individual witnesses listed above (vide supra, pp. 402-417), it is necessary to assign as many of the witnesses as possible to one of the four major types of text found in the manuscript tradition of the Gospels. Only witnesses whose text-type is reasonably certain can be included in the control group. The control group employed in this investigation of Epiphanius's text of Matthew is as follows: Alexandrian, ℵ B C L Z 33 892 sa bo WH; Western, D it sy-s sy-c Tat Aug; Caesarean, Θ 1 157 543 700 1582 sy-pal arm geo Eus fam. 13; Byzantine, E G K M S U V W Γ Δ Π 574 aeth Chr TR. The identification of most of these witnesses with their respective types of text is undisputed.[1] The assignment of a few of them to their particular text-types, however, should be discussed.

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[1] The following works may be consulted for examples of scholarly opinion as to the classification of manuscripts of the Gospels: (1) Bruce M. Metzger, The Text of the New Testament (New York and London: Oxford University Press, 1964),

Codex Δ. Codex Δ is assigned frequently to the Alexandrian text. Examples of this point of view are provided by Greenlee, Merk and von Soden.[2] Some scholars distinguish between the textual character of Δ in Mark and in the other three Gospels. M.-J. Lagrange, for instance, noted that the text of the uncial in Mark is closer to C and L than it is in Matthew, Luke and John (in which its text contains fewer Alexandrian readings).[3] More recently, Metzger has noted the dissimilarity between the textual complexion of Mark and that of the other three Gospels in Δ.[4] He assigned its text of Mark to the Alexandrian type of text (akin to the text found in L), but identified its text in the other Gospels as Byzantine.

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pp. 213-216; (2) J. H. Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 117; (3) M.-J. Lagrange, Introduction à l'étude du Nouveau Testament, deuxième partie, Critique textuelle, ii, La Critique rationnelle (Paris: Librairie Lecoffre, 1935), pp. 42-381; (4) Hermann von Soden, Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt, Vol. II (Göttingen: Vandenhoeck and Ruprecht, 1913), pp. XIV, XV; cf. Augustin Merk, Novum Testamentum Graece et Latine, 9th ed. (Rome: Pontifical Biblical Institute, 1964), p. 38*.

[2] Greenlee, loc. cit.; Merk, loc. cit.; von Soden, op. cit., p. XIV.

[3] Lagrange, op. cit., p. 112.

[4] Metzger, op. cit., p. 58.

When the readings of Δ in the eighty units of variation selected for scrutiny are compared with the readings of WH and the TR, the following pattern of attestation emerges: Δ agrees with WH in forty readings out of a total of eighty readings for a percentage of agreement of 50.0. The uncial supports seventy-one readings of the TR for a percentage of agreement of 88.8 (see Table XXIV). These statistics demonstrate clearly the affinity of Δ with the Byzantine text in the key units of variation in Matthew. Thus it is with considerable confidence that this study assigns Δ to the Byzantine text in the control group for the First Gospel.

Codex Θ. The text of Codex Koridethi has been examined extensively, particularly in Mark, and it is considered generally by New Testament textual critics to be a major representative of the Caesarean text. Codex Θ is designated as a member of that textual group in most lists of Caesarean witnesses for the Gospels without any distinction being made between its text in Mark and its text in the other Gospels.[5] Metzger, however, distinguished between the text of Mark in Codex Koridethi and the uncial's text of the other Gospels. While identifying its text of Mark with the type of text used by Origen and Eusebius in Caesarea, Metzger noted that in the other three Gospels the text of Θ is akin to the type of text found in most Byzantine manuscripts.[6]

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[5] For example, B. H. Streeter, The Four Gospels, a Study of Origins (London: Macmillan and Company, 1936), p. 108; Greenlee, loc. cit.; Merk, loc. cit. Von Soden, likewise, makes no distinction between Codex Koridethi's text in Mark and in the other Gospels, assigning the manuscript to the Palestinian text (I^a-text) in all four Gospels; see loc. cit.

At least two factors complicate the classification of the text of Codex Koridethi outside of Mark. First, most of the investigation of the so-called Caesarean text has been conducted in the Gospel of Mark. Consequently, the characteristics of the Caesarean text in the other three Gospels are not as well known as in Mark. This means that whatever affinity with the Caesarean text of Matthew, Luke and John exists in Codex Koridethi, the Caesarean features are more difficult to detect in these three Gospels than in Mark. Secondly, the text of Θ apparently has undergone considerable Byzantine revision as have other important Caesarean manuscripts.[7]

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[6] Metzger, _loc_. _cit_.

[7] Streeter cited extensive Byzantine corrections throughout the Gospels in the texts of Θ, fam. 1, fam. 13, 28, 565 and 700 as the reason for the apparent failure of these witnesses to exhibit a single type of text. Moreover, a different set of corrections was made in each manuscript. Streeter contended that when variants found in the Byzantine text are excluded from consideration, these Caesarean witnesses show a striking degree of agreement among themselves; _op_. _cit_., pp. 80, 81.

Codex Koridethi does exhibit some affinity to the Byzantine text in the eighty units of variation selected for analysis. Table XXVIII, which sets forth the attestation of Θ for Codex 1, fam. 13 and the TR in the key units of variation, shows that Θ agrees with the TR in 58.2 per cent of its readings. This percentage of agreement, however, is lower than the degree of affinity which marks the relationship of most Byzantine manuscripts to the TR (For a list of the percentages of agreement of the Byzantine witnesses in the control group with the TR, see Table XXV.). It is of much more significance that Codex Koridethi supports Codex 1 in 68.9 per cent of its readings and attests 71.6 per cent of the readings of fam. 13. The average percentage of agreement of Θ with 1 and fam. 13 is 70.3. The data set forth in Table XXVIII suggests the conclusion that, in the units of variation under study, Θ has a secondary relationship to the Byzantine text, but a primary relationship to witnesses representing the Caesarean type of text. Since the text of Codex Koridethi in the readings included in this study is closer to Codex 1 and fam. 13 than to the TR, Θ has been included among the Caesarean witnesses in the control group.

Chrysostom. The opinion has long been held that Chrysostom used some form of the Byzantine text and indeed was one of the first Church Fathers to do so. In a survey of the research on the Antiochian text, Metzger notes several studies which have attempted to determine the exact characteristics of Chrysostom's New Testament text, including research conducted by von Soden, Jacob Geerlings, Silva New, C. K. Gifford, Claude D. Dicks and Joachim Förster. The results of these investigations by no means form a consensus identifying Chrysostom's text with the Byzantine text.[7] Whatever the peculiarities of Chrysostom's text outside of Matthew, his text of Matthew has been identified with von Soden's K^{a}-text (a subdivision of the Koine, or Byzantine, text) by Claude D. Dicks in a doctoral dissertation presented to the faculty of the University of Chicago.[8]

Augustine. Alexander Souter states that until about A.D. 400 Augustine used a type of text for his Gospel quotations that was similar to the African Old Latin text in e.

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[7] Metzger, Chapters in the History of New Testament Textual Criticism, Vol. IV of New Testament Tools and Studies (Leiden: E. J. Brill, 1963), pp. 21, 22. The study conducted by Jacob Geerlings and Silva New which appeared in the Harvard Theological Review, XXIV (1931), 121-142 is of particular importance. The article, entitled "Chrysostom's Text of the Gospel of Mark," concludes that "Chrysostom's text of Mark is not that of any group of manuscripts so far discovered and classified. . . . His text of Mark . . . is a 'mixed text,' combining some of the elements of each of the types which had flourished before the end of the fourth century." Ibid., pp. 141, 142.

[8] Claude D. Dicks, The Matthean Text of Chrysostom in His Homilies on Matthew (unpublished dissertation, University of Chicago, 1947). A summary of his findings appears in an article by the same author and under the same title in the Journal of Biblical Literature, LXVII (1948), 365-376.

According to Souter, sometime after the turn of the fifth century Augustine began using the Vulgate for long citations, but continued to quote shorter passages from memory using the form of text with which he had first become familiar (i.e. the African Old Latin text).[9] Greenlee, while recognizing some mixture in Augustine's text, places the Father's text among witnesses to the Western text in the Gospels.[10] The data displayed in Tables XIII and XIV tend to confirm the identification of Augustine's text of Matthew with the Western type of text. Table XIII, which sets forth the attestation of Epiphanius and the Western witnesses in the control group for Codex D, shows that Augustine supports D in eighteen out of twenty-six readings for a percentage of agreement of 69.2. Augustine ranks eighth among the twenty-four Western witnesses in his percentage of agreement with D (see Table XIV). Augustine supports D in a higher percentage of the relevant readings within the key units of variation than the African Old Latin witnesses _e_ (60.7) and _k_ (64.3) and the Old Syriac versions sy-s and sy-c (67.7). By contrast with his attestation for Codex D, Augustine supports the _TR_ in only ten out of thirty readings for a percentage of agreement of only 33.3.

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[9] Alexander Souter, _The Text and Canon of the New Testament_ (New York: Charles Scribner's Sons, 1913), p. 89.

[10] Greenlee, _loc. cit._

Six of the witnesses with twenty-eight or more readings in the eighty units of variation selected for study have been excluded from the control group. The Peshitta and Harclean Syriac versions, the Vulgate and the citations of Hilary have been omitted because their respective texts have not been identified conclusively with one of the major text-types in the Gospels. Codex Σ and the quotations of Origen also have been excluded from the control group. The reasons for the omission of the last two witnesses are presented below:

Codex Σ. The affinity of Σ to manuscripts which have come to be identified with the Caesarean text has been known for some time. Von Soden placed Σ in his I^{π}-subdivision along with N, O and Φ.[11] Merk also classified N, O, Σ and Φ as witnesses to the Palestinian text.[12] When Streeter expounded his theory of "local texts," he identified these manuscripts as tertiary witnesses to the Caesarean text.[13] Greenlee also assigns them to the Caesarean text.[14] Metzger notes the affinity of Σ to Codex N, stating further that besides supporting certain Caesarean readings, Σ agrees frequently with the Byzantine text.[15]

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[11] Von Soden, *op*. *cit*., p. XV.

[12] Merk, *loc*. *cit*.

[13] Streeter, *op*. *cit*., p. 108.

[14] Greenlee, *loc*. *cit*.

Table XXVI, which sets forth the attestation of Θ, 1, fam. 13 and the TR for Σ, shows that the text of Σ does not exhibit a striking relationship to either the Caesarean witnesses or the TR. Its percentages of agreement with Θ, 1, fam. 13 and the TR are 36.0, 39.3, 57.1 and 53.6 respectively. Codex Σ is excluded from the control group because it fails to display a conclusive affinity to either the Caesarean text or the Byzantine text in the select units of variation in Matthew.

Origen. The quotations of Origen from the Gospels contain both Alexandrian and Caesarean elements. According to Streeter, the text of Origen's quotations from the Gospels in works written before A.D. 230 can be identified with the Alexandrian text. Sometime after Origen's move to Caesarea from Alexandria in 231, however, the textual complexion of his Gospel citations began to reflect a type of textual tradition peculiar to Caesarea. Consequently, his quotations from the Gospels in works written after 240 are of a text-type which was flourishing in Caesarea, namely the Caesarean text.[16] In any case, it is agreed generally among textual critics of the New Testament that Origen's text of the Gospels has affinities to both the Alexandrian and Caesarean texts.[17] The information provided by Table XXVII, which exhibits the attestation of Origen for Θ, 1, fam. 13 and WH, is consistent with the view that Origen's Gospel quotations contain elements of both the Alexandrian and Caesarean texts. Origen's percentages of agreement with the respective witnesses in Table XXVII are: Θ, 60.0; Codex 1, 62.1; fam. 13, 57.6; WH, 57.6. Origen agrees most frequently with Codex 1, but the difference between his percentage of agreement with 1 and with fam. 13 and WH (which have the lowest percentage of agreement with Origen of the witnesses in Table XXVII) is a scant 4.5 per cent. No attempt has been made in this study to distinguish between readings of Origen with an Egyptian provenance and those appearing in works written in Caesarea. When Origen's quotations from Matthew are examined as a group, they betray a very slight preference for readings attested by the Caesarean witnesses. Because there is so little difference between Origen's attestation for the chief Caesarean witnesses and his attestation for WH, his text has not been assigned to either the Alexandrian text or the Caesarean text in the control group.

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[15] Metzger, The Text of the New Testament (New York and London: The Oxford University Press, 1964), p. 59.

[16] Streeter, op. cit., pp. 91-108.

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[17] For example, Greenlee, *loc. cit.*; Metzger, *op. cit.*, pp. 215, 216.

IV. THE AFFINITY OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW TO THE WITNESSES IN THE CONTROL GROUP, A PRELIMINARY SURVEY OF TABLES I-III

Tables I-III set forth the attestation of the individual witnesses in the control group for Epiphanius's text of Matthew. It should be noted that in these three tables as well as in many of the other tables in this chapter, the textual character of Epiphanius's text is examined not only in all of the key units of variation treated as a group, but also in two blocks of material in which the textual complexion of Epiphanius's quotations varies strikingly, namely in #4-209 and #222-456. The units of variation comprehended in these two blocks of material include quotations from two corresponding portions of the First Gospel, 1:18-11:18 and 11:19-26:50. As the following discussion will show, the principle affinity of Epiphanius's quotations from Matthew is to the Alexandrian text, with a secondary affinity to the Byzantine type of text (see Tables I-VIII and XX-XXV). Epiphanius shows a marked preference for the Alexandrian type of text in his citations from Matthew 1:18-11:18 (i.e. #4-209), while in his quotations from Matthew 11:19-26:50 (i.e. #222-456) his text is characterized by a decline in its percentages of agreement with most of the Alexandrian witnesses (see Table V) and an increase in its degree of affinity to most of the Byzantine witnesses in the control group (see Table XXI) as well as to some important Western witnesses.

The most notable feature of the data in Table I, which sets forth the attestation of the witnesses in the control group for the text of Epiphanius in #4-209, is the high percentage of agreement between the text of Epiphanius and most of the Alexandrian witnesses. All but two of the Alexandrian witnesses have percentages of agreement with Epiphanius of 59.4 or higher. Seven of the ten Alexandrian witnesses have levels of agreement with Epiphanius's text which exceed sixty per cent. The remarkable affinity of Epiphanius's quotations from Matthew to the text of WH in #4-209 (i.e. 71.4 per cent of agreement) is of particular significance since WH probably preserves the purest form of the Alexandrian text among the Alexandrian witnesses in the control group. The two chief Alexandrian uncials B and ℵ attest 68.6 per cent and 65.7 per cent of the readings of Epiphanius respectively in #4-209. The average percentage of agreement of all the Alexandrian witnesses in the control group with Epiphanius's readings in #4-209 is 61.6. When L and 33, with their low percentages of agreement with Epiphanius, are excluded from consideration, the figure rises to 65.6 per cent. The average percentages of agreement of the other three texts with Epiphanius's text are as follows: Western, 44.6; Caesarean, 51.1; Byzantine, 43.9.

Although a few Western witnesses exhibit rather high percentages of agreement with Epiphanius's text in #4-209, the chief witnesses representing the Western type of text are weak in their attestation for Epiphanius's quotations. Some of these major Western witnesses with their respective percentages of agreement with Epiphanius's readings are: D, 25.9; a, 45.5; b, 42.3; d, 25.0; k, 42.3; sy-s, 29.4; sy-c, 43.8.

The low percentages of agreement of most of the Byzantine witnesses with Epiphanius's text show that Epiphanius's readings in #4-209 display a text that is not Byzantine. Although Epiphanius's text agrees with the TR in 54.3 per cent of the units of variation selected for analysis in #4-209, the majority of these readings supported by both the TR and Epiphanius are attested also by WH. It is significant, furthermore, that Epiphanius agrees with WH against the TR twice as often as he supports the TR against WH in #4-209 (see Table XXII). In other words, in the units of variation in which Epiphanius supports either WH or the TR but not both, he agrees with WH against the TR 66.7 per cent of the time while supporting the TR against WH 33.3 per cent of the time.

Besides the Alexandrian witnesses, only the Caesarean witnesses support an average of more than half of Epiphanius's readings in #4-209. It will be shown later in this study that most of the apparent affinity of the principal Caesarean witnesses in the control group (Θ, 1 and fam. 13) to the text of Epiphanius derives from Alexandrian and Byzantine traits shared by Epiphanius and the Caesarean text in Matthew rather than from a Caesarean strain in the text of Epiphanius's quotations.

The statistics in Table II reveal a fundamental change in the textual character of Epiphanius's text in #222-456. This change is apparent when Tables I and II are compared. Among the Alexandrian witnesses, there is a general decline in the percentages of agreement with Epiphanius. The drop in the percentages of agreement with Epiphanius's text is over ten per cent in the cases of ℵ, B, Z, sa, bo and WH. The difference in the percentages of agreement of WH with Epiphanius's quotations in #4-209 and #222-456 respectively is 16.5 per cent. While the percentages of agreement of most of the Alexandrian witnesses with the text of Epiphanius show a marked drop in Table II compared with the corresponding figures in Table I, a number of the key Byzantine and Western witnesses display a higher percentage of agreement with Epiphanian readings in #222-456 than in #4-209. A comparison of the average percentages of agreement with Epiphanius of the witnesses representing the various text-types in the control group in #4-209 and #222-456 shows a significant shift in the textual character of Epiphanius's quotations from a predominantly Alexandrian text in Matthew 1:18-11:18 (#4-209) to a mixed text with a particularly strong Byzantine element in Matthew 11:19-26:50 (#222-456):

	Matthew 1:18-11:18	Matthew 11:19-26:50
Alex.	61.6 (WH, 71.4)	56.8 (WH, 54.9)
West.	44.6	53.9
Caes.	51.1	54.6
Byz.	43.9	61.9

Table III sets forth the attestation of the witnesses in the control group for Epiphanius's text in all of the key units of variation selected for analysis. The average percentages of agreement of the four types of text with the quotations of Epiphanius are: Alexandrian, 58.7; Western, 50.3; Caesarean, 53.1; Byzantine, 54.3.

The preceding survey of Tables I-III has exposed the general contours of Epiphanius's text of Matthew and has revealed the basic textual affinities of the quotations of Epiphanius to the four major text-types. The investigation will move now to a more detailed examination of the relationship of Epiphanius's quotations to each of the types of text represented by the witnesses in the control group.

V. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW TO THE ALEXANDRIAN TEXT

Epiphanius displays a decided preference for the Alexandrian text in #4-209. The most significant percentage of agreement with Epiphanius's text among the Alexandrian witnesses in the control group is that of WH. WH, with a percentage of agreement with Epiphanius's quotations of 71.4, is exceeded only by Codex Z which attests nine out of twelve Epiphanian readings for a percentage of agreement of 75.0 (see Tables IV and V). Other Alexandrian witnesses which attest Epiphanius's readings in a high percentage of their readings are: B, 68.6; sa, 68.4; א, 65.7; bo, 61.9; 892, 60.0. Codex C falls slightly below the sixty per cent level of attestation with a percentage of agreement with Epiphanius of 59.4. Only L and 33, with percentages of agreement with Epiphanius of 40.0 and 47.1 respectively, display degrees of support which are well below what could be expected of the textual kin of a patristic witness.

The text of L stands at the greatest distance from Epiphanius's text in #4-209 of all the Alexandrian witnesses in the control group. A comparison of the attestation of Codex L for the TR and WH shows that the apparent reason for the low percentage of agreement between L and Epiphanius's quotations is that the chief affinity of L in #4-209 is to the Byzantine text. Codex L supports WH in eleven out of twenty-nine readings in the select units of variation in #4-209 for a percentage of agreement of 37.9. By contrast, the uncial supports the TR in twenty-two readings for a percentage of agreement of 75.9. It is significant that in the units of variation in which L supports either the TR or WH, the codex agrees with the TR against WH in thirteen readings while supporting WH against the TR in only two readings. These phenomena are consistent with the findings of E. A. Hutton who concluded that the text of L is purely Byzantine in the first seventeen chapters of Matthew and Alexandrian in the rest of the Gospel. According to Hutton, fifty-five out of sixty-eight variants in L in Matthew 1-17 are Byzantine and thirteen are non-Byzantine. The situation is reversed in Matthew 18-28, where only seven out of forty-nine variants are Byzantine and the rest are non-Byzantine.[18]

The average percentage of agreement of the Alexandrian witnesses in the control group with Epiphanius's text in #4-209 is 61.6. When Codex L, with its predominantly Byzantine readings in #4-209, is excluded from consideration, the percentage of agreement of the Alexandrian witnesses with Epiphanius's text rises to 64.3.

Since the chief affinity of Epiphanius's quotations in

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[18] E. A. Hutton, An Atlas of Textual Criticism (Cambridge: The University Press, 1911), p. 13.

#4-209 is to the Alexandrian text, it is important to determine how the text of Epiphanius ranks with other Alexandrian witnesses in supporting the best Alexandrian text. Table VI seeks to accomplish this by setting forth the attestation of Epiphanius and the Alexandrian witnesses in the control group for WH. The information presented in Table VI is summarized in the first column of Table VIII. As the latter table shows, Epiphanius ranks fourth with the Bohairic version among the Alexandrian witnesses in supporting WH. Epiphanius's text, with a percentage of agreement with WH of 71.4, is closer to WH than are C, L, 33, 892 and the Sahidic version. The percentage of agreement of Epiphanius with WH is less than one per cent lower than the average percentage of agreement with WH of all the Alexandrian witnesses (i.e. 72.3). It can be said that Epiphanius's text of Matthew 1:18-11:18, to the extent that it exists in his quotations, is a good representative of the Alexandrian text.

It has already been noted that there is a difference between the textual complexion of Epiphanius's readings in #4-209 and in #222-456. This difference is apparent among the Alexandrian witnesses in a sharp decline in most of their respective percentages of agreement with Epiphanius's quotations (see Table V). The following table shows the percentages of agreement of these witnesses with Epiphanius's text in #4-209 and #222-456 and indicates to what extent these percentages of agreement decline in the latter group of readings:

	% of Agreement in #4-209	% of Agreement in #222-456	Decline in % of Agreement
WH	71.4	54.9	16.5
bo	61.9	46.4	15.5
ℵ	65.7	52.0	13.7
B	68.6	54.9	13.7
sa	68.4	57.1	11.3
Z	75.0	64.3	10.7
33	47.1	44.4	2.7
892	60.0	58.0	2.0
Average:	65.1	54.3	10.8

The two uncials C and L are the only Alexandrian witnesses in the control group which agree with Epiphanius's text in a higher percentage of readings in #222-456 than in #4-209. In the case of Codex C, this is undoubtedly due to the presence of a more pronounced Byzantine element in #222-456 than in #4-209 (a characteristic common to C and the quotations of Epiphanius) which in turn affects the relationship of Codex C to the Alexandrian text.[19] The fact that the

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[19] The mixed character of the text of Codex C is attested by Metzger who notes its frequent agreement with the Byzantine type of text. Although he includes the manuscript

Alexandrian element in C is weaker in #222-456 than in #4-209 can be seen by comparing its percentages of agreement with WH in these two groups of readings. While C supports twenty-two of thirty-one WH readings in #4-209 for a percentage of agreement of 70.9, it attests twenty-three of forty-one WH readings in #222-456 for a percentage of agreement of 56.1. These statistics suggest that a greater non-Alexandrian element is present in C in #222-456 than in #4-209. When the percentage of agreement of Codex C with WH and the TR are compared in #4-209 and #222-456, it becomes clear that the non-Alexandrian element in the uncial is Byzantine and that the Byzantine features of C are most pronounced in #222-456:

	% of Agreement with Codex C in #4-209	% of Agreement with Codex C in #222-456
WH	70.9	56.1
TR	67.7	85.4

It may be noted further that in the units of variation in #4-209 in which C agrees with either WH or the TR, but not both, the uncial supports WH against the TR in eight out of fifteen readings, while supporting the TR against WH in seven

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among witnesses to the "Later Alexandrian" text in his list of Alexandrian witnesses, he encloses its siglum in parentheses to show its frequent departure from Alexandrian readings. Metzger, *op. cit.*, pp. 48, 49, 216.

readings. The Byzantine element becomes dominant in #222-456 in Codex C with the uncial supporting the TR in sixteen out of twenty readings while attesting WH against the TR only four times. The textual peculiarities of C can be seen to affect its attestation for Epiphanian readings both in #4-209 and in #222-456. The intrusion of many Byzantine readings into the text of C in #4-209 accounts for the fact that C exhibits a lower percentage of agreement with predominantly Alexandrian readings of Epiphanius than do most of the better Alexandrian witnesses in the control group (see Table IV). At the same time, the uncial's predominantly Byzantine text in #222-456 agrees more frequently with Epiphanius's text which is influenced considerably by the Byzantine text in #222-456.

The large increase in the percentage of agreement of Codex L with Epiphanius's readings from 40.0 in #4-209 to 64.7 in #222-456 reflects a fundamental change in the textual character of the uncial. It has been noted above that the readings of L in the key units of variation in #4-209 are principally Byzantine, agreeing with the TR 75.9 per cent of time while attesting WH 37.9 per cent of the time. Since Epiphanius's text in #4-209 is chiefly Alexandrian, its percentage of agreement with L is predictably low (i.e. 40.0). The text of L is Alexandrian in #222-456, agreeing with WH in

71.7 per cent of the units of variation in which readings of the manuscript appear. Since Epiphanius's text in #222-456, though mixed, contains a significant Alexandrian element, its percentage of agreement with L is considerably higher in #222-456 than in #4-209.

The Alexandrian type of text ceases to be the dominant feature of Epiphanius's quotations in #222-456. As it has been shown already, there is a marked decline in the percentages of agreement between most of the Alexandrian witnesses in the control group and Epiphanius's text in #222-456. The average percentage of agreement of the Alexandrian witnesses with Epiphanius's readings drops from 61.6 in #4-209 to 56.8 in #222-456. Although the latter percentage of agreement is slightly higher than the corresponding figures for the Western (53.9) and Caesarean (54.6) texts, it is lower than the average percentage of agreement of the Byzantine witnesses with Epiphanius's quotations in #222-456 (i.e. 61.9).

The striking change in the relationship of Epiphanius's quotations to the Alexandrian text in #222-456 becomes evident when the percentages of agreement of Epiphanius with _WH_ in #4-209 and #222-456 are compared with the average percentages of agreement of the Alexandrian witnesses in the control group with _WH_:

	% of Agreement with WH in #4-209	% of Agreement with WH in #222-456
Epiph	71.4	54.9
Alex.	72.3	70.4

Epiphanius attests about the same percentage of WH readings in #4-209 as the average percentage of agreement of the Alexandrian witnesses with WH. By contrast, Epiphanius's support of WH readings in #222-456 falls well below the average percentage of agreement of the Alexandrian witnesses in the control group with the text of WH in #222-456.

The diminution of the Alexandrian element in the text of Epiphanius in #222-456 can be seen further in the data set forth in Table VIII. Although Epiphanius ranks fourth among the Alexandrian witnesses in his attestation for WH in #4-209 (surpassed only by א, B and Z), his corresponding position in #222-456 is eighth.

Because of the notable differences between the textual complexion of Epiphanius's readings in #4-209 and in #222-456, it is not surprising that, when all of Epiphanius's readings in the units of variation selected for analysis throughout Matthew are examined as a group, they exhibit a mixed text. The average percentages of agreement of the four principal types of text with the quotations of Epiphanius in all the key units of variation are: Alexandrian, 58.7; Western, 50.3;

Caesarean, 53.1; Byzantine, 54.3.

It is important, in any attempt to determine the textual affinities of a given witness, not only to characterize the general degree of agreement of that witness with one or more of the major text-types but also to determine the extent to which the witness supports individual readings which are peculiar to the various types of text. The extent to which a given witness attests readings peculiar to a certain type of text is significant evidence of the degree of affinity of the witness to that text-type.

Unfortunately, there are not enough readings unique to the Alexandrian text in the units of variation selected for analysis in this chapter to support the weight of broad conclusions independent of other evidence. The readings which are attested by the chief Alexandrian witnesses (especially ℵ and B) and have only scattered support among non-Alexandrian witnesses in the select units of variation are: #31a, 112a, 174a, 222b, 233b, 301c and 324a. Epiphanius attests four of these seven readings for a percentage of agreement of 57.1. He supports all three Alexandrian readings appearing in #4-209 while supporting only one of the four readings peculiar to the Alexandrian text in #222-456 (i.e. #324a).

VI. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW TO THE WESTERN TEXT

The data which demonstrate the relationship of Epiphanius's quotations from Matthew to the Western type of text are set forth in Tables IX-XIV. The following summary lists the percentages of agreement of some of the major Western witnesses in the control group with the text of Epiphanius (see also Tables IX and X):

	% of Agreement in #4-209	% of Agreement in #222-456	% of Agreement in #4-456
D	25.9	48.0	40.3
a	45.5	51.4	49.1
b	42.3	60.7	51.9
c	48.0	54.5	51.7
d	25.0	54.5	42.1
e		51.6	51.6
k	42.3	30.0	38.9
sy-s	29.4	40.0	35.1
sy-c	43.8	60.0	52.8

The most notable feature of these figures is the rise in the percentages of agreement of most of these witnesses with Epiphanius's text in #222-456. There is an increase in the average percentage of agreement of the

Western witnesses in the control group with Epiphanius's readings in #222-456 of slightly more than nine per cent over the corresponding average percentage in #4-209 (The percentages are: #4-209, 44.6; #222-456, 53.9.). Thus the percentage of agreement of Epiphanius with the Western text in general is somewhat higher in #222-456 than in #4-209.

There is no single witness among the Western witnesses in the control group which represents adequately the character of the Western text as a whole (to the extent that the TR, WH and Θ-1-fam. 13 display the general form of the Byzantine, Alexandrian and Caesarean texts respectively). It is possible, however, to trace a meaningful profile of the Western text by examining the readings in the key units of variation which are supported by a majority of the principal witnesses to the Western text appearing in the respective units of variation. Except for the African Old Latin manuscripts (e and k) which are considered separately, the Old Latin witnesses are counted as a single entity in determining which readings are supported by a majority of Western witnesses. A reading is considered to have the support of a majority of the major Western witnesses when a majority of the chief Western witnesses appearing in a given unit of variation attest the reading. The major Western witnesses which are considered are: D, the Old Latin, the African Old

Latin (when e and k are distinguished from the rest of the Latin tradition) and the Old Syriac (sy-s and sy-c). The readings which are attested by a majority of the Western witnesses appearing in the respective units of variation are: #4c, 17b, 25b, 31b, 35b, 70b, 78b, 83d, 85a, 96a, 98a, 99b, 104b, 108b, 113b, 122a, 143b, 152b, 162a, 173b, 174b, 184a, 200b, 202b, 209a, 222a, 233a, 245b, 273b, 274a, 282a, 284b, 285a, 287b, 298b, 301a, 302b, 317a, 324b, 326a, 330a, 341b, 348a, 366b, 367a, 375a, 386a, 387b, 391a, 395a, 397b, 402b, 409a, 415b, 425a, 427b, 450a and 456b. The rest of the key units of variation exhibit either scattered or evenly divided Western attestation for the individual variant readings.

The percentages of agreement of Epiphanius's text with the readings supported by a majority of Western witnesses in #4-209,#222-456 and#4-456 are 30.8, 51.4 and 42.6 respectively. These statistics reveal a sharp increase in the degree of affinity between Epiphanius's quotations and the readings supported by a Western majority in #222-456 over the corresponding figure for #4-209. This phenomenon is consistent with the higher average percentage of agreement of the Western witnesses in the control group with the text of Epiphanius in#222-456 as compared with the corresponding figure for #4-209. A careful examination of the twenty-six readings in which Epiphanius supports a majority of the

Western witnesses, however, shows that most of these readings are supported also by either the TR or WH (by both in #209 and 330). Table XI, which sets forth the attestation of the TR and WH for readings shared by Epiphanius and the majority of Western witnesses, reveals that Epiphanius and the Western majority agree against the TR and WH in three out of eight readings in #4-209 or in 37.5 per cent of the readings. The corresponding percentages for #222-456 and #4-456 are 22.2 and 26.9 respectively. Epiphanius and the Western majority are supported by either the TR or WH (twice by both) in the remainder of these readings. These statistics show that most of the apparent affinity between the text of Epiphanius and the Western text in Matthew is due not so much to a significant Western strain in Epiphanius's quotations as to a textual tradition shared alternately with either the Alexandrian or Byzantine texts and occasionally with both as well as with the Western text.

The relative distance of Epiphanius's text of Matthew from the Western text can be seen further when the attestation of Epiphanius for Codex Bezae is compared with the attestation of the other Western witnesses in the control group for D (see Tables XII-XIV). While Epiphanius supports only 25.9 per cent of the readings of D in #4-209, the average percentage of agreement of the Western witnesses with

D is 67.9. Epiphanius attests 48.0 per cent of Codex Bezae's readings in #222-456 while the average percentage of agreement between the Western witnesses and D is 67.6.

The most important single type of evidence for determining the extent of affinity existing between the quotations of Epiphanius from Matthew and the Western text is provided by thirty readings which are peculiar to a majority of the Western witnesses appearing in the respective units of variation and receive only scattered support from non-Western witnesses. There are enough of these uniquely Western readings to form a sizable body of characteristically Western material with which the readings of Epiphanius can be compared. The readings peculiar to the Western text, receiving only incidental non-Western support, are: #4c, 17b, 25b, 35b, 70b, 96a, 99b, 104b, 108b, 113b, 143b, 174b, 184a, 200b, 202b, 245b, 273b, 274a, 298b, 302b, 317a, 341b, 348a, 387b, 397b, 402b, 415b, 427b, 450a and 456b (Since Epiphanius's support is divided in #202, he must be considered to be both in a agreement and at variance with the Western variant.). Epiphanius supports only seven of these Western readings for a percentage of agreement with the purely Western variants of 22.6. He attests three Western readings in #4-209 (i.e. 96a, 184a and 202b) for a percentage of agreement of 18.8. He supports four out of fifteen uniquely Western readings in #222-456 (i.e.#274a, 317a, 348a and 450a) for a percentage of agreement of 26.7. By contrast with Epiphanius's infrequent attestation for readings peculiar to the Western text, the chief Western witnesses in the control group exhibit a close affinity to these readings (The respective percentages of agreement of the principal Western witnesses in the control group with the Western variants are: D, 85.7; a, 86.4; b, 86.4; d, 83.3; e, 66.7; k, 82.4; sy-s, 100.0; sy-c, 80.0.). It is clear that the purely Western element in Epiphanius's text of Matthew is negligible.

VII. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW TO THE CAESAREAN TEXT

Although the character of Epiphanius's text of Matthew is quite different in #4-209 than it is in #222-456 in terms of its relationship to the Alexandrian and Byzantine texts (and to some extent to the Western text), the affinity of his text to the principal Caesarean witnesses is rather uniform throughout the eighty select units of variation. The latter phenomenon probably reflects the curious mixture of Alexandrian, Western and Byzantine elements in the text of Matthew in the chief Caesarean manuscripts. Tables XV and XVI, which set forth the attestation of the Caesarean witnesses in the control group for Epiphanius's text, display the following percentages of agreement between Epiphanius and the three most important Caesarean witnesses:

	% of Agreement in #4-209	% of Agreement in #222-456	% of Agreement in #4-456
Θ	55.2	58.8	57.5
1	60.0	60.8	60.5
fam. 13	51.4	56.9	54.7

The average percentages of agreement of all the Caesarean witnesses in the control group with Epiphanius's text are: 51.1 in #4-209; 54.6 in #222-456; 53.1 in #4-456.

An analysis of the data provided in Tables XVII-XIX reveals that most of the apparent affinity between the principal Caesarean witnesses and the quotations of Epiphanius derives from Alexandrian and Byzantine traits shared by Epiphanius's text and the Caesarean text in Matthew rather than from a Caesarean strain in Epiphanius's quotations from the First Gospel.

Table XVII sets forth the attestation of Θ and WH for Epiphanius's readings. This table shows that Epiphanius supports WH against Θ in nine readings in #4-209 while he agrees with Θ against WH in only five readings. Moreover, four of these five non-Alexandrian readings are attested also by the TR (#119 is the single exception.). When Epiphanius and Θ agree against WH in #4-209, therefore, they attest readings found in the TR in four out of five cases. Epiphanius supports WH against Θ in eight variants in #222-456 while supporting Θ against WH in ten readings. Six of these ten readings against WH, however, are attested also by the TR. Epiphanius supports Θ against the TR and WH in only four readings (#287, 288, 394 and 450). The vast majority of the readings which are attested by both Epiphanius and Θ are supported also by either the TR or WH or, in some cases, by both.

Table XVIII, which displays the attestation of Codex 1 and WH for Epiphanius's text, shows that Epiphanius supports WH against 1 in six readings in #4-209 while supporting 1 against WH in two readings. Both of the latter two non-Alexandrian readings are attested also by the TR. Epiphanius attests WH against Codex 1 in nine readings in #222-456 while supporting 1 against WH in twelve readings. Nine of these twelve readings opposing WH, however, are supported also by the TR (#302, 330 and 394 are the only exceptions.). Most of the readings supported by Epiphanius and Codex 1 are attested also by either the TR or WH (or both).

Table XIX, which exhibits the attestation of fam. 13 and WH for Epiphanius's quotations, reveals that Epiphanius supports WH against fam. 13 in twelve readings in #4-209 while agreeing with fam. 13 against WH in five readings. Epiphanius and fam. 13 are supported also by the TR in four of the five non-Alexandrian variants (#119 is the sole exception.). Epiphanius agrees with WH against fam. 13 in fourteen readings in #222-456 while supporting fam. 13 against WH in fifteen readings. Twelve of the fifteen non-Alexandrian readings, however, are supported also by the TR (#287, 288 and 330 are the exceptions.). The bulk of the readings supported by both Epiphanius and fam. 13 are attested also by one or both of the TR and WH.

As the foregoing discussion of Tables XVII-XIX shows, there is no significant affinity of Epiphanius's text of Matthew to the chief Caesarean witnesses independent of the TR and WH. Most of the agreement of Epiphanius's quotations with Θ, Codex 1 and fam. 13 derives from a mutual dependence of Epiphanius and the Caesarean witnesses upon the Alexandrian and Byzantine texts in Matthew (The affinity of the Caesarean witnesses to the Western text in Matthew, to whatever extent such an affinity exists, is not an influential factor in the agreement of Epiphanius's text with the major Caesarean witnesses since the purely Western element in Epiphanius's quotations from the First Gospel is negligible.).

There are five readings which might be considered peculiar to the Caesarean text among the readings in the eighty select units of variation. These five readings are supported by at least two of the three chief Caesarean witnesses (Θ, Codex 1 and fam. 13), receiving only scattered support from non-Caesarean witnesses. The five readings are: #209b, 287a, 288a, 289b and 290b. Epiphanius attests two of these readings (i.e. #287a and 288a) for a percentage of agreement with the uniquely Caesarean readings of 40.0. Unfortunately, the readings peculiar to the Caesarean text are too few to provide an adequate basis for confident conclusions apart from other supporting evidence.

VIII. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MATTHEW TO THE BYZANTINE TEXT

It has been noted already that Epiphanius displays a marked preference for the Alexandrian type of text in his quotations from Matthew 1:18-11:18 (#4-209). Epiphanius's text, however, exhibits a decline in its percentage of agreement with most Alexandrian witnesses in his quotations from Matthew 11:19-26:50 (#222-456) and an increase in its degree of affinity to most Byzantine witnesses. This shift in the textual character of Epiphanius's quotations, which is characterized by a change from a predominantly Alexandrian text in Matthew 1:18-11:18 to a mixed text with a particularly strong Byzantine strain in Matthew 11:19-26:50, can be seen when the average percentages of agreement between Epiphanius's text and the Alexandrian and Byzantine witnesses in the control group are compared:

	Average % of Agreement with Epiphanius's Text in #4-209	Average % of Agreement with Epiphanius's Text in #222-456
Alex.	61.6 (WH, 71.4)	56.8 (WH, 54.9)
Byz.	43.9	61.9

Four of the fifteen Byzantine witnesses in the control group display levels of agreement with Epiphanius's text higher than fifty per cent in #4-209. As Table XX shows, among the Byzantine witnesses in the control group, the text of Chrysostom stands closest to Epiphanius's quotations in #4-209 (Because Chrysostom's percentage of agreement with Epiphanius in #4-209 is based on a total of only nine readings, not much can be made of the high degree of affinity of Chrysostom's text to Epiphanius's quotations in these units of variation. The percentage of agreement between Chrysostom and Epiphanius in #222-456, based on nineteen agreements in a total of thirty-one readings, drops to 61.3.). The Ethiopic version, the TR and Codex 574 also exhibit levels of agreement with Epiphanius's text of more than fifty per cent. It should be noted that the overwhelming majority of the readings supported by both the TR and Epiphanius are attested also by WH in #4-209 (see Table XXII). This is also true of most of the readings attested by both Epiphanius and Codex 574 in #4-209 (Codex 574 supports over ninety per cent of the readings of the TR in these units of variation. Thus, what is true of Epiphanius's relationship to the TR is also characteristic of his relationship to Codex 574 since the minuscule and the TR support the same readings in most of the key units of variation.). Table XXII shows further that Epiphanius supports WH against the TR in twelve readings in #4-209 while agreeing with the TR against WH in only six readings. It is apparent that the purely Byzantine element is a minor factor in the textual composition of Epiphanius's quotations from Matthew 1:18-11:18.

There is a distinct difference between the textual complexion of Epiphanius's readings in #4-209 and in #222-456. This difference is apparent in a marked increase in the percentages of agreement of most of the Byzantine witnesses in the control group with the text of Epiphanius in #222-456 (see Table XXI). The following chart shows the percentages of agreement of a number of Byzantine witnesses with the readings of Epiphanius in #4-209 and #222-456 and indicates to what extent the percentages of agreement of the respective witnesses increase in the latter group of readings:

	% of Agreement in #4-209	% of Agreement in #222-456	Increase in % of Agreement
G	22.2	66.7	44.5
M	36.4	72.7	36.3
U	36.4	71.4	35.0
E	33.3	65.2	31.9
S	40.9	72.7	31.8
Π	36.8	68.2	31.4
K	36.4	66.7	30.3
V	36.4	66.7	30.3
Γ	40.0	60.0	20.0
574	50.0	61.7	11.7
W	33.3	44.8	11.5
Δ	48.6	58.8	10.2
TR	54.3	58.8	4.5

The Byzantine element becomes the most pronounced feature of Epiphanius's text in #222-456, a characteristic marked by a sharp increase in the percentages of agreement between Epiphanius and most of the Byzantine witnesses in the control group. Because of its mixed character in #222-456, however, his text cannot be identified exclusively with the Byzantine type of text. A notable Alexandrian element persists in Epiphanius's readings in #222-456. Although Epiphanius supports the TR against WH in fourteen readings in #222-456, he agrees almost as often with WH against the TR (i.e. in twelve readings; see Table XXII).

Tables XXIII-XXV, which display the attestation of Epiphanius and the Byzantine witnesses in the control group for the *TR*, show that Epiphanius's text ranks well below most Byzantine witnesses in attesting the *TR* in #222-456 in spite of the strong Byzantine element in his text in these units of variation. Although the average percentage of agreement of the Byzantine witnesses in the control group with the *TR* in #222-456 is 79.3, the percentage of agreement of Epiphanius's quotations with the *TR* in the same units of variation is 58.8.

There are six uncials among the Byzantine witnesses in the control group which von Soden assigned in pairs to three sub-types within his major texts. The uncials S and V were placed in the K^1 subdivision of the *K*-text, E and G were identified with the K^i sub-type within the *K*-text and K and Π were assigned to a K^a subdivision in von Soden's *I*-text.[20] Von Soden confidently identified the K^1 group with the recension made by Lucian of Antioch.[21] Kirsopp Lake later reversed von Soden's theory by concluding that the K^a type of text was Lucian's recension. Furthermore, Lake tested the validity of von Soden's identification of sub-types within the K-text (including also the K^a subdivision of the I-text) and found, on the basis of a collation of numerous manuscripts, that only two of the sub-types distinguished by von Soden could be substantiated fully, one of them being the K^a-text.[22] Whatever the merits of von Soden's classifications, or Lake's criticisms of them, it is interesting to note that Epiphanius's text of Matthew 11:19-26:50 is slightly closer to both the K^a (K and Π) and K^i (E and G) subdivisions than to the TR.

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[20] Von Soden, *loc. cit.*

[21] Von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, Vol. I (Berlin, 1902), pp. 718-721, 765-774.

The two uncials K and Π agree in a number of readings. If these readings are taken to correspond to the K^a-text, the following pattern of agreement with Epiphanius emerges: Epiphanius attests K^a readings seven times in #4-209 (in #4, 17, 39, 99, 119, 152 and 173) while diverging from the K^a-text in twelve readings (#6, 24, 31, 98, 112, 122, 131, 142, 162, 174, 191 and 207) for a percentage of agreement of 36.8. Epiphanius also supports 36.8 per cent of the readings of the TR in the units of variation in which K and Π agree. By contrast with his weak attestation for the K^a-text in #4-209, Epiphanius supports the K^a uncials K and Π in twelve readings in #222-456 (i.e. #222, 226, 233, 256, 269, 282, 285, 292, 301, 330, 334 and 395), diverging from the K^a sub-type in only four readings (#310, 330, 334 and 386) for a percentage of agreement with the K^a witnesses of 75.0. Epiphanius supports the *TR* in ten readings for a percentage of agreement of 62.5 in the units of variation in which K and Π agree in #222-456. The uncials K and Π agree against the *TR* in four readings (#119, 191, 256 and 395). Epiphanius supports K and Π against the *TR* in three of these four readings. Although the evidence is based on only a few readings, the indication that Epiphanius's text of Matthew 11:19-26:50 is slightly closer to the K^a sub-type than to the *TR* tends to confirm the existence of the kind of relationship to the Byzantine text that Epiphanius's quotations could be expected to exhibit, namely a closer kinship to an early form of the Antiochian recension (assuming the basic soundness of Lake's dating of the K^a-text which is implied in his identification of the sub-type with Lucian's recension) than to the late, degenerated form of the Byzantine text found in the *TR*.

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[22] Lake's investigation of the Ecclesiastical text was published as an Excursus to the monograph "The Caesarean Text of the Gospel of Mark," *Harvard Theological Review*, XXI (1928), 238-337. See *ibid*., pp. 338ff, for Lake's critique of von Soden's classifications. Further reference may be made to a survey of research on the Lucianic text in which Metzger discusses other attempts to untangle the snarled and complex lines of textual relationships joining the various witnesses of the Byzantine text. Metzger, *Chapters in the History of New Testament Textual Criticism* (Leiden: E. J. Brill, 1963), pp. 18-24.

If the readings in which the uncials E and G agree can be considered characteristic of the K^i type of text, the following observations can be made with respect to the relationship of Epiphanius's text to the K^{i}-text: Epiphanius attests one K^{i} reading in #4-209 (#173) while diverging from K^{i} readings in six units of variation (#112, 122, 131, 174, 191 and 207) for a percentage of agreement of 14.3. The text of Epiphanius supports the *TR* in two readings for a percentage of agreement of 28.6 in the units of variation in which E and G agree in #4-209. The degree of affinity of Epiphanius to the K^{i}-text and to the *TR* rises sharply in #222-456. Epiphanius agrees with E and G in thirteen readings in #222-456 (#222, 226, 233, 256, 269, 282, 284, 285, 292, 301, 334, 366 and 367), opposing the K^{i} uncials in six readings (#310, 334, 367, 375, 386 and 395) for a percentage of agreement of 68.4. Epiphanius attests twelve readings of the *TR* for a percentage of agreement of 63.2 in the units of variation in which E and G agree in #222-456.

The percentages of agreement of Epiphanius with the K^{a} (K and Π) and K^{i} (E and G) sub-types and with the *TR* in the units of variation in which the respective pairs of uncials attest readings in #222-456 can be summarized as follows:

	% of Agreement with Epiphanius's Text		% of Agreement with Epiphanius's Text
K^{a}-text	75.0	*TR*	62.5
K^{i}-text	68.4	*TR*	63.2

The final line of evidence for determining the relationship of Epiphanius's quotations to the Byzantine text is provided by eighteen readings which are supported by the chief Byzantine witnesses and receive only scattered support from non-Byzantine witnesses. The readings peculiar to the Byzantine text are: #6b, 24b, 85b, 98b, 122b, 131b, 142b, 162b, 173a, 174c, 226a, 284a, 366a, 367b, 386b, 391b, 420a and 425b (Since Epiphanius's support is divided between two readings in #367, he must be considered to be both in agreement and at variance with the Byzantine reading in that unit of variation.). Epiphanius attests one of the ten readings peculiar to the Byzantine text in #4-209. He supports five readings out of a total of nine in #222-456, however, for a percentage of agreement with the Byzantine readings of 55.6 in Matthew 11:19-26:50. These phenomena are consistent with two conclusions which have been reached in this investigation on the basis of evidence already adduced: First, the purely Byzantine element in the text of Epiphanius in #4-209 (i.e. Matthew 1:18-11:18) is a minor feature of his quotations. Secondly, Byzantine readings become a prominent part of Epiphanius's mixed text in #222-456 (i.e. Matthew 11:19-26:50).

IX. SUMMARY

The preceding investigation of Epiphanius's quotations from the Gospel of Matthew has shown that the principal affinity of Epiphanius's text of Matthew as a whole is with the Alexandrian text, with a secondary relationship to the Byzantine type of text. It has been seen that a significant feature of Epiphanius's text is the notable difference in the textual affinities of Matthew 1:18-11:18, which is predominantly Alexandrian, and Matthew 11:19-26:50, which is textually mixed.

Epiphanius exhibits a marked preference for the Alexandrian type of text in his citations from Matthew 1:18-11:18. Since the text of _WH_ probably contains the best form of the Alexandrian text of any of the Alexandrian witnesses in the control group, the high percentage of agreement existing between Epiphanius's text and _WH_ in #4-209 (i.e. 71.4) is important evidence that Epiphanius's quotations from Matthew 1:18-11:18 are predominantly Alexandrian in character. Epiphanius, with the Bohairic version, ranks fourth among the Alexandrian witnesses in supporting _WH_. The percentage of agreement of Epiphanius's quotations with _WH_ is less than one per cent lower than the average percentage of agreement with _WH_ of all the Alexandrian witnesses in the control group (The average percentage of the Alexandrian witnesses' agreement with WH in #4-209 is 72.3.). It can be said that Epiphanius's text of Matthew 1:18-11:18, to the extent that it exists in his quotations, is a remarkably good representative of the Alexandrian text.

Epiphanius's text of Matthew 11:19-26:50 is marked by a decline in its percentages of agreement with most Alexandrian witnesses in the control group and an increase in its degree of affinity to most of the Byzantine witnesses. Although the purely Byzantine element in Epiphanius's text of Matthew 1:18-11:18 is minor, it becomes the most pronounced feature of his text in the rest of the Gospel. Because of its mixed character, however, Epiphanius's text of Matthew 11:19-26:50 cannot be identified exclusively with the Byzantine type of text. A prominent Alexandrian strain persists in the latter part of Epiphanius's text of the First Gospel.

There is no evidence to suggest that either the Western text or the Caesarean text had a significant influence on Epiphanius's text of Matthew. It has been shown that most of the apparent affinity between Epiphanius and the Western text is due not so much to a notable Western element in Epiphanius's text as to a textual tradition shared alternately with either the Alexandrian or Byzantine texts or, in a number of readings, with both texts. The conclusion that the purely Western element is small in Epiphanius's text of Matthew has been confirmed by the fact that Epiphanius attests only seven out of a total of thirty readings which are peculiar to the Western text (receiving only scattered support from non-Western witnesses). It has been demonstrated further that most of the apparent affinity of the text of Epiphanius to the principal Caesarean witnesses derives from Alexandrian and Byzantine traits shared by Epiphanius's quotations and the Caesarean text in Matthew rather than from an independent Caesarean element in the quotations of Epiphanius from the First Gospel.

It is of interest to inquire into the reason for the remarkable shift in the textual character of Epiphanius's quotations from a predominantly Alexandrian text in Matthew 1:18-11:18 to a mixed text in Matthew 11:19ff. The various possible explanations of this phenomenon can be comprehended in three theoretical solutions: (1) The Byzantine element is secondary, deriving from corrections made by a scribe (or scribes) who, in the process of copying Epiphanius's works, sought to make the text of his quotations from Matthew conform to the standard Byzantine text; (2) Epiphanius himself combined the Alexandrian and Byzantine textual features present in his text of Matthew; (3) The text of Matthew to which Epiphanius had access was a mixed text, exhibiting the same combination of Alexandrian and Byzantine elements which exists in his quotations.

The first of these hypothetical solutions does not provide an adequate explanation of the manner in which the diverse textual features of Epiphanius's text of Matthew are combined.[23] If a Byzantine scribe had made extensive corrections in Epiphanius's quotations from Matthew, it would be reasonable to expect to find Byzantine readings scattered uniformly throughout his text of the Gospel. Instead, Epiphanius's text of Matthew 1:18-11:18 is remarkably free of Byzantine readings and the Byzantine elements in his quotations are concentrated in Matthew 11:19ff. It is difficult to see why a Byzantine scribe would correct numerous readings in Epiphanius's quotations from Matthew 11:19ff and yet leave untouched most of his quotations from Matthew 1:18-11:18.

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[23] Whenever a notable Byzantine element is present in the New Testament quotations of a Church Father--particularly one whose writings date from the fifth century or earlier--the possibility exists that some pre-Byzantine readings have been assimilated to the standard Byzantine text by scribes copying the Father's writings (see Metzger, *The Text of the New Testament* [New York and London: Oxford University Press, 1964], p. 87; Greenlee, *op. cit.*, p. 54). The possibility becomes a probability in the case of a Father whose writings are not available in a good critical edition. Since a modern critical edition of Epiphanius's major works has been published by Karl Holl (*Epiphanius*, Vols. XXV, XXXI, XXXVII, *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte* [Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933]), it is probably safe to consider the Byzantine strain in Epiphanius's quotations to be, for the most part, a feature of his original text.

A second possible explanation of the peculiar juxtaposition of Alexandrian and Byzantine elements in Epiphanius's text of Matthew is that these diverse features were combined by Epiphanius himself. Perhaps Epiphanius was familiar with--and used--a defective Alexandrian manuscript of Matthew containing only the first eleven chapters of the Gospel and used another manuscript (defective perhaps for the first part of Matthew) for his quotations from the rest of the Gospel, a manuscript which had been influenced extensively by the Antiochian recension.

There is a remarkable coincidence in the textual composition of the Matthean texts of Epiphanius and Cyril of Jerusalem; the textual character of their respective texts of Matthew changes abruptly after approximately the end of the eleventh chapter. Greenlee noted that a marked difference exists between the textual characteristics of Cyril's text of Matthew 1-11 and those of Matthew 12-28.[24] According to Greenlee, Cyril's text of Matthew 1-11 is characterized by a notable absence of significant affinities with most of the major representatives of the three pre-Byzantine text-types.[25] By contrast, Cyril's quotations from Matthew 12-28 exhibit a strong Caesarean type of text.[26] Although the textual characteristics of the respective Matthean texts of Epiphanius and Cyril are quite different, it is striking that the texts of both Fathers are composed of two distinct blocks of textually diverse material which can be distinguished in approximately the same portions of the Gospel in the quotations of both Fathers (i.e. in Matthew 1-11 and 12-28). This formal parallel in the composition of the texts of Matthew of Cyril and Epiphanius is probably purely coincidental. Since these two Fathers flourished at about the same time in proximity to one another in southern Palestine,[27] however, it is possible --though not probable--that there is some kind of historical connection between Epiphanius's dichotomous text of Matthew and Cyril's similarly bifurcated Matthean text. It might be conjectured (though without very much confidence) that, early in the fourth century, some scribes in southern Palestine briefly adopted the practice of copying Matthew in two parts, inexplicably placing the first eleven chapters or so in one codex and the rest of the Gospel in another. The use by both Epiphanius and Cyril of separate manuscripts consisting roughly of Matthew 1-11 and 12-28, each copied from different exemplars, would account for the curious formal parallel in the structure of the respective Matthean texts of the two Palestinian Fathers.

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[24] Greenlee, The Gospel Text of Cyril of Jerusalem, Vol. XVII of Studies and Documents, ed. by Silva Lake and Carsten Høeg (Copenhagen: Ejnar Munksgaard, 1955), pp. 38-64.

[25] Ibid., p. 43.

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[26] *Ibid*., pp. 39-43.

[27] Epiphanius (d. 403) lived and worked almost continuously in the environs of Eleutheropolis, a few miles southwest of Jerusalem, in Palestine from his birth in about 315 until his assumption of episcopal duties on the island of Cyprus in 367 (see Johannes Quasten, *Patrology*, Vol. III [Utrecht-Antwerp: Spectrum Publishers, 1960], pp. 384-388; Berthold Altaner, *Patrology*, trans. by Hilda C. Graef [New York: Herder and Herder, 1961], p. 365; Otto Bardenhewer, *Geschichte der altkirchlichen Literatur*, 2nd edition, Vol. III [Freiburg: Herder, 1923], pp. 293-295; Richard A. Lipsius, "Epiphanius," *A Dictionary of Christian Biography*, Vol. II, ed. by William Smith and Henry Wace [London: John Murray, 1880], p. 149).

Although the date of Cyril's birth is uncertain (probably c. 315), his life and mature career were contemporary with Epiphanius and centered in and about Jerusalem. He died in 386 (Quasten, *op. cit*., pp. 362, 363; Altaner, *op. cit*., p. 361; Greenlee, *op. cit*., pp. 15-17).

It is most probable, however, that the textual composition of Epiphanius's quotations from Matthew reflects his use of a manuscript which exhibited a strong Alexandrian text in approximately the first eleven chapters of Matthew and a mixed text composed principally of Alexandrian and Byzantine elements in the remainder of the Gospel. It is likely that the scribe who produced the manuscript of Matthew which Epiphanius used--or the scribe who copied an ancestor of Epiphanius's exemplar--transcribed the manuscript from two copies of the Gospel, employing an Alexandrian manuscript for about the first eleven chapters and changing to an exemplar with a mixed text for the rest of the Gospel.

TABLES I-XXVIII

TABLE I

PERCENTAGES OF AGREEMENT OF THE CONTROL WITNESSES WITH THE QUOTATIONS OF EPIPHANIUS FROM MATTHEW 1:18-11:18 (#4-209)

Alexandrian		Western		Caesarean		Byzantine	
		ff-2	100.0				
						Chr	88.9
Z	75.0	Tat	75.0				
WH	71.4						
				sy-pal	70.6		
B	68.6						
sa	68.4						
						aeth	66.7
ℵ	65.7						
bo	61.9						
892	60.0			1	60.0		
C	59.4						
		g-2 m	57.1				
		aur h	55.6				
				Θ	55.2		
						TR	54.3
		l	52.9				
				Eus	52.6		
				fam. 13	51.4		
		ff-1 g-1 *r-2*	50.0	700 1582	50.0	574	50.0
						Δ	48.6
		c f	48.0				
33	47.1						
		a	45.5				
		Aug	45.0	arm	45.0		
				geo	44.4		
		sy-c	43.8				
		b k	42.3				
						S	40.9
L	40.0					Γ	40.0
						Π	36.8
						K M U V	36.4
				157	35.7		
						E W	33.3
				543	31.3		
		sy-s	29.4				
		D	25.9				
		d	25.0				
		g	23.5				
						G	22.2

TABLE II

PERCENTAGES OF AGREEMENT OF THE CONTROL WITNESSES WITH THE QUOTATIONS OF EPIPHANIUS FROM MATTHEW 11:19-26:50 (#222-456)

Alexandrian		Western		Caesarean		Byzantine	
		gig	100.0				
						M S	72.7
						U	71.4
						Π	68.2
		n r-2	66.7			G K V	66.7
C	65.2					E	65.2
L	64.7						
Z	64.3			157	64.3		
		g-1	63.9				
						574	61.7
		aur	61.3			Chr	61.3
				1	60.8		
		b	60.7				
		sy-c	60.0			Γ	60.0
		f	58.8	Θ	58.8	Δ TR	58.8
		l	58.1				
892	58.0						
sa	57.1						
				fam. 13	56.9		
		q	56.7	543	56.3		
				Eus	55.6		
B WH	54.9						
		c d	54.5				
		ff-2	54.1				
		Tat	53.8				
				1582	52.2		
ℵ	52.0			arm	52.0		
						aeth	51.9
		e	51.6				
		a ff-1	51.4				
		m Aug	50.0	700	50.0		
		D	48.0				
bo	46.4			geo	46.4		
		h	45.8				
						W	44.8
33	44.4						
		r-1 sy-s	40.0				
		k	30.0				
		g-2	28.6	sy-pal	28.6		

TABLE III

PERCENTAGES OF AGREEMENT OF THE CONTROL WITNESSES WITH THE QUOTATIONS OF EPIPHANIUS FROM THE GOSPEL OF MATTHEW

Alexandrian		Western		Caesarean		Byzantine	
		gig	100.0				
Z	67.5					Chr	67.5
		n	66.7				
C	62.8						
		r-2	62.5				
		Tat	61.9				
sa	61.7						
WH	61.6						
B	60.5			1	60.5		
		aur	59.2				
892	58.8						
		g-1	58.3				
						aeth	57.8
ℵ	57.6						
				Θ	57.5		
						TR	56.9
						S 574	56.8
		l	56.3				
L	55.6						
		ff-2	55.3				
				fam. 13	54.7	Δ	54.7
						M	54.5
		f	54.2				
						Π	53.7
				Eus	53.6		
						U	53.5
		m	53.3			G	53.3
bo	53.1						
		sy-c	52.8				
						Γ	52.5
		b	51.9				
		c	51.7				
		e	51.6	sy-pal	51.6		
				1582	51.4		
						K V	51.2
		ff-1	50.8				
		h	50.0	157 700	50.0	E	50.0
		a	49.1				
				arm	48.9		
		Aug	46.7				

TABLE III (continued)

Alexandrian		Western		Caesarean		Byzantine	
				geo	45.7		
33	45.5						
		q	44.7				
				543	43.8		
		q-2	42.9				
		d	42.1				
						W	40.4
		D	40.3				
		r-1	40.0				
		k	38.9				
		sy-s	35.1				

TABLE IV

PERCENTAGES OF AGREEMENT OF THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
Z	75.0	C	65.2	Z	67.5
WH	71.4	L	64.7	C	62.8
B	68.6	Z	64.3	sa	61.7
sa	68.4	892	58.0	WH	61.6
ℵ	65.7	sa	57.1	B	60.5
bo	61.9	B WH	54.9	892	58.8
892	60.0	ℵ	52.0	ℵ	57.6
C	59.4	bo	46.4	L	55.6
33	47.1	33	44.4	bo	53.1
L	40.0			33	45.5

TABLE V

PERCENTAGES OF AGREEMENT OF THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

	Agreement in #4-209	Agreement in #222-456	Agreement in #4-456
א	65.7	52.0	57.6
B	68.6	54.9	60.5
C	59.4	65.2	62.8
L	40.0	64.7	55.6
Z	75.0	64.3	67.5
33	47.1	44.4	45.5
892	60.0	58.0	58.8
sa	68.4	57.1	61.7
bo	61.9	46.4	53.1
WH	71.4	54.9	61.6

The average percentages of agreement of the Alexandrian witnesses in the control group with the text of Epiphanius in #4-209, 222-456 and 4-456 respectively are: 61.6, 56.8 and 58.7.

TABLE VI

ATTESTATION OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP FOR THE TEXT OF WESTCOTT AND HORT (WH) IN MATTHEW 1:18-11:18 (#4-209)

	Epiph	ℵ	B	C	L	Z	33	892	sa	bo
#4	X	X	O	X	X	X		X	X	X
6	X	X	X	X	O	X	O	O	X	X
17	X	X	X	X	O	X		X		
24	X	X	X	X	O	X	X	O		
25	X	X	X	X	X	X	X	X	X	X
31	X	X	X	X	O	X	O	O	X	X
35	X	X	X	X	X	X		X	O	O
39	O	X	X	O	O	X	X	O	O	O
70	X	X	X	X	X			X	X	X
78	O	X	X	X	O	X	X	O	O	X
83	O	O	X	O	O	X	X	O	O	O
85	X	X	X	O	O	X	X	O	X	X
96	O	X	X	X				X	X	X
98	X	X	X	O				O	X	X
99	X	X	X	X			X	X		X
104	X	X	X	X				X		
108	X	X	X	X				X		
112	X	X	X		O		O	O		X
113	X	X	X		X			X		
119	O	X	X		X		O	X		
122	X	X	X	O	O			O	O	O
131	X	X	X	O	O			X	X	X
142	X	O	X	X	O		X	O	O	O
143	X	X	X	X	X			X		
152	O	X	X	X	X		X	X	O	X
162	X	X	X	O	O		X	X	X	X
173	O	X	X	O	O		O	O	O	O
174	X	X	X	X	X		O	X		
184	O	X	X	X	X			X		
191	O	O	X	X	O		X	X		
200	X	X	X	X	X			X		
202	X/O	X	X	X	O			X		
207	X	O	X	O	O			X		
209	X	X	X	X	O	X		X	X	X

TABLE VI (continued)

Totals and Statistics of Attestation*

Epiph	25/35	71.4
א	30/34	88.2
B	33/34	97.1
C	22/31	70.9
L	11/29	37.9
Z	12/12	100.0
33	11/17	64.7
892	22/34	64.7
sa	11/19	57.9
bo	15/21	71.4

The average percentage of agreement of the Alexandrian witnesses in the control group with WH in #4-209 is 72.3.

Legend: X = witness supports reading of WH
O = witness opposes reading of WH

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for WH: Epiphanius attests twenty-five out of thirty-five readings supported by WH for a percentage of agreement of 71.4.

TABLE VII

ATTESTATION OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP FOR THE TEXT OF WESTCOTT AND HORT (WH) IN MATTHEW 11:19-26:50 (#222-456)

	Epiph	ℵ	B	C	L	Z	33	892	sa	bo
#222	O	X	X	O	O			O	O	X
226	O	X	X	O	O		X	O		
233	O	X	X	O	O		X	X		X
245	X	X	X	X	X			X		
256	X	X	X	X	X		O	X		
269	O	X	X	O	X	O	O	O	X	O
273	X	X	X	X	X	X		X	X	O
274	O		X	X	X	X		X		
282	O	X	X	O	O			O	O	O
284	O	O	X	O	X		X	X	O	X
285	O	X	X	O	O	O	O	O		X
287	O	X	X	X	X			X		
288	O	X	X	X	X	X		X		
289	X	X	X	X	X	X		X		
290	X	X	X	X	X	X		X		
292	X	X	X	X	O	O	X	X		
298	X	X	X	X	X	X		X		
301	O	X	X	O	O			O	X	X
302	X/O	O	X	X	X	X		X	O	X
309	X	X	X	O	X		X	O	X	X
310	X	X	X	X	X		X	X		
317	O	X	X	X	X			X	X	X
324	X	X	X	O	X		O	O	O	O
326	O	O	X	O	O	O	X	O	X	X
330	X/O	X	X	O	X	X	O	X	O	O
334	X/O	O	X	O	O	O	O	O		
341	X	X	X	X	X	X		X		
348	O	X	X	X	X	X		X		
366	O	X	X	O	X		O	X	O	X
367	X/O	X	X	O	X		O	X	O	X

TABLE VII (continued)

	Epiph	ℵ	B	C	L	Z	33	892	sa	bo
#375	X	O	X	X	O	O	O	O	X	O
386	X	X	X	O	X	X	O	O	X	X
387	X	X	X	X	X	X		X	X	O
391	X	X	X	O	X	X	O	O	X	X
394	X O	X	O	X	O	X	O	X	O	
395	X	X	X	X	X	X	X	X	O	O
397	X	X	X	X	X	X		X		
402	X	X	X	X	X			X		
409	X	O	X		O		O	O	X	O
412	O	X	X		O	X		O		
415	X	X	X		X	X			X	X
420	O	X	X	O	X		X	X		
425	X	X	X		X		X	X	X	X
427	X	O	X		X			X	O	X
450	O	X	X	X	X			X	O	O
456	X	X	X	X	X			X		

Totals and Statistics of Attestation*

Epiph	28/51	54.9
ℵ	38/45	84.4
B	45/46	97.8
C	23/41	56.1
L	33/46	71.7
Z	18/24	75.0
33	10/23	43.5
892	30/45	66.7

TABLE VII (continued)

sa	13/25	52.0
bo	16/26	61.5

The average percentage of agreement of the Alexandrian witnesses in the control group with WH in #222-456 is 70.4.

Legend: X = witness supports reading of WH
O = witness opposes reading of WH

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for WH: Epiphanius attests twenty-eight out of fifty-one readings supported by WH for a percentage of agreement of 54.9.

TABLE VIII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH THE TEXT OF WESTCOTT AND HORT (WH) IN MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
Z	100.0	B	97.8	B	97.5
B	97.1	א	84.4	א	86.1
א	88.2	Z	75.0	Z	83.3
Epiph bo	71.4	L	71.7	bo	65.9
C	70.9	892	66.7	892	65.8
33 892	64.7	bo	61.5	C	62.5
sa	57.9	C	56.1	Epiph	61.6
L	37.9	Epiph	54.9	L	58.7
		sa	52.0	sa	54.5
		33	43.5	33	52.5

TABLE IX

PERCENTAGES OF AGREEMENT OF THE WESTERN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
ff-2	100.0	*gig*	100.0	*gig*	100.0
Tat	75.0	*n* *r-2*	66.7	*n*	66.7
g-2 *m*	57.1	*g-1*	63.9	*r-2*	62.5
aur *h*	55.6	*aur*	61.3	Tat	61.9
l	52.9	*b*	60.7	*aur*	59.2
ff-1 *g-1* / *r-2*	50.0	sy-c	60.0	*g-1*	58.3
c *f*	48.0	*f*	58.8	*l*	56.3
a	45.5	*l*	58.1	*ff-2*	55.3
Aug	45.0	*q*	56.7	*f*	54.2
sy-c	43.8	*c* *d*	54.5	*m*	53.3
b *k*	42.3	*ff-2*	54.1	sy-c	52.8
sy-s	29.4	Tat	53.8	*b*	51.9
D	25.9	*e*	51.6	*c*	51.7
d	25.0	*a* *ff-1*	51.4	*e*	51.6
q	23.5	*m* Aug	50.0	*ff-1*	50.8
		D	48.0	*h*	50.0
		h	45.8	*a*	49.1
		r-1 sy-s	40.0	Aug	46.7
		k	30.0	*q*	44.7

TABLE IX (continued)

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
		g-2	28.6	g-2	42.9
				d	42.1
				D	40.3
				r-1	40.0
				k	38.9
				sy-s	35.1

The average percentages of agreement of the Western witnesses in the control group with the text of Epiphanius in #4-209, 222-456 and 4-456 respectively are: 44.6, 53.9 and 50.3.

TABLE X

PERCENTAGES OF AGREEMENT OF THE WESTERN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

	Agreement in #4-209	Agreement in #222-456	Agreement in #4-456
D	25.9	48.0	40.3
a	45.5	51.4	49.1
aur	55.6	61.3	59.2
b	42.3	60.7	51.9
c	48.0	54.5	51.7
d	25.0	54.5	42.1
e		51.6	51.6
f	48.0	58.8	54.2
ff-1	50.0	51.4	50.8
ff-2	100.0	54.1	55.3
gig		100.0	100.0
g-1	50.0	63.9	58.3
g-2	57.1	28.6	42.9
h	55.6	45.8	50.0
k	42.3	30.0	38.9
l	52.9	58.1	56.3
m	57.1	50.0	53.3
n		66.7	66.7
q	23.5	56.7	44.7

TABLE X (continued)

	Agreement in #4-209	Agreement in #222-456	Agreement in #4-456
r-1		40.0	40.0
r-2	50.0	66.7	62.5
sy-s	29.4	40.0	35.1
sy-c	43.8	60.0	52.8
Tat	75.0	53.8	61.9
Aug	45.0	50.0	46.7

TABLE XI

THE ATTESTATION OF THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) FOR READINGS SUPPORTED BY EPIPHANIUS AND A MAJORITY OF THE WESTERN WITNESSES APPEARING IN THE RESPECTIVE UNITS OF VARIATION IN MATTHEW

Epiph+West.+WH Against TR	Epiph+West.+TR Against WH	Epiph+West.+ TR+WH
#85	#222	#209
98	233	330
122	282	
162	285	
367	301	
375	326	
386		
391		
395		
409		
425		

Epiph+West. Against WH+TR
#96
184
202
274
317
348
450

TABLE XII

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX D IN MATTHEW 1:18-11:18 (#4-209)

	Epiph	itpl	a	aur	b	c	d	f	ff1	ff2	g1	g2	h	k	l	m	q	r2	sys	syc	Tat	Aug
#17	O		X	X	X	X	X	X	X		X			X			X					X
24	X																					
25	O		X	X	X	X	X	X	O		X			O			X		X	O	X	O
31	O			X	X	X	X	X	X		X			X			X					X
35	O				X	X	X	X	X		X	X						O				X O
39	X		O	X	O	O	O	X	X		O	O		O			O		O	O	X	X
70	O		X	O	O	O	X	O	O		O		O		O				X	X		X
78	O		O	O	O	O	X	O			O		O	X	O				X	O	O	X
83	O	X		O										O					X	X		X
85	X		X	X	X	X	X	X	X		X		X	X	X				X	X		X
96	X		O	O	O	O	X	O	O		O		X	X	O	X O	O	O		X	X	
98	X				X	X		X	X		X	X	X	X	X	X	O		X		X O	
99	O				X	X	X	O	O		X	O	X	X	O	X	O		X	O	O	X O
104	O		X		X	O	X	O	O		O	O	X	X		O			X	X	X	
108	O		X	X	X	X	X	X	X		X		X	X	X		X			X		
112	O																					
113	O	O					X							X					X	X	X	X
119	O																					
173	O		X	X	X	O	X	X	X		O	O	X	X	X		X				O	X O
174	O		X	X	X	X		X	X		X		O	X	X		X					
184	O		O		O									O					O		O	O
191	O						X														O	
200	O		X		X	X	X	X	X		X		X	X	X		X					
202	X O	X					O							O								
207	O																					
209	X		X	X	X	X	X	X	X	X	X		X	X	X		X		O	O		

TABLE XII (continued)

Totals and Statistics of Attestation*

Epiph	7/27	25.9
it-pl	2/3	66.7
a	10/14	71.4
aur	9/13	69.2
b	13/18	72.2
c	11/17	64.7
d	16/18	88.9
f	12/17	70.6
ff-1	11/16	68.8
ff-2	1/1	100.0
g-1	11/17	64.7
g-2	2/6	33.3
h	9/12	75.0
k	14/19	73.7
l	7/11	63.6
m	3/5	60.0
q	8/12	66.7
r-2	0/2	00.0
sy-s	9/12	75.0
sy-c	7/12	58.3
Tat	6/12	50.0

TABLE XII (continued)

Aug	11/16	68.8

The average percentage of agreement of the Western witnesses in the control group with Codex D in #4-209 is 67.9.

Legend: X = witness supports reading of D
O = witness opposes reading of D

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for Codex D: Epiphanius attests seven out of twenty-seven readings supported by D for a percentage of agreement of 25.9.

TABLE XIII

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX D IN MATTHEW 11:19-26:50

(#222-456)

	Epiph	itpl	a	aur	b	c	d	e	f	ff1	ff2	gig	g1	g2	h	k	l	m	n	q	r1	r2	sys	syc	Tat	Aug
#222	X		X			X			X	X			X	X	X	X	X							X	X	X
226	O																									
233	X		X	X	X	X	X		X	X	X		X		X	O	X		X	X				X		
245	O		X	X	X	X	X		X	X	X		X		X	X	X			X						
256	O																									
269	X		X	X	X	X	X		X	O	X		X		X	O	X			X			O	O	X	
273	O		X		O	O	X		O	X	X		O		X	X	O			X			X	O		X
274	O				O	O					O		O			O							O			
282	X		O	X	O	X	X	O	X	X	X		X	X	X	O	X			X		X		X	X	O
284	O		X			X	X	X	X	X	X		X	X						O			O	O		
285	O		O	O		O		O	O	O	O		O				O			O			O			O
287	O		X	X		X	X	X	X	X	X		X				X			X						
288	O																									
289	X																									
290	X																									
292	O		O	O		O		O	O	O	O		O				O			O						
298	O						X									X										X
301	X		X	X	X	O	X	X	X	X	X		X				X			X			O	X	X	
302	O		X	O	X		O	X		O	O		O	X			O			X	X	X				
309	O		X	X	O	O	X	O	O	O	O		O				X			X		O		O	X	
310	X																								O	
317	X		X	X	X	X	X	X	X	X	X		X				X		X					X	O	X
324	O		X	X	X	X	X	X	X	X	X		X		X		X			X					X	O
326	X		X	X	X	X	X	O	X	X	X		X		X		X	X		X					X	X
330	X O		X	X	X	X	X	X	X	X	X		X		X		X	O		X					O	
334	X O																									
341	O		X				X	X		X	X				X						X				X	X
348	X		X	X	X	X	X	O	O	O	X	X	X	O	X		O			X			X	X	X	
366	O		X	X	X	X	X	X	O	X	X		X		X		X	X		O	X		X	X	O	X
367	X O		X	X	X	X	X	X	O	X	X		O		O	O	X			O			X	X	O	
375	X	O					X	X					X													
386	X		X	X	X	X	X	X	O	X	X		X		O		X	X	X	O	X	X	X	X	O	

TABLE XIII (continued)

	Epiph	it-pl	a	aur	b	c	d	e	f	ff1	ff2	gig	g1	g2	h	k	l	m	n	q	r1	r2	sys	syc	Taut	Auq
#387	O		X	O	X	X	X	X	O	X	X		X		X		O		X				X	X		
391	X		X	X	X	X	X	X	O	X	X		X		O		X		X	O			X	X	O	
394	X O		O	O	O	O		O	O	X	O		X					O	O	X		O			X	
395	X		X	X	X	O		X	X	X	X		X	O	O		O	O	X	X					O	
397	X		O	O	O	O	X	O	O	O	O		O		O		O		O	X			O	O		
402	O		O	O			X	O	X	O	O		O		O		O			O			X	X		
409	X		X	O	X	X	X	X	X	O	X	X	O	O	X		O			X	X	X	X	X	X	
412	O																									
415	O	X						O															X	X		
420	O																									
425	X		X	X	X	O	X	X	X	X	O		X		X		X			O			X		X	
427	X		O	O	O	O	X	O	O	O	O		O		O		O			O			O			
450	X	X									O														X	
456	O	O	X			X	X		X		X												X		X	

Totals and Statistics of Attestation*

Epiph	24/50	48.0
it-pl	2/4	50.0
a	25/32	78.1
aur	18/27	66.7
b	18/25	72.0
c	19/30	63.3
d	28/29	96.6
e	17/28	60.7
f	17/30	56.7
ff-1	21/31	67.7

TABLE XIII (continued)

ff-2	22/33	66.7
gig	2/2	100.0
g-1	21/32	65.6
g-2	4/7	57.1
h	15/22	68.2
k	4/9	44.4
l	17/28	60.7
m	3/6	50.0
n	6/8	75.0
q	17/27	62.9
r-1	5/5	100.0
r-2	4/6	66.7
sy-s	12/19	63.2
sy-c	14/19	73.7
Tat	14/22	63.6
Aug	7/10	70.0

The average percentage of agreement of the Western witnesses in the control group with Codex D in #222-456 is 67.6.

Legend: X = witness supports reading of D
O = witness opposes reading of D

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for Codex D: Epiphanius attests twenty-four out of fifty readings supported by D for a percentage of agreement of 48.0.

TABLE XIV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH CODEX D IN MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
ff-2	100.0	gig r-1	100.0	gig r-1	100.0
d	88.9	d	96.6	d	93.6
h sy-s	75.0	a	78.1	a	76.1
k	73.7	n	75.0	n	75.0
b	72.2	sy-c	73.7	b	72.1
a	71.4	b	72.0	h	70.6
f	70.6	Aug	70.0	Aug	69.2
aur	69.2	h	68.2	ff-1	68.1
ff-1 Aug	68.8	ff-1	67.7	sy-s sy-c	67.7
g	66.7	aur ff-2 r-2	66.7	ff-2	67.6
c g-1	64.7	g-1	65.6	aur	67.5
l	63.6	Tat	63.6	g-1	65.3
m	60.0	c	63.3	k	64.3
sy-c	58.3	sy-s	63.2	g	64.1
Tat	50.0	g	62.9	c	63.8
g-2	33.3	e l	60.7	f	61.7
Epiph	25.9	g-2	57.1	l	61.5
r-2	00.0	f	56.7	e	60.7
		m	50.0	Tat	58.8

TABLE XIV (continued)

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
		Epiph	48.0	*m*	54.5
		k	44.4	*r-2*	50.0
				q-2	46.2
				Epiph	40.3

TABLE XV

PERCENTAGES OF AGREEMENT OF THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
sy-pal	70.6	157	64.3	1	60.5
1	60.0	1	60.8	Θ	57.5
Θ	55.2	Θ	58.8	fam. 13	54.7
Eus	52.6	fam. 13	56.9	Eus	53.6
fam. 13	51.4	543	56.3	sy-pal	51.6
700 1582	50.0	Eus	55.6	1582	51.4
arm	45.0	1582	52.2	157 700	50.0
geo	44.4	arm	52.0	arm	48.9
157	35.7	700	50.0	geo	45.7
543	31.3	geo	46.4	543	43.8
		sy-pal	28.6		

The average percentages of agreement of the Caesarean witnesses in the control group with the text of Epiphanius in #4-209, 222-456 and 4-456 respectively are: 51.1, 54.6 and 53.1.

TABLE XVI

PERCENTAGES OF AGREEMENT OF THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

	Agreement in #4-209	Agreement in #222-456	Agreement in #4-456
Θ	55.2	58.8	57.5
1	60.0	60.8	60.5
157	35.7	64.3	50.0
543	31.3	56.3	43.8
700	50.0	50.0	50.0
1582	50.0	52.2	51.4
sy-pal	70.6	28.6	51.6
arm	45.0	52.0	48.9
geo	44.4	46.4	45.7
Eus	52.6	55.6	53.6
fam. 13	51.4	56.9	54.7

TABLE XVII

ATTESTATION OF CODEX Θ AND THE TEXT OF WESTCOTT AND HORT (WH) FOR EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Epiph+WH Against Θ	Epiph+Θ Against WH*	Θ+WH Against Epiph	Epiph, Θ and WH All Disagree
#6	#78	#96	#83
85	119	184	
98	152	202	
112	173	233	
122	191	274	
131	222	282	
174	226	284	
207	269	302	
209	285	317	
273	287	326	
289	288	330	
290	301	334	
292	394	348	
324	412	366	
375	450	367	
387		420	
394			

Epiph+Θ+WH
#4
17
99
104
108
113
142
143
162
200
202
245
256
298
302
309
#310
330
334
341
367
386
391
395
397
402
409
415
425
427
456

---

*The TR supports Epiphanius in the following readings in which Epiphanius and Θ agree against WH: #78 152 173 191 222

TABLE XVII (continued)

226 269 285 301 412. A majority of the Western witnesses appearing in #450 attests the reading supported by Epiphanius and Θ against *WH*.

TABLE XVIII

ATTESTATION OF CODEX 1 AND THE TEXT OF WESTCOTT AND HORT (WH) FOR EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Epiph+WH Against 1	Epiph+1 Against WH*	1+WH Against Epiph	Epiph, 1 and WH All Disagree
#85	#78	#39	#83
98	191	96	
112	222	119	
122	226	152	
142	269	173	
207	282	184	
256	285	202	
292	301	233	
302	302	274	
309	330	284	
324	334	287	
330	394	288	
334	412	317	
375	420	326	
394		348	
		366	
		367	
		450	

Epiph+1+WH

#4
6
17
24
25
31
35
70
99
104
108
113
131
#143
162
174
200
202
209
245
273
289
290
298
310
#341
367
386
387
391
395
397
402
409
415
425
427
456

---

*The TR supports Epiphanius in the following readings in which Epiphanius and Codex 1 agree against WH: #78 191 222 226 269 282 285 301 334 412 420.

TABLE XIX

ATTESTATION OF *fam. 13* AND THE TEXT OF WESTCOTT AND HORT (*WH*) FOR EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Epiph+*WH* Against *fam.* 13	
#6	#289
24	290
31	292
85	324
98	330
112	367
122	375
131	386
142	387
162	391
207	395
209	409
256	425

Epiph+*fam. 13* Against *WH**	
#39	#285
78	287
119	288
152	301
173	326
222	330
226	366
233	367
269	412
282	420

fam. 13+*WH* Against Epiph	
#96	#302
184	317
191	334
202	348
274	394
284	450

Epiph+WH+fam. 13 Agree		
#4	#143	#310
17	174	334
25	200	341
35	202	394
70	245	397
99	273	402
104	298	415
108	302	427
113	309	456

Epiph, *fam. 13* and *WH* All Disagree
#83

---

*The *TR* supports Epiphanius in the following readings in which Epiphanius and *fam. 13* agree against *WH*: #39 78 152 173 222 226 233 269 282 285 301 326 366 367 412 420.

TABLE XX

PERCENTAGES OF AGREEMENT OF THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
Chr	88.9	M S	72.7	Chr	67.5
aeth	66.7	U	71.4	aeth	57.8
TR	54.3	Π	68.2	TR	56.9
574	50.0	G K V	66.7	S 574	56.8
Δ	48.6	E	65.2	Δ	54.7
S	40.9	574	61.7	M	54.5
Γ	40.0	Chr	61.3	Π	53.7
Π	36.8	Γ	60.0	U	53.5
K M U V	36.4	Δ TR	58.8	G	53.3
E W	33.3	aeth	51.9	Γ	52.5
G	22.2	W	44.8	K V	51.2
				E	50.0
				W	40.4

The average percentages of agreement of the Byzantine witnesses in the control group with the text of Epiphanius in #4-209, 222-456 and 4-456 respectively are: 43.9, 61.9 and 54.3.

TABLE XXI

PERCENTAGES OF AGREEMENT OF THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM MATTHEW

	Agreement in #4-209	Agreement in #222-456	Agreement in #4-456
E	33.3	65.2	50.0
G	22.2	66.7	53.3
K	36.4	66.7	51.2
M	36.4	72.7	54.5
S	40.9	72.7	56.8
U	36.4	71.4	53.5
V	36.4	66.7	51.2
W	33.3	44.8	40.4
Γ	40.0	60.0	52.5
Δ	48.6	58.8	54.7
Π	36.8	68.2	53.7
574	50.0	61.7	56.8
aeth	66.7	51.9	57.8
Chr	88.9	61.3	67.5
TR	54.3	58.8	56.9

TABLE XXII

ATTESTATION OF THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) FOR EPIPHANIUS'S QUOTATIONS FROM MATTHEW

Epiph+WH Against the TR

#6
24
31
85
98
112
122
131
142
162
174
207
#256
309
310
324
334
367
375
386
391
395
409
425

Epiph+the TR Against WH

#39
78
83
152
173
191
222
226
233
269
#282
284
285
301
326
334
366
367
412
420

The TR+WH Against Epiph

#96
119
184
202
274
287
288
#302
317
330
348
394
450

Epiph+ the TR+WH

#4
17
25
35
70
99
104
108
113
143
200
202
209
245
273
#286
289
290
292
298
302
330
341
387
394
397
402
415
427
456

TABLE XXIII

ATTESTATION OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP FOR THE TEXTUS RECEPTUS (TR) IN MATTHEW 1:18-11:18 (#4-209)

	Epiph	E	G	K	M	S	U	V	W	Γ	Δ	Π	574	aeth	Chr
#4	X	X		X	X	X	X	X	O	X	X	X	X	X	
6	O	X		X	X	X	X	X	X	X	X	X	X		
17	X	X		X	X	X	X	X		X	X	X			
24	O	X		X	X	X	X	X	O	X	O	X	X		
25	X										X		X	X	
31	O	X		X	X	X	X	X	X	X	X	X	X		
35	X										X		X	X	
39	X	X		X	X	X	X	X	X	X	X	X	X		
70	X										X		X	X	
78	X	X		X	X	X	X	X	X	X	X		X		
83	X	O		O	O	X	O	O	O	X	O		X	X	
85	O	X		X	X	X	X	X	O	X	X		X	O	
96	O										X		X	X	
98	O	X		X	X	X	X	X	X	X	X	X	X	O	
99	X	X		X	X	X	X	X		X	X	X	X	X	X
104	X										X		O	O	
108	X										X		X		
112	O	X	X	X	X	X	X	X	O		X	X	O		X
113	X										X		X		
119	O			O	X	O	O	O			X	O	X		O
122	O	X	X	X	X	X	X	X	X		X	X	X	O	O
131	O	X	X	X	X	X	X	X	X		X	X	X	X	O
142	O	X		X	O	X	X	X	X		O	X	X	X	
143	X										X		X		
152	X	X		X	X	X	X	X	X		X	X	X	X	X
162	O	X		X	X	X	X	X	X		X	X	X	O	
173	X	X	X	X	X	X	X	O	O	O	O	X	X	O	X
174	O	X	X	X	X	X	X	X	X	X	X	X	X	O	
184	O										X		X		
191	X	O	O	O	O	O	O	O	O	O	O	O	O		
200	X										X		X		
202	X O		X								X		X		
207	O	X	X	X	X	X	X	O		X	X	X	X		X
209	X										X		X	X	

TABLE XXIII (continued)

Totals and Statistics of Attestation*

Epiph	19/35	54.3
E	19/21	90.5
G	7/8	87.5
K	19/22	86.4
M	19/22	86.4
S	20/22	90.9
U	19/22	86.4
V	17/22	77.3
W	11/18	61.1
Γ	13/15	86.7
Δ	29/34	85.3
Π	17/19	89.5
574	30/33	90.9
aeth	11/18	61.1
Chr	5/8	62.5

The average percentage of agreement of the Byzantine witnesses in the control group with the _TR_ in #4-209 is 83.1.

Legend: X = witness supports reading of the _TR_
O = witness opposes reading of the _TR_

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for the _TR_: Epiphanius attests nineteen out of thirty-five readings supported by the _TR_ for a percentage of agreement of 54.3.

TABLE XXIV

ATTESTATION OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP FOR THE TEXTUS RECEPTUS (TR) IN MATTHEW 11:19-26:50 (#222-456)

	Eph	E	G	K	M	S	U	V	W	Γ	Δ	Π	574	aeth	Chr
#222	X	X	X	X	X	X	X	X	O	X	X	X	X	O	X
226	X	X	X	X	X	X	X	X		X	X	X			
233	X	X	X	X	X	X	X	X	O	X	X	X		X	
245	X										X		X		
256	O	O	O	O	O	X	O	O	O	O	O	O	O		X/O
269	X	X	X	X	X	X	X	X	X	O	X	X	X	X	X
273	X										X		X	X	
274	O								O		X				O
282	X	X	X	X	X	X	X	X	X	X	X	X	X	X	
284	X	X	X	O	X	X	X	X	X	X	X	X	X	O	X/O
285	X	X	X	X	X	X	X	X		X	X	X	X	X	
287	O										X		X		
288	O										X		X		
289	X										X		X		
290	X										X		X		
292	X	X	X	X	X	X	X	X		X	X	X	X	O	X
298	X										X		X		
301	X	X	X	X	X	X	X	X	O	X	X	X	X	O	
302	X/O										X		X		
309	O								O		X		X	X	O
310	O	O	O	X	X	O	O	O	O	O	O	X	X		O
317	O										X		X	O	
324	O									O	X		X		
326	X								X		X		X	O	X
330	X/O	O	X	X	X	X	X	X	X	X	O	X	X	O	O
334	X/O	O	O	X	X	O	O	O	O	X	X	X	X		X
341	X										X		X		
348	O										X		X		
366	X	X	X	X	X	X	X	X	X		X			O	X
367	X/O	X	X	X	X	X	X	X	X	X	X		X	X	X

TABLE XXIV (continued)

	Epiph	E	G	K	M	S	U	V	W	Γ	Δ	Π	574	aeth	Chr
#375	O	X	X	X	X	X	X	X	X	O	X		X		O
386	O	X	X	X	X	X	X	X	X	X	X	X	X	O	X
387	X										O		X	X	
391	O								X	X	X	X	X	O	X
394	$\frac{X}{O}$								O		X		X	X	X
395	O	X	X	O	O	O	X	X	X	X	X	O	O	X	O
397	X										X		X		
402	X										X		X	X	
409	O	O							X	X	X	X	X	X	X
412	X								X	X	X	X	X		
415	X										X		X		
420	X				X				X	X	X	X	X		$\frac{X}{O}$
425	O	X				O			X	X	X	X	X		X
427	X										X		X		
450	O										X		X		$\frac{X}{O}$
456	X										X		X	O	

Totals and Statistics of Attestation*

Epiph	30/51	58.8
E	15/20	75.0
G	15/18	83.3
K	15/18	83.3
M	17/19	89.5
S	15/19	78.9
U	15/18	83.3
V	15/18	83.3

TABLE XXIV (continued)

W	15/24	62.5
Γ	18/23	78.3
Δ	42/46	91.3
Π	18/20	90.0
574	40/46	86.9
aeth	12/23	52.2
Chr	16/26	61.5

The average percentage of agreement of the Byzantine witnesses in the control group with the TR in #222-456 is 79.3.

Legend: X = witness supports reading of the TR
O = witness opposes reading of the TR

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for the TR: Epiphanius attests thirty out of fifty-one readings supported by the TR for a percentage of agreement of 58.8.

TABLE XXV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH THE TEXTUS RECEPTUS (*TR*) IN MATTHEW

Agreement in #4-209		Agreement in #222-456		Agreement in #4-456	
S 574	90.9	Δ	91.3	Π	89.7
E	90.5	Π	90.0	Δ	88.8
Π	89.5	M	89.5	574	88.6
G	87.5	574	86.9	M	87.8
Γ	86.7	G K U V	83.3	S	85.4
K M U	86.4	S	78.9	K U	85.0
Δ	85.3	Γ	78.3	G	84.6
V	77.3	E	75.0	E	82.9
Chr	62.5	W	62.5	Γ	81.6
W aeth	61.1	Chr	61.5	V	80.0
Epiph	54.3	Epiph	58.8	W	61.9
		aeth	52.2	Chr	61.8
				Epiph	56.9
				aeth	56.1

TABLE XXVI

ATTESTATION OF CODEX Θ, 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) FOR CODEX Σ IN THE UNITS OF VARIATION SELECTED FOR ANALYSIS IN MATTHEW

	Θ	1	fam. 13	TR		Θ	1	fam. 13	TR
#6	X	O	X	X	#274	O	O	O	O
24		X	O	O	301	X	X	X	X
31		O	X	X	310	X	X	X	O
39		O	X	X	330	O	X	X	O
78	X	X	X	X	334	O	X	O	X
83	O	O	O	O	366	O	O	X	X
98	X	X	X	X	367	O	O	X	X
112	O	O	O	O	386	O	O	X	X
142	X	O	O	O	391	O	O	X	X
162	O	O	O	O	395	X	X	O	O
173	O	X	O	O	409	O	O	X	X
191	O	O	O	O	415	O	O	O	O
256	X	O	O	O	420	O	X	X	X
269	X	X	X	X	425	O	O	X	X

Totals and Statistics of Attestation*

Θ	9/25	36.0
1	11/28	39.3
fam. 13	16/28	57.1
TR	15/28	53.6

Legend: X = witness supports reading of Codex Σ
O = witness opposes reading of Codex Σ

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Θ for Σ: Θ attests nine out of twenty-five readings supported by Σ for a percentage of agreement of 36.0.

TABLE XXVII

ATTESTATION OF ORIGEN'S QUOTATIONS FROM MATTHEW FOR CODEX Θ, 1, fam. 13 AND THE TEXT OF WESTCOTT AND HORT (WH)

	Θ	1	fam. 13	WH
#4	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
17	O	O	O	O
70		X	X	X
78	O	O	O	X
83	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
85	O	O	O	X
96	X	X	X	X
98	X	X	X	O
99	X	X	X	X
104	X	X	X	X
112	O	O	O	X
113	O	O	O	O
119	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
142	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
152	O	X	O	X
173	O	X	O	X
200	X	X	X	X
202	X	X	X	X
#207	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
222	X	X	X	O
226	X	X	X	O
233	O	O	X	O
256	X	O	O	X
269	X	X	X	O
282	O	X	X	O
284	X	X	X	X
285	X	X	X	O
292	O	O	O	X
298	X	X	X	X
301	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
309	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
310	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
317	X	X	X	X
324	X	X	X	O
326	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
#330	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
334	O	O	O	O
348	X	X	X	X
366	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
367	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
375	X	X	X	O
386	X	X	O	X
394	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
395	X	X	O	X
402	X	X	X	X
409	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
415	X	X	X	X
425	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$	$\frac{X}{O}$
427	X	X	X	X
450	X	O	O	O
456	X	X	X	X

Totals and Statistics of Attestation*

Θ	39/65	60.0
1	41/66	62.1
fam. 13	38/66	57.6
WH	38/66	57.6

TABLE XXVII (continued)

Legend: X = witness supports reading of Origen
O = witness opposes reading of Origen

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Θ for Origen's quotations: Θ attests thirty-nine out of sixty-five readings supported by Origen for a percentage of agreement of 60.0.

TABLE XXVIII

ATTESTATION OF CODEX Θ FOR 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN THE UNITS OF VARIATION SELECTED FOR ANALYSIS IN MATTHEW

	1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR
#4	X	X	X	#202	X	X	X	#317	X	X	X
6	O	X	X	207	X	X	X	324	X	X	X
17	X	X	X	209	O	X	O	326	X	O	O
78	X	X	X	222	X	X	X	330	O	O	X
83	X	X	O	226	X	X	X	334	O	X	O
85	O	O	O	233	X	O	O	341	X	X	X
96	X	X	X	245	X	X	X	348	X	X	X
98	X	X	X	256	O	O	O	366	X	O	O
99	X	X	X	269	X	X	X	367	X	O	O
104	X	X	X	273	O	O	O	375	X	X	X
108	X	X	X	274	X	X	X	386	X	O	O
112	X	X	X	282	O	O	O	387	O	X	O
113	X	X	X	284	X	X	O	391	X	O	O
119	O	X	O	285	X	X	X	394	X	O	O
122	X	X	X	287	O	X	O	395	X	O	O
131	O	X	X	288	O	X	O	397	X	X	X
142	O	O	O	289	O	X	O	402	X	X	X
143	X	X	X	290	O	X	O	409	X	O	O
152	O	X	X	292	X	X	O	412	X	X	X
162	X	O	O	298	X	X	X	415	X	X	X
173	O	X	X	301	X	X	X	420	O	O	O
174	O	O	X	302	O	X	X	425	X	O	O
184	X	X	X	309	O	X	O	427	X	X	X
191	X	O	X	310	X	X	O	450	O	O	O
200	X	X	X					456	X	X	X

Totals and Statistics of Attestation*

1	51/74	68.9
fam. 13	53/74	71.6
TR	43/74	58.2

TABLE XXVIII (continued)

Legend: X = witness supports reading of
O = witness opposes reading of

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex 1 for Θ: Codex 1 attests fifty-one out of seventy-four readings supported by Θ for a percentage of agreement of 68.9.

CHAPTER IV

THE TEXTUAL CHARACTER OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPEL OF MARK

Epiphanius makes relatively few quotations from the Gospel of Mark in his Greek writings. His quotations from Mark appearing in Chapter II of this study include material from thirty-two verses in ten of Mark's sixteen chapters.[1] These quotations are from the following passages in the Gospel of Mark: 1:1-3, 12; 2:11, 27, 28; 5:1, 2, 4, 5, 7, 9-14, 41; 6:38, 52; 7:11-13; 8:33; 9:25; 13:8; 14:12-15; 16:19.

Eighty-two units of variation are set forth for the Gospel of Mark in the table of variant readings in Chapter II of the present study. Twenty-two of these units of variation have been selected for close analysis. These twenty-two units of variation are those in which Epiphanius's reading and at least one other reading are each supported by the principal witnesses of at least one of the four main types of text represented in the Gospels (i.e. the Alexandrian,

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[1] There may be a few more quotations which Epiphanius derived from Mark among those set forth in the Appendix displaying quotations from passages with Synoptic parallels, but because of close parallels in one or both of the other Synoptic Gospels, it is difficult to determine if such is the case.

Western, Caesarean and Byzantine text-types). The following are the units of variation chosen for careful examination: #472, 473, 474, 480, 490, 492, 495, 497, 501, 503, 504, 507, 516, 517, 518, 521, 522, 524, 527, 533, 543, 548.

I. THE ATTESTATION OF INDIVIDUAL WITNESSES FOR EPIPHANIUS'S READINGS

In order to provide evidence for the textual relationship of Epiphanius's quotations from Mark to the chief text-types, it is necessary to determine the extent to which Epiphanius's readings are attested by individual witnesses representing the respective types of text. Although a large number of witnesses attest at least one variant in the twenty-two select units of variation, the vast majority of these witnesses appear only a few times. In order to provide a meaningful basis for comparison between the text of Epiphanius and the witnesses representing the major text-types, only witnesses which attest at least eight readings (thus appearing in a third or more of the total number of units of variation selected for analysis) will be considered eligible for inclusion in the control group with which Epiphanius's text will be compared. The only exceptions to this rule are P-45 and the Old Latin manuscripts. P-45 is included because of its importance. The Old Latin witnesses are excepted from the rule because the average percentage of agreement with Epiphanius's quotations of all the Old Latin witnesses affords a basis for determining Epiphanius's general relationship to the Old Latin tradition as a whole (In any case, among the Old Latin witnesses, only ff-1, k and z attest less than eight readings in the key units of variation.). The witnesses which support at least eight readings in the relevant units of variation are listed in the following table along with the variation units in which the various witnesses support or oppose readings found in Epiphanius's quotations. In two of the units of variation (i.e. #521 and 524), Epiphanius's support is divided between two readings. When a given witness supports either of the Epiphanian readings in these two units of variation, it will be cited both for and against the text of Epiphanius:

P-45

For: 521 524

Against: 521 524 527

Total agreements: 2 Total readings: 5 %: 40.0

ℵ

For: 473 474 480 507 516 517 521 524 527

Against: 472 490 492 495 497 501 503 504 518 521 522 524 533 543 548

Total agreements: 9 Total readings: 24 %: 37.5

A

For: 472 474 480 495 503 516 521 524 543 548

Against: 473 490 492 497 501 504 507 517 518 521 522 524 527 533

Total agreements: 10   Total readings: 24   %: 41.7

B

For: 473 474 480 507 516 517 521 524 527

Against: 472 490 492 495 497 501 503 504 518 521 522 524 533 543 548

Total agreements: 9   Total readings: 24   %: 37.5

C

For: 480 507 516 517

Against: 490 492 495 497 501 503 504 518 533 543 548

Total agreements: 4   Total readings: 15   %: 26.7

D

For: 472 473 490 492 501 503 504 517 521 522 524 527 533

Against: 474 480 495 497 507 516 518 521 524 543 548

Total agreements: 13   Total readings: 24   %: 54.2

K

For: 503 504

Against: 472 473 490 517 518 522

Total agreements: 2   Total readings: 8   %: 25.0

L

For: 473 474 480 497 501 507 516 517 521 522 524

Against: 472 490 492 495 503 504 518 521 524 527 533 543 548

Total agreements: 11 Total readings: 24 %: 45.8

M

For: 472 503 504 516

Against: 473 490 501 518 522

Total agreements: 4 Total readings: 9 %: 44.4

W(1:1-5:30)

For: 472 474 507 516 517 518

Against: 473 480 490 495 503

Total agreements: 6 Total readings: 11 %: 54.5

Γ

For: 472 474 521 543 548

Against: 473 521 522 527

Total agreements: 5 Total readings: 9 %: 55.6

Δ

For: 473 480 495 507 516 517 518 521 522 524 527 533 548

Against: 472 474 490 492 497 501 503 504 521 524 543

Total agreements: 13 Total readings: 24 %: 54.2

Θ

For: 473 480 495 517 521 524 527 533 543

Against: 472 474 490 492 497 501 503 504 507 516 518 521 522 524 548

Total agreements: 9 Total readings: 24 %: 37.5

Π

For: 474 503 504 521 543 548

Against: 472 473 490 495 501 507 516 517 518 521 522 527

Total agreements: 6 Total readings: 18 %: 33.3

Σ

For: 472 474 516 521 548

Against: 473 490 495 503 504 507 517 518 521 522 527 543

Total agreements: 5 Total readings: 17 %: 29.4

Φ

For: 472 474 516 521 522 543 548

Against: 473 490 495 501 503 504 517 518 521 527

Total agreements: 7 Total readings: 17 %: 41.2

074

For: 495 501 516

Against: 503 504 507 517 518

Total agreements: 3 Total readings: 8 %: 37.5

1

For: 473 474 480 495 507 516 521 522 524 527 548

Against: 472 490 492 497 501 503 504 517 518 521 524 533 543

Total agreements: 11 Total readings: 24 %: 45.8

13

For: 516 517 527

Against: 474 490 503 504 507 522 533 543

Total agreements: 3 Total readings: 11 %: 27.3

22

For: 473 474 490 495 518 548

Against: 472 503 504 507 516 517 522 527 543

Total agreements: 6   Total readings: 15   %: 40.0

28

For: 472 474 495 507 516 517 518 522 527 548

Against: 473 490 503 504 543

Total agreements: 10   Total readings: 15   %: 66.7

33

For: 473 516 521

Against: 472 474 490 495 503 504 507 517 518 521 522
527

Total agreements: 3   Total readings: 15   %: 20.0

69

For: 516 517 518 521 522 527

Against: 474 490 503 504 521 533 543

Total agreements: 6   Total readings: 13   %: 46.2

124

For: 490 516 517 543

Against: 474 503 504 522 527 533

Total agreements: 4   Total readings: 10   %: 40.0

157

For: 472 474 490 518 543 548

Against: 473 495 503 504 507 516 517 522 527

Total agreements: 6   Total readings: 15   %: 40.0

346

For: 516 517 527

Against: 474 490 501 503 504 522 533 543 548

Total agreements: 3   Total readings: 12   %: 25.0

543

For: 472 516 517 518 527 548

Against: 473 474 490 495 501 503 504 507 522 533 543

Total agreements: 6   Total readings: 17   %: 35.3

565

For: 473 474 490 495 503 517 518 522 524 527 533 543

Against: 472 504 507 516 524 548

Total agreements: 12   Total readings: 18   %: 66.7

574

For: 472 474 480 490 518 521 524 543 548

Against: 473 492 495 501 503 504 507 516 517 521 522
524 533

Total agreements: 9   Total readings: 22   %: 40.9

579

For: 472 501 504 516 517 533 543 548

Against: 473 474 490 495 507 518 522 527

Total agreements: 8   Total readings: 16   %: 50.0

700

For: 473 474 490 516 517 527 543 548

Against: 472 495 503 504 507 518 522

Total agreements: 8   Total readings: 15   %: 53.3

892

For: 473 497 501 507 516 517 527 543

Against: 472 474 490 495 503 504 518 522 548

Total agreements: 8 Total readings: 17 %: 47.1

1071

For: 473 474 490 518

Against: 472 495 503 504 507 516 522 527 543 548

Total agreements: 4 Total readings: 14 %: 28.6

it-pl

For: 473

Against: 474

Total agreements: 1 Total readings: 2 %: 50.0

a

For: 490 492 516 517 521 522 524 527 548

Against: 480 507 521 524 533 543

Total agreements: 9 Total readings: 15 %: 60.0

aur

For: 490 492 517 521 522 524 533

Against: 521 524

Total agreements: 7 Total readings: 9 %: 77.8

b

For: 480 490 492 501 503 507 517 521 522 524 527 548

Against: 495 516 521 524 543

Total agreements: 12 Total readings: 17 %: 70.6

c

For: 490 492 495 504 517 521 522 524 527 533 543 548

Against: 480 501 503 507 516 521 524

Total agreements: 12 Total readings: 19 %: 63.2

d

For: 490 492 495 503 517 521 522 527 533

Against: 521

Total agreements: 9 Total readings: 10 %: 90.0

e

For: 490 492 497 501 503 504 507 516 517 521 522

Against: 480 495 521

Total agreements: 11 Total readings: 14 %: 78.6

f

For: 480 490 492 503 504 517 521 522 524 533

Against: 495 501 507 516 521 524 527 543 548

Total agreements: 10 Total readings: 19 %: 52.6

ff-1

For: 480

Against: 501

Total agreements: 1 Total readings: 2 %: 50.0

ff-2

For: 490 492 495 501 503 504 517 521 522 524 527 543 548

Against: 480 507 516 521 524

Total agreements: 13 Total readings: 18 %: 72.2

g-1

For: 480 495 497 503 504 533

Against: 501 507 516 543

Total agreements: 6 Total readings: 10 %: 60.0

g-2

For: 480 495 503 504 521 524 533

Against: 501 507 516 521 524 527 543

Total agreements: 7 Total readings: 14 %: 50.0

i

For: 490 492 501 503 504 517 521 522 524 527 533 543 548

Against: 480 495 507 516 521 524

Total agreements: 13 Total readings: 19 %: 68.4

k

For: 533 543 548

Against:

Total agreements: 3 Total readings: 3 %: 100.0

l

For: 480 490 492 503 504 517 521 522 524 527 533

Against: 495 501 507 516 521 524 543 548

Total agreements: 11 Total readings: 19 %: 57.9

q

For: 490 492 503 504 521 522 524 527 533 548

Against: 495 501 507 516 521 524 543

Total agreements: 10 Total readings: 17 %: 58.8

r-1

For: 524 527 548

Against: 473 480 507 524 543

Total agreements: 3   Total readings: 8   %: 37.5

r-2

For: 503 504

Against: 495 501 507 527 533 543

Total agreements: 2   Total readings: 8   %: 25.0

z

For: 495

Against:

Total agreements: 1   Total readings: 1   %: 100.0

vg-pl

For: 473 480 490 492 503 504 517 521 522 524 533

Against: 474 495 501 507 516 521 524 527 543 548

Total agreements: 11   Total readings: 21   %: 52.4

sy-s

For: 495 497 503 504 507 516 517 524 548

Against: 474 480 501 524 527 543

Total agreements: 9   Total readings: 15   %: 60.0

sy-p

For: 473 503 504 507 516 517 521 524 533 543 548

Against: 474 495 501 521 524 527

Total agreements: 11   Total readings: 17   %: 64.7

sy-h

For: 516 521 524 543 548

Against: 473 490 495 501 503 504 507 517 521 524 527 533

Total agreements: 5 Total readings: 17 %: 29.4

sa

For: 473 507 517 524 527 533 548

Against: 495 503 504 516 524 543

Total agreements: 7 Total readings: 13 %: 53.8

bo

For: 473 480 490 492 503 507 516 517 521 524 527 543

Against: 495 501 504 521 524 548

Total agreements: 12 Total readings: 18 %: 66.7

goth

For: 473 474 501 516 524 543

Against: 490 495 503 504 507 517 524 527 548

Total agreements: 6 Total readings: 15 %: 40.0

arm

For: 473 474 495 507 521 524 548

Against: 490 501 503 504 516 517 521 524 527

Total agreements: 7 Total readings: 16 %: 43.8

geo

For: 473 495 503 507 521 524 533 548

Against: 495 504 (bis) 507 (bis) 516 521 524 543

Total agreements: 8 Total readings: 17 %: 47.1

aeth

For: 516 517 521 524 527 533 543

Against: 473 495 497 503 504 521 524 548

Total agreements: 7 Total readings: 15 %: 46.7

Tatian

For: 495 501 507 524 533 543 548

Against: 524 527

Total agreements: 7 Total readings: 9 %: 77.8

Origen

For: 472 473 490 492 533 543 548

Against: 472 543

Total agreements: 7 Total readings: 9 %: 77.8

TR

For: 472 474 480 490 518 521 522 524 543 548

Against: 473 492 495 497 501 503 504 507 516 517 521
524 527 533

Total agreements: 10 Total readings: 24 %: 41.7

WH

For: 473 474 480 507 516 517 521 524 527

Against: 472 490 492 495 497 501 503 504 518 521 522
524 533 543 548

Total agreements: 9 Total readings: 24 %: 37.5

fam. 13

For: 472 480 516 517 518 521 524 527 548

Against: 473 474 490 492 495 497 501 503 504 507 521
522 533 524 543

Total agreements: 9   Total readings: 24   %: 37.5

II. TABLES

Twenty tables have been constructed setting forth different aspects of the evidence pertinent to the examination of Epiphanius's text of Mark. Because they will be referred to repeatedly in the following discussion, it should be noted that Tables XXIX-XLVIII may be found at the end of this chapter. These tables are placed together in order to facilitate cross reference.

III. THE CONTROL GROUP

Of the witnesses listed above, only those whose text-type is reasonably certain can be included in the control group. The witnesses which have been assigned to the control group for the Gospel of Mark are: Alexandrian, ℵ B C L Δ 33 579 892 sa bo WH; Western, D W(1:1-5:30) it sy-s Tat; Caesarean, P-45 Θ 1 13 22 28 69 124 157 346 543 565 700 1071 arm geo fam. 13; Byzantine, A K M Γ Π Σ Φ 574 goth aeth TR.

The classification of most of these witnesses as to text-type is not disputed.[1] The assignment of Σ and Φ to the

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[1] The following works may be consulted for examples of scholarly opinion as to the classification of manuscripts of the Gospels: (1) Bruce M. Metzger, The Text of the New Testament (New York and London: Oxford University Press, 1964), pp. 213-216; (2) J. H. Greenlee, Introduction to New Testament

Byzantine text in this study, however, should be discussed inasmuch as their text usually is classified as Caesarean. For some time it has been known that Σ and Φ exhibit an affinity with manuscripts which have come to be identified with the Caesarean text. Von Soden assigned both uncials to his _I_ -text along with N and O.[2] Merk likewise identified these uncials with the Palestinian text.[3] When Streeter developed his theory of "local texts," he classified these two manuscripts as tertiary witnesses to the Caesarean type of text.[4] Greenlee also identified the two witnesses as Caesarean manuscripts.[5] Metzger noted the presence of a Caesarean element in both manuscripts, but also called attention to the frequent agreement of the two uncials with the Byzantine type of text.[6] In the key units of variation

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Textual Criticism (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 117; (3) M.-J. Lagrange, _Introduction à l'étude du Nouveau Testament_, deuxième partie, _Critique textuelle_, ii, _La Critique rationnelle_ (Paris: Librairie Lecoffre, 1935), pp. 42-381; (4) Hermann von Soden, _Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt_, Vol. II (Göttingen: Vandenhoeck and Ruprecht, 1913), pp. XIV, XV; cf. Augustin Merk, _Novum Testamentum Graece et Latine_, 9th ed. (Rome: Pontifical Biblical Institute, 1964), p. 38*.

[2] Von Soden, _op. cit._, p. XV.

[3] Merk, _loc. cit._

[4] B. H. Streeter, _The Four Gospels, a Study of Origins_ (London: Macmillan and Company, 1936), p. 108.

[5] Greenlee, _loc. cit._

[6] Metzger, _op. cit._, pp. 59, 60.

selected for analysis in this study of Epiphanius's text of Mark, the most prominent feature of the respective texts of Σ and Φ is their affinity to the Byzantine text. Table XLVIII, which displays the attestation of the two uncials for Θ, 1, fam. 13 and the TR, shows that both manuscripts are closer to the TR than to the principal Caesarean witnesses. Σ is even closer to the important Byzantine uncial A than to the TR (see Table XLVI). The percentages of agreement of Σ and Φ with Θ, 1, fam. 13, the TR and A are:

	Σ	Φ
Θ	25.0	25.0
1	56.3	56.3
fam. 13	62.5	43.8
TR	68.8	75.0
A	81.3	75.0

In the units of variation chosen for close examination in this chapter, Φ does not display the degree of affinity to the Caesarean witnesses which could be expected of a genuinely Caesarean manuscript. Its percentage of agreement with Codex 1 (56.3) constitutes its highest degree of affinity to any of the three chief Caesarean witnesses. Six of the nine readings in which Φ and 1 agree also are attested by the TR. Moreover, Φ supports the TR against 1 in six readings while attesting 1 against the TR in only three readings. These statistics show that in the select units of variation, the affinity of Φ to the Caesarean text independent of the TR is meager. By contrast with its unimpressive support of the chief Caesarean witnesses, its percentage of agreement with both the TR and Codex Alexandrinus is 75.0.

In its general relationship to the Caesarean text, Σ exhibits a more significant Caesarean strain than does Φ. While the percentages of agreement of both uncials with Θ and 1 are the same (25.0 and 56.3 respectively), Σ is much closer than Φ to fam. 13 with a percentage of agreement of 62.5 (The corresponding percentage for Φ is 43.8). Nonetheless, the text of Σ in the units of variation selected for scrutiny is more akin to the Byzantine text than to the Caesarean type of text. This is demonstrated by the uncial's percentages of agreement with the TR and A (68.8 and 81.3 respectively). It may be noted further that Σ supports the TR against 1 in six readings and against fam. 13 in five readings, while supporting both 1 and fam. 13 against the TR in four readings. Of the nine readings in which Σ supports 1, five also are attested by the TR. Six of the ten readings supported by Σ and fam. 13 also are attested by the TR. Thus, while the text of Σ is mixed in the readings included in this study of Epiphanius's text of Mark, the uncial's dominant characteristic is its relationship to the Byzantine text.

IV. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MARK TO THE WESTERN TEXT

Unlike Epiphanius's text of Matthew which contains a medley of strong, diverse textual traits, the quotations from the Gospel of Mark display a striking affinity to only one type of text, the Western text. This can be seen in even a cursory examination of Table XXIX which sets forth the percentages of agreement with Epiphanius of all the witnesses in the control group. As the table shows, all but two of the twenty-two Western witnesses in the control group attest the Epiphanian text in at least fifty per cent of their readings (The two Western witnesses with levels of agreement with Epiphanius of less than fifty per cent are r-1 and r-2.). By contrast only four out of eleven Alexandrian witnesses, three out of seventeen Caesarean witnesses, and one out of eleven Byzantine witnesses support at least fifty per cent of Epiphanius's readings. A comparison of the average percentages of agreement with Epiphanius of all the witnesses in the respective text-types represented in the control group demonstrates the obvious Western character of Epiphanius's quotations from the Gospel of Mark. The average percentages of agreement with Epiphanius of the witnesses representing the four types of text are: Western, 62.2; Alexandrian, 43.5; Caesarean, 43.0; Byzantine, 39.9.

The text of Epiphanius's quotations from Mark exhibits a remarkable kinship to most of the chief Western witnesses in the control group as is shown in the following table listing the percentages of agreement with Epiphanius of these witnesses:

k	100.0
d	90.0
e	78.6
ff-2	72.2
b	70.6
c	63.2
a *sy-s*	60.0
D	54.2

The average percentage of agreement with Epiphanius of these principal Western witnesses is 67.4.

One interesting feature of Epiphanius's attestation for the individual Western witnesses in the control group is his relatively low percentage of agreement with the two uncials D and W. In spite of his striking affinity to most of the other Western witnesses, Epiphanius ranks below the majority of Western witnesses in supporting D (see Tables XXX and XXXI). While Epiphanius supports 54.2 per cent of the readings of D, the average percentage of agreement of the other Western witnesses with D is 65.4.

Among the Western witnesses in the control group, Epiphanius ranks second only to e and sy-s in the percentage of support given to W (in Mark 1:1-5:30) in spite of his relatively low percentage of agreement with W (see Tables XXXII and XXXIII). The remarkable thing about the attestation of the Western witnesses for W in the key units of variation selected for analysis in this study is the low percentage of agreement existing between W and most of the Western witnesses. While the average percentage of agreement of W with e, sy-s and Epiphanius's text is 56.0, the uncial's percentage of agreement with the other Western witnesses in the control group is a scant 23.1. It is apparent that in the eleven readings it attests in the select units of variation, W is not a notably strong representative of the Western text.

The most significant characteristic of Epiphanius's text of Mark is its striking agreement with the African Old Latin. As Table XXXIV shows, Epiphanius supports eleven of fourteen readings attested by e for a percentage of agreement of 78.6, while attesting all three of the readings supported by k. Thus, Epiphanius attests fourteen of the seventeen readings supported by both e and k. This constitutes a percentage of agreement with the African Old Latin tradition of 82.4. In the twenty-two select units of variation in Mark, Epiphanius's text agrees with a higher percentage of the readings of both e and k than do the majority of the other Western witnesses in the control group (see Table XXXV). The following table displays the percentages of agreement existing between Epiphanius's text and the African Old Latin witnesses and the average percentages of agreement with the African Old Latin manuscripts of the other Western witnesses in the control group:

	Epiphanius	Western Witnesses
e	78.6	67.9
k	100.0	60.0
e+k	82.4	66.3

Among the Old Latin manuscripts, Epiphanius's text of Mark is considerably closer to the African type of text than to the European Old Latin. As has already been noted, Epiphanius attests 82.4 per cent of the readings of e and k. By contrast, the average percentage of agreement between Epiphanius and the principal European Old Latin manuscripts in the control group (i.e. a b c d ff-2) is 69.6. The average percentage of agreement of Epiphanius with the entire

Old Latin tradition represented in the control group is 62.9.

In spite of the fact that Epiphanius lived and wrote in the East, his text displays less kinship with the Old Syriac text (sy-s) than with either the African or European types of Old Latin text. Nonetheless, his percentage of agreement with the Sinaitic Syriac (60.0) is substantially higher than the average percentage of agreement with the Sinaitic Syriac displayed by the other Western witnesses in the control group (52.4; see Tables XXXVI and XXXVII).

Although the *TR*, *WH* and Θ-1-*fam. 13* offer good profiles of the general form of the Byzantine, Alexandrian and Caesarean texts respectively, there is no single Western witness which represents adequately the character of the Western text as a whole in each of the key units of variation. It is possible, however, to discover the readings of the Western text in most of the select units of variation by isolating the readings which are supported by a majority of the chief Western witnesses. In determining which readings in the respective units of variation are supported by a majority of Western witnesses, the African Old Latin manuscripts *e* and *k* are distinguished from the rest of the Old Latin witnesses. A reading may be considered to have the support of a Western majority when it is attested by a majority of the following witnesses appearing in a given unit of variation: D, the African Old Latin, the European (and mixed) Old Latin (considered as a single entity) and the Old Syriac. In the units of variation selected for analysis in Mark, the readings attested by a majority of the Western witnesses appearing in the respective units are: #473a, 474b, 480c, 490a, 492a, 497a, 501a, 503a, 504a, 517a, 521a, 522a, 524a, 527a, 533a, 543b and 548a (The following units of variation exhibit either equally divided Western support or insufficient Western attestation to determine the consensus of the Western witnesses: #472, 495, 507, 516 and 518.). Epiphanius supports fourteen of the readings supported by a majority of the Western witnesses appearing in the respective units of variation for a percentage of agreement with the Western majority of 73.7 (see Tables XXXVIII and XXXIX). This figure is only four per cent lower than the average percentage of agreement of all the Western witnesses with these readings (i.e. 77.9).

Among these readings supported by a majority of the Western witnesses appearing in the various units of variation, there are nine readings which receive only scattered support from the major representatives of the other types of text. These readings probably can be considered peculiar to the Western text (The nine distinctly Western readings are: #474b, 480c, 492a, 497a, 501a, 503a, 504a, 524a and 533a.).

Since these nine readings are purely Western,[7] Epiphanius's agreement with most of them is impressive evidence of the Western character of his text of Mark. Tables XL and XLI show the extent to which Epiphanius and the Western witnesses in the control group attest the readings peculiar to the Western text. Epiphanius supports seven of these readings while opposing three of them (his support is divided in #524) for a percentage of agreement of 70.0. This is very close to the average percentage of agreement of all the Western witnesses with the readings peculiar to their own text (i.e. 72.4).

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[7] Besides being supported by a majority of the Western witnesses in the unit of variation, #474b also is attested by both Θ and *fam. 13* of the Caesarean group of witnesses. Since the Caesarean text, however, is undoubtedly dependent in part upon the Western text, this reading may be considered to be primarily Western (Lagrange has contended that the Caesarean text is a product of a marriage between Alexandrian and Western elements, the former being the dominant partner of the union, but the latter also exerting a significant influence on the offspring. *La Critique textuelle*; ii, *La Critique rationnelle* [Paris: Librairie Lecoffre, 1935], pp. 163ff.). Another of the uniquely Western variants which is attested by a group of related non-Western witnesses is #503a. This reading is supported by A, K and Π which von Soden assigned to the I^{ka}-text (von Soden, *loc. cit.*). It is probable that a common ancestor of these three K^a uncials had included this Western reading in its text and the reading then had been transmitted to the ancestor's textual posterity. (In a significant examination of the so-called Ecclesiastical Text of the New Testament published in the *Harvard Theological Review*, XXI [1928], 338-357, Kirsopp Lake subjected von Soden's arrangement of the sub-groups in his K-text to a searching criticism. Lake found that he could substantiate fully only two of von Soden's sub-types, one of them being the K^a subdivision. A few years later, however, Lake's wife challenged even the K^a sub-type when she conducted a painstaking investigation of the K^a witnesses A and Π. In her study, Mrs. Lake contended that the K^a subdivision of the K-text does not include A, as von Soden had concluded, but that the two uncials had a common ancestor whose text was closer to Π than to A. Mrs. Lake went so far as to suggest the theory that this ancestor was Lucian's recension [a conjecture anticipated by her husband who identified the K^a-text with the Lucianic recension; *ibid.*]; *Family Π and the Codex Alexandrinus, the Text According to Mark*, Vol. V in the series *Studies and Documents* [London: Christophers, 1937], pp. ix, x.).

The evidence presented in the foregoing discussion supports the conclusion that Epiphanius's text of Mark, to the extent that it exists in his quotations from the Gospel, is chiefly Western, agreeing frequently with the African form of the Old Latin text.

V. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MARK TO THE ALEXANDRIAN TEXT

The average percentage of agreement with Epiphanius of all the Alexandrian witnesses in the control group is 43.5. Epiphanius attests only 37.5 per cent of the readings of the most important Alexandrian manuscripts ℵ and B and the text of WH. Of the four readings which are peculiar to the Alexandrian text (#472b, 504e, 521b and 548b), receiving only scattered non-Alexandrian support, Epiphanius attests only one (#521b). Since his support is divided in #521, Epiphanius also opposes the Alexandrian reading. Thus, he attests the uniquely Alexandrian readings in one out of five cases for a percentage of agreement of 20.0. These statistics show clearly that the influence of the Alexandrian type of text on Epiphanius's quotations from Mark is slight.

Among the eleven Alexandrian witnesses in the control group, four display levels of agreement with Epiphanius's text of over fifty per cent (see Table XXIX). These four witnesses, with their respective percentages of agreement with Epiphanius, are: bo, 66.7; Δ, 54.2; sa, 53.8; 579, 50.0.

Epiphanius's agreement with fifty per cent of the readings of the minuscule 579 is neither significant in itself, nor indicative of any Alexandrian element in his text since 579, in the select units of variation in Mark, is not a strong representative of the Alexandrian text. The manuscript attests only 37.5 per cent of the readings of WH in the key units of variation chosen for analysis in this chapter (see Table XLII). In five of the ten readings in which 579 diverges from WH, the minuscule is supported by the TR (in #472, 473, 527, 543 and 548). This phenomenon suggests that the text of 579 has been influenced somewhat by the Byzantine text in these Marcan readings, a fact which would account for the low percentage of agreement existing between 579 and WH in the select units of variation.

Of all the Alexandrian witnesses in the control group, the Bohairic version is closest to the text of Epiphanius's quotations from Mark. The version's percentage of agreement with Epiphanius is 66.7. Epiphanius's apparent affinity to the Bohairic version, however, is due to a Western element shared by both, rather than to an Alexandrian strain in the Marcan text of Epiphanius. A scrutiny of the units of variation in which a reading is supported by a majority of attesting Western witnesses reveals that the Bohairic version supports the Western majority in eight out of thirteen readings for a percentage of agreement of 61.5 (In #473, 490, 492, 503, 517, 521, 524 and 527, the Bohairic version attests the readings of a majority of the Western witnesses appearing in the respective units of variation, while the version diverges from the Western consensus in #480, 501, 504, 543 and 548.). The Bohairic version supports WH only one per cent more frequently than it attests the readings of the Western majority (62.5 per cent and 61.5 per cent respectively). It may be noted further that the Bohairic version supports five readings of a majority of Western witnesses against WH (#490, 492, 503, 521 and 524) while supporting WH against a Western majority in four readings (#480, 501, 504 and 548). Among the units of variation in which the Bohairic version attests readings, there are six readings which are unique to the Western text, receiving only scattered support from non-Western witnesses. Of these six readings (#480c, 492a, 501a, 503a, 504a and 524a), three are attested by the

Bohairic version (#492a, 503a and 524a) for a percentage of agreement with readings peculiar to the Western text of 50.0. Eight of the total of twelve Bohairic readings attested by Epiphanius are also supported by a majority of the Western witnesses appearing in the respective units of variation (The eight readings supported by the Bohairic version, Epiphanius and a Western majority are: #473a, 490a, 492a, 503a, 517a, 521a, 524a and 527a.). Three of these readings are unique to the Western text (#492a, 503a and 524a). In only two cases do Epiphanius and the Bohairic version agree against a majority of Western witnesses appearing in the relevant units of variation (in#480 and 543). These statistics demonstrate that much of the agreement between Epiphanius and the Bohairic version is based on readings also supported by a majority of the important representatives of the Western text.

Epiphanius attests seven of the thirteen readings of the Sahidic version in the select units of variation. This amounts to a percentage of agreement of 53.8. Six of the seven Sahidic readings supported by Epiphanius are also attested by the majority of Western witnesses appearing in the respective units of variation. The only reading supported by Epiphanius and the Sahidic version but not attested by a Western majority is #507a. While the Sahidic version supports WH against a majority of attesting Western witnesses in two readings (#503 and 504), it supports a Western majority against WH in three units of variation (#524, 533 and 548). The Sahidic version attests a total of seven readings supported by a majority of Western witnesses (in #473, 517, 524, 527, 533, 543 and 548) while diverging from only two such readings (#503 and 504). Thus, the Sahidic version attests 77.8 per cent of the readings supported by a majority of the Western witnesses appearing in the relevant units of variation. Although the Sahidic version opposes two readings which are peculiar to the Western text (#503a and 504a), it also attests two uniquely Western readings (#524a and 533a). It is clear that the affinity of Epiphanius's text of Mark to the Sahidic version is due largely to the presence of a number of readings in the version which are supported by a Western majority (as well as two readings peculiar to the Western text alone) rather than to a significant Alexandrian element in the quotations of Epiphanius from Mark.

Another Alexandrian witness whose readings are attested frequently by Epiphanius is the uncial Δ. Epiphanius supports thirteen of this manuscript's readings while diverging from it in eleven readings for a percentage of agreement of 54.2. Among the thirteen readings attested by both Epiphanius and Δ, six are supported also by a majority of the Western witnesses appearing in the respective units of variation (i.e. #473, 517, 522, 527, 533 and 548). In three of these readings (#522, 533 and 548), the uncial agrees with Epiphanius and the Western majority against WH. One of these readings (#533a) is apparently unique to the Western text, receiving only incidental support from non-Western witnesses. While the Western element is not a significant feature of the text of Δ as a whole,[8] the six readings noted above in which Δ, Epiphanius's text and a majority of Western witnesses agree constitute a block of material large enough to affect the relationship of Epiphanius's Western text of Mark to the Alexandrian uncial. As in the case of his relationship to the two Coptic versions, the Bohairic and Sahidic, Epiphanius's affinity to Δ is the result of agreement between the uncial and Epiphanius's text in a number of readings also supported by a majority of attesting Western witnesses.

The conclusion that Epiphanius's text of Mark bears no signs of significant Alexandrian influence is buttressed further by the evidence exhibited in Tables XLII and XLIII which set forth the attestation of Epiphanius and the Alexandrian witnesses in the control group for WH. While the average percentage of agreement with WH of the Alexandrian witnesses is 76.4, the percentage of agreement existing between Epiphanius's readings and those of WH is only 37.5.

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[8] The predominantly Alexandrian character of Δ is demonstrated by the fact that the uncial supports sixteen of twenty-two readings attested by WH in the select units of variation for a percentage of agreement with WH of 72.7 (see Tables XLII and XLIII).

VI. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MARK TO THE CAESAREAN TEXT

The average percentage of agreement of all the Caesarean witnesses in the control group with Epiphanius's Marcan text is 43.0. Epiphanius's percentages of agreement with the major Caesarean witnesses Θ, 1 and fam. 13 are 37.5, 45.8 and 37.5 respectively. Epiphanius attests only twenty-nine of the combined readings of Θ, 1 and fam. 13, while diverging from the three witnesses in a total of forty-three readings for an average percentage of agreement with the trio of Caesarean witnesses of 40.3. These statistics indicate that the Caesarean text was not an influential factor in the composition of Epiphanius's text of Mark.

In spite of the unimpressive general relationship of Epiphanius's quotations to the Caesarean text in Mark, it should be noted that among the seventeen Caesarean witnesses in the control group, there are three minuscules which exhibit levels of agreement with Epiphanius's text of fifty per cent or more (see Table XXIX). The three manuscripts, with their respective percentages of agreement with

Epiphanius, are: 28 (66.7), 565 (66.7) and 700 (53.3). An examination of the readings in which Epiphanius and each of these three manuscripts agree, however, reveals that much of the affinity of Epiphanius to the three Caesarean minuscules is based on readings which are supported also by a majority of the chief Western witnesses.

Four of the ten readings in which Epiphanius attests Codex 28 are supported by a majority of the Western witnesses appearing in the relevant units of variation (#517, 522, 527 and 548). Epiphanius supports 28 against a Western majority in only one reading (#474).

Eight of the twelve readings attested by both Epiphanius and the minuscule 565 are supported also by a majority of the attesting Western witnesses (The eight readings are: #473, 490, 503, 517, 522, 524, 527 and 533.). Epiphanius supports 565 against a Western majority only twice (in #474 and 543). While 565 supports the eight readings attested by a majority of the Western witnesses appearing in the respective units of variation listed above, it opposes a Western majority in only four readings (#474, 504, 543 and 548). Thus, the percentage of agreement between Codex 565 and the readings supported by a Western majority is 66.7. Of five readings peculiar to the Western text, 565 supports three (#503a, 524a and 533a) while opposing two (#474b and

504a) for a percentage of agreement with these readings of 60.0. The readings in which both Epiphanius and 565 support the principal Western witnesses account for the notable degree of agreement existing between 565 and the predominantly Western text of Epiphanius's quotations from Mark.

Five of the total of eight readings attested by both Epiphanius and Codex 700 are supported also by a majority of the Western witnesses appearing in the relevant units of variation (The five readings are: #473, 490, 517, 527 and 548.). Epiphanius supports 700 against a Western majority only twice (in #474 and 543). The agreement of 700 with Epiphanius and the Western majority in the five readings just noted provides the basis for much of the 53.3 per cent of agreement between the Caesarean minuscule and Epiphanius's text of Mark.

VII. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM MARK TO THE BYZANTINE TEXT

There is no striking Byzantine element in Epiphanius's text of Mark. The average percentage of agreement with Epiphanius of all the Byzantine witnesses in the control group is only 39.9. Epiphanius attests 41.7 per cent of the readings of both the TR and the important Byzantine uncial A. By contrast, the average percentagesof agreement of the

Byzantine witnesses in the control group with the TR and A are 65.0 and 71.3 respectively (see Tables XLIV-XLVII). Furthermore, of six readings which are unique to the Byzantine text (#473b, 504b, 507c, 517b, 527b and 543a), only one is attested by Epiphanius (#543a). This amounts to a percentage of agreement with the purely Byzantine readings of only 16.7. It is clear from the foregoing data that the Byzantine text is not a significant factor in the textual history of Epiphanius's quotations from Mark.

VIII. SUMMARY

The preceding investigation of Epiphanius's quotations from Mark has shown that the only notable affinity of the citations is to the Western text. Epiphanius's text of Mark exhibits a striking kinship to most of the major witnesses to the Western text. Epiphanius's percentages of agreement with the chief Western witnesses in the control group are:

k	100.0
d	90.0
e	78.6
ff-2	72.2
b	70.6
c	63.2

a *sy-s*	60.0
D	54.2

The average percentage of agreement of these major Western witnesses with Epiphanius's text of Mark is 67.4. The average percentage of agreement of all the Western witnesses in the control group with Epiphanius's readings is 62.2.

The most striking characteristic of Epiphanius's text of Mark is its remarkable agreement with the African Old Latin. Epiphanius attests fourteen of the combined total of seventeen readings supported by the African manuscripts *e* and *k* for a percentage of agreement with the African Old Latin tradition of 82.4. This is considerably higher than the average percentage of agreement of the other Western witnesses with *e* and *k* of 66.3.

Epiphanius supports 73.7 per cent of the readings attested by a majority of the chief Western witnesses appearing in the respective units of variation. This figure is only about four per cent lower than the average percentage of agreement of all the Western witnesses in the control group with these Western-majority readings (i.e. 77.9). Moreover, Epiphanius attests 70.0 per cent of the readings which are peculiar to the Western text (i.e. those readings which are supported by a majority of the principal Western witnesses appearing in the respective units of variation and receive only scattered non-Western support), while the Western witnesses in the control group support an average of 72.4 per cent of these uniquely Western readings.

There is no evidence to indicate that the Alexandrian, Caesarean and Byzantine texts were notable factors in the ancestry of Epiphanius's text of Mark. The average percentages of agreement with Epiphanius's quotations from Mark of the witnesses representing the three major types of text in the control group are 43.5, 43.0 and 39.9 for the Alexandrian, Caesarean and Byzantine texts respectively. Several Alexandrian and Caesarean witnesses exhibit percentages of agreement with Epiphanius which are substantially higher than those of their textual kin. It has been demonstrated, however, that much of the agreement between Epiphanius and these witnesses derives from mutual support of readings attested by a majority of the principal Western witnesses and not from any significant Alexandrian or Caesarean element in Epiphanius's text of Mark.

In view of the evidence presented in this investigation, it can be said that Epiphanius's text of Mark, to the extent that it exists in his quotations, is predominantly Western, exhibiting a particularly close affinity to the African Old Latin type of text.

TABLES XXIX-XLVIII

TABLE XXIX

PERCENTAGES OF AGREEMENT OF THE CONTROL WITNESSES WITH THE QUOTATIONS OF EPIPHANIUS FROM MARK

Alexandrian		Western		Caesarean		Byzantine	
		k z	100.0				
		d	90.0				
		e	78.6				
		aur Tat	77.8				
		ff-2	72.2				
		b	70.6				
		i	68.4				
bo	66.7			28 565	66.7		
		c	63.2				
		a g-1 sy-s	60.0				
		q	58.8				
		l	57.9				
						Γ	55.6
		W(1:1-5:30)	54.5				
Δ	54.2	D	54.2				
sa	53.8						
				700	53.3		
		f	52.6				
579	50.0	ff-1 g-2	50.0				
892	47.1			geo	47.1		
						aeth	46.7
				69	46.2		
L	45.8			1	45.8		
						M	44.4
				arm	43.8		
						A TR	41.7
						Φ	41.2
				P-45 22		574	40.9
				/ 124 157	40.0	goth	40.0
ℵ B WH	37.5	r-1	37.5	Θ fam.13	37.5		
				543	35.3		
						Π	33.3
						Σ	29.4
				1071	28.6		
				13	27.3		
C	26.7						
		r-2	25.0	346	25.0	K	25.0
33	20.0						

TABLE XXX

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX D IN MARK

	472	473	474	480	490	492	495	497	501	503	504	507	516	517	518	521	522	524	527	533	543	548		
Epiph	X	X	O	O	X	X	O	O	X	X	X	O	O	X	O	X O	X	X O	X	X	O	O	13/24	54.2%
W*	X	O	O	O	O		X			O		O	O	X	O								3/11	27.3
it-pl		X	X																				2/2	100.0
a				X	X	X						X	O	X		X	X	X	X	O	X	O	10/13	76.9
aur					X	X								X		X	X	O		X			6/7	85.7
b				O	X	X	X		X	X		O	X	X		X	X	O	X		X	O	11/15	73.3
c				X	X	X	O		O	O	X	X	X	X		X	X	X	X	X	O	O	12/17	70.6
d					X	X	O			X				X		X	X		X	X			8/9	88.9
e				X	X	X	X	O	X	X	X	O	O	X		X	X						10/13	76.9
f				O	X	X	X		O	X	X	O	X	X		X	X	O	O	X	X	O	11/17	64.7
ff-1				O					O														0/2	00.0
ff-2				X	X	X	O		X	X	X	X	X	X		X	X	X	X		O	O	13/16	81.3
g-1				O			O	O	O	X	X	O	X							X	X		5/10	50.0
g-2				O			O		O	X	X	O	X			X		X	O	X	X		7/12	58.3
i				X	X	X	X		X	X	X	O	X	X		X	X	X	X	X	O	O	14/17	82.4
k																				X	O	O	1/3	33.3
l				O	X	X	X		O	X	X	O	X	X		X	X	O	X	X	X	O	12/17	70.6
q					X	X	X		O	X	X	O	X			X	X	X	X	X	X	O	12/15	80.0
r-1		O		X								X						O	X		X	O	4/7	57.1
r-2							X		O	X	X	O							O	O	X		4/8	50.0
z							O																0/1	00.0
sy-s			O	O			O	O	O	X	X	O	O	X				X	O		X	O	5/14	35.7
Tat							O		X			O						X	O	X	O	O	3/8	37.5

The average percentage of agreement of the Western control-group witnesses with Codex D: 65.4.

Legend: X = witness supports reading of D
O = witness opposes reading of D

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*The siglum W will be used in Tables XXX-XLI to signify Mark 1:1-5:30 in the uncial. This portion of the manuscript which is assigned by New Testament textual critics to the Western text is the only portion used in the control group.

TABLE XXXI

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH CODEX D IN MARK

d	88.9
aur	85.7
i	82.4
ff-2	81.3
q	80.0
a *e*	76.9
b	73.3
c *l*	70.6
f	64.7
g-2	58.3
r-1	57.1
Epiph	54.2
g-1 *r-2*	50.0
Tat	37.5
sy-s	35.7
k	33.3
W	27.3
ff-1 *z*	00.0

TABLE XXXII

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX W IN MARK 1:1-5:30

	472	473	474	480	490	495	503	507	516	517	518		
Epiph	X	O	X	O	O	O	O	X	X	X	X	6/11	54.5 %
D	X	O	O	O	O	X	O	O	O	X	O	3/11	27.3
it-pl		O	O									0/2	00.0
a				O	O			O	X	X		2/5	40.0
aur					O					X		1/2	50.0
b				O	O	X	O	X	O	X		3/7	42.9
c				O	O	O	O	O	O	X		1/7	14.3
d					O	O	O			X		1/4	25.0
e				O	O	X	O	X	X	X		4/7	57.1
f				O	O	X	O	O	O	X		2/7	28.6
ff-1				O								0/1	00.0
ff-2				O	O	O	O	O	O	X		1/7	14.3
g-1				O		O	O	O	O			0/5	00.0
g-2				O		O	O	O	O			0/5	00.0
i				O	O	X	O	O	O	X		2/7	28.6
l				O	O	X	O	O	O	X		2/7	28.6
q					O	X	O	O	O			1/5	20.0
r-1		O		O				O				0/3	00.0
r-2						X	O	O				1/3	33.3
z						O						0/1	00.0
sy-s			O	X		O	O	X	X	X		4/7	57.1
Tat						O		X				1/2	50.0

The average percentage of agreement of the Western control-group witnesses with Codex W: 27.6.

Legend: X = witness supports reading of W
O = witness opposes reading of W

TABLE XXXIII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH CODEX W IN MARK 1:1-5:30

e sy-s	57.1
Epiph	54.5
aur Tat	50.0
b	42.9
a	40.0
r-2	33.3
f *i* *l*	28.6
D	27.3
d	25.0
q	20.0
c *ff-2*	14.3
ff-1 *g-1* *g-2* *r-1* *z*	00.0

TABLE XXXIV

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR e AND k

	Attest. for e													Attest. for k		
	480	490	492	495	497	501	503	504	507	516	517	521	522	533	543	548
Epiph	O	X	X	O	X	X	X	X	X	X	X	O X	X	X	X	X
D	X	X	X	X	O	X	X	X	O	O	X	X	X	X	O	O
W	O	O		X			O		X	X	X					
a	X	X	X						O	X	X	X	X	O	O	X
aur		X	X								X	X	X	X		
b	O	X	X	X		X	X		X	O	X	X	X		O	X
c	X	X	X	O		O	O	X	O	O	X	X	X	X	X	X
d		X	X	O			X				X	X	X	X		
f	O	X	X	X		O	X	X	O	O	X	X	X	X	O	O
ff-1	O					O										
ff-2	X	X	X	O		X	X	X	O	O	X	X	X		X	X
g-1	O			O	X	O	X	X	O	O				X	O	
g-2	O			O		O	X	X	O	O		X		X	O	
i	X	X	X	X		X	X	X	O	O	X	X	X	X	X	X
l	O	X	X	X		O	X	X	O	O	X	X	X	X	O	O
q		X	X	X		O	X	X	O	O		X	X	X	O	X
r-1	X								O						O	X
r-2				X		O	X	X	O					O	O	
z				O												
sy-s	O			O	X	O	X	X	X	X	X				O	X
Tat				O		X			X					X	X	X

Totals and Percentages of Agreement

	Attest. for e		Attest. for k		Attest. for e+k	
Epiph	11/14	78.6	3/3	100.0	14/17	82.4
D	10/13	76.9	1/3	33.3	11/16	68.8
W	4/7	57.1			4/7	57.1
a	7/8	87.5	1/3	33.3	8/11	72.7

TABLE XXXIV (continued)

	Attest. for e		Attest. for k		Attest. for e+k	
aur	5/5	100.0	1/1	100.0	6/6	100.0
b	9/11	81.8	1/2	50.0	10/13	76.9
c	7/12	58.3	3/3	100.0	10/15	66.7
d	6/7	85.7	1/1	100.0	7/8	87.5
f	8/12	66.7	1/3	33.3	9/15	60.0
ff-1	0/2	00.0			0/2	00.0
ff-2	9/12	75.0	2/2	100.0	11/14	78.6
g-1	3/8	37.5	1/2	50.0	4/10	40.0
g-2	3/8	37.5	1/2	50.0	4/10	40.0
i	10/12	83.3	3/3	100.0	13/15	86.7
l	8/12	66.7	1/3	33.3	9/15	60.0
q	7/10	70.0	2/3	66.7	9/13	69.2
r-1	1/2	50.0	1/2	50.0	2/4	50.0
r-2	3/5	60.0	0/2	00.0	3/7	42.9
z	0/1	00.0			0/1	00.0
sy-s	6/9	66.7	1/2	50.0	7/11	63.6
Tat	2/3	66.7	3/3	100.0	5/6	83.3

The average percentages of agreement of the Western control-group witnesses with e, k and e+k are 67.9, 60.0 and 66.3 respectively.

Legend: X = witness supports reading
O = witness opposes reading

TABLE XXXV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH e AND k IN MARK

Agreement with e	
aur	100.0
a	87.5
d	85.7
i	83.3
b	81.8
Epiph	78.6
D	76.9
ff-2	75.0
q	70.0
f l sy-s Tat	66.7
r-2	60.0
c	58.3
W	57.1
r-1	50.0
g-1 g-2	37.5
ff-1 z	00.0

Agreement with k	
Epiph aur c d ff-2 i Tat	100.0
q	66.7
b g-1 g-2 r-1 sy-s	50.0
D a f l	33.3
r-2	00.0

Agreement with e+k	
aur	100.0
d	87.5

TABLE XXXV (continued)

	Agreement with e+k
i	86.7
Tat	83.3
Epiph	82.4
ff-2	78.6
b	76.9
a	72.7
q	69.2
D	68.8
c	66.7
sy-s	63.6
f *l*	60.0
W	57.1
r-1	50.0
r-2	42.9
g-1 *g-2*	40.0
ff-1 *z*	00.0

TABLE XXXVI

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR THE SINATIC SYRIAC IN MARK

	474	480	495	497	501	503	504	507	516	517	524	527	543	548		
Epiph	O	O	X	X	O	X	X	X	X	X	X O	O	O	X	9/15	60.0%
D	O	O	O	O	O	X	X	O	O	X	X	O	X	O	5/14	35.7
W	O	X	O			O		X	X	X					4/7	57.1
it-pl	O														0/1	00.0
a		O						O	X	X	X	O	X	X	5/8	62.5
aur										X	O				1/2	50.0
b		O	O		O	X		X	O	X	O	O	X	X	5/11	45.5
c		O	X		X	O	X	O	O	X	X	O	O	X	6/12	50.0
d			X			X				X		O			3/4	75.0
e		O	O	X	O	X	X	X	X	X					6/9	66.7
f		O	O		X	X	X	O	O	X	O	X	X	O	6/12	50.0
ff-1		O			X										1/2	50.0
ff-2		O	X		O	X	X	O	O	X	X	O	O	X	6/12	50.0
g-1		O	X	X	X	X	X	O	O				X		6/9	66.7
g-2		O	X		X	X	X	O	O		X	X	X		7/10	70.0
i		O	O		O	X	X	O	O	X	X	O	O	X	5/12	41.7
k													O	X	1/2	50.0
l		O	O		X	X	X	O	O	X	O	O	X	O	5/12	41.7
q			O		O	X	X	O	O		X	O	X	X	5/10	50.0
r-1		O						O			O	O	X	X	2/6	33.3
r-2			O		O	X	X	O				X	X		4/7	57.1
z			X												1/1	100.0
Tat			X		O			X			X	X	O	X	5/7	71.4

The average percentage of agreement of the Western control-group witnesses with sy-s: 52.4.

Legend: X = witness supports reading of sy-s
O = witness opposes reading of sy-s

TABLE XXXVII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH THE SINATIC SYRIAC IN MARK

z	100.0
d	75.0
Tat	71.4
g-2	70.0
e *g-1*	66.7
a	62.5
Epiph	60.0
W *r-2*	57.1
aur *c* *f* *ff-1* *ff-2* *k* *q*	50.0
b	45.5
i *l*	41.7
D	35.7
r-1	33.3

TABLE XXXVIII

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR READINGS SUPPORTED BY A MAJORITY OF THE WESTERN WITNESSES APPEARING IN THE RESPECTIVE UNITS OF VARIATION IN MARK

	473a	474b	480c	490a	492a	497a	501a	503a	504a	517a	521a	522a	524a	527a	533a	543b	548a		
Epiph	X	O	O	X	X	X	X	X	X	X	X O	X	X O	X	X	O	X	14/19	73.7%
D	X	X	X	X	X	O	X	X	X	X	X	X	X	X	X	X	O	15/17	88.2
W	O	O	O	O				O		X								1/6	16.7
it-pl	X	X																2/2	100.0
a			X	X	X					X	X	X	X	X	O	X	X	10/11	90.9
aur				X	X					X	X	X	O		X			6/7	85.7
b			O	X	X		X	X		X	X	X	O	X		X	X	10/12	83.3
c			X	X	X		O	O	X	X	X	X	X	X	X	O	X	11/14	78.6
d				X	X			X		X	X	X		X	X			8/8	100.0
e			X	X	X	X	X	X	X	X	X	X						10/10	100.0
f			O	X	X		O	X	X	X	X	X	O	O	X	X	O	9/14	64.3
ff-1			O				O											0/2	00.0
ff-2			X	X	X		X	X	X	X	X	X	X	X		O	X	12/13	92.3
g-1			O			X	O	X	X						X	X		5/7	71.4
g-2			O				O	X	X		X		X	O	X	X		6/9	66.7
i			X	X	X		X	X	X	X	X	X	X	X	X	O	X	13/14	92.9
k															X	O	X	2/3	66.7
l			O	X	X		O	X	X	X	X	X	O	X	X	X	O	10/14	71.4
q				X	X		O	X	X		X	X	X	X	X	X	X	11/12	91.7
r-1	O		X										O	X		X	X	4/6	66.7
r-2							O	X	X					O	O	X		3/6	50.0
sy-s		O	O			X	O	X	X	X			X	O		X	X	7/11	63.6
Tat							X						X	O	X	O	X	4/6	66.7

The average percentage of agreement of the Western control-group witnesses with the readings supported by a majority of the Western witnesses in the respective units of variation: 77.9.

Legend: X = witness supports reading
O = witness opposes reading

TABLE XXXIX

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH THE READINGS SUPPORTED BY A MAJORITY OF THE WESTERN WITNESSES APPEARING IN THE RESPECTIVE UNITS OF VARIATION IN MARK

d *e*	100.0
i	92.9
ff-2	92.3
q	91.7
a	90.9
D	88.2
aur	85.7
b	83.3
c	78.6
Epiph	73.7
g-1 *l*	71.4
k *g-2* *r-1* Tat	66.7
f	64.3
sy-s	63.6
r-2	50.0
W	16.7
ff-1	00.0

TABLE XL

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR READINGS PECULIAR TO THE WESTERN TEXT IN MARK

	474b	480c	492a	497a	501a	503a	504a	524a	533a		
Epiph	O	O	X	X	X	X	X	X O	X	7/10	70.0%
D	X	X	X	O	X	X	X	X	X	8/9	88.9
W	O	O				O				0/3	00.0
it-pl	X									1/1	100.0
a		X	X					X	O	3/4	75.0
aur			X					O	X	2/3	66.7
b		O	X		X	X		O		3/5	60.0
c		X	X		O	O	X	X	X	5/7	71.4
d			X			X			X	3/3	100.0
e		X	X	X	X	X	X			6/6	100.0
f		O	X		O	X	X	O	X	4/7	57.1
ff-1		O			O					0/2	00.0
ff-2		X	X		X	X	X	X		6/6	100.0
g-1		O		X	O	X	X		X	4/6	66.7
g-2		O			O	X	X	X	X	4/6	66.7
i		X	X		X	X	X	X	X	7/7	100.0
k									X	1/1	100.0
l		O	X		O	X	X	O	X	4/7	57.1
q			X		O	X	X	X	X	5/6	83.3
r-1		X						O		1/2	50.0
r-2					O	X	X		O	2/4	50.0
sy-s	O	O		X	O	X	X	X		4/7	57.1
Tat					X			X	X	3/3	100.0

The average percentage of agreement of the Western control-group witnesses with the readings peculiar to the Western text in Mark: 72.4.

Legend: X = witness supports reading
O = witness opposes reading

TABLE XLI

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH READINGS PECULIAR TO THE WESTERN TEXT IN MARK

d *e* *ff-2* *i* *k* Tat	100.0
D	88.9
q	83.3
a	75.0
c	71.4
Epiph	70.0
aur *g-1* *g-2*	66.7
b	60.0
f *l* sy-s	57.1
r-1 *r-2*	50.0
W *ff-1*	00.0

TABLE XLII

ATTESTATION OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP FOR THE TEXT OF WESTCOTT AND HORT (WH) IN MARK

	472	473	474	480	490	492	495	497	501	503	504	507	516	517	518	521	522	524	527	533	543	548		
Epiph	O	X	X	X	O	O	O	O	O	O	O	X	X	X	O	X O	O	X O	X	O	O	O	9/24	37.5%
ℵ	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	O	X	X	X	X	X	O	20/22	90.9
B	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	22/22	100.0
C				X	X	X	X	X	X	X	X	X	X	X	X					X	X	X	15/15	100.0
L	X	X	X	X	X	X	X	O	O	X	X	X	X	X	X	X	O	X	O	X	X	X	18/22	81.8
Δ	X	X	O	X	X	X	O	X	X	X	X	X	X	X	O	X	O	X	X	O	X	O	16/22	72.7
33	X	X	O		X		X			X	O	O	X	O	X	O	X		O				8/14	57.1
579	O	O	O		X		X		O		O	O	X	X	X		X		O	O	O	O	6/16	37.5
892	X	X	O		X		X	O	O	X	X	X	X	X	X		X		X		O	X	13/17	76.5
sa		X					X			X	X	X	O	X				O	X	O	X	O	8/12	66.7
bo		X		X	O	O	X		X	O	X	X	X	X		O		O	X		O	X	10/16	62.5

The average percentage of agreement of the Alexandrian control-group witnesses with WH: 76.4.

Legend: X = witness supports reading of WH
O = witness opposes reading of WH

TABLE XLIII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH THE TEXT OF WESTCOTT AND HORT (WH) IN MARK

B C	100.0
ℵ	90.9
L	81.8
892	76.5
Δ	72.7
sa	66.7
bo	62.5
33	57.1
Epiph 579	37.5

TABLE XLIV

ATTESTATION OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP FOR THE TEXTUS RECEPTUS (TR) IN MARK

	472	473	474	480	490	492	495	497	501	503	504	507	516	517	518	521	522	524	527	533	543	548		
Epiph	X	O	X	X	X	O	O	O	O	O	O	O	O	O	X	X O	X	X O	O	O	X	X	10/24	41.7%
A	X	X	X	X	O	X	O	X	X	O	X	X	O	X	O	X	O	X	X	X	X	X	16/22	72.7
K	O	X			O					O	O			X	O		O						2/8	25.0
M	X	X			O				X	O	O		O		O		O						3/9	33.3
Γ	X	X	X													X	O		X		X	X	7/8	87.5
Π	O	X	X		O		X		X	O	O	X	X	X	O	X	O		X		X	X	11/17	64.7
Σ	X	X	X		O		X			X	X	X	O	X	O	X	O		X		O	X	11/16	68.8
Φ	X	X	X		O		X		O	X	X		O	X	O	X	X		X		X	X	12/16	75.0
574	X	X	X	X	X	X	X		X	X	X	X	X	X	X	X	O	X		X	X	X	19/20	95.0
goth		O	X		O		X		O	X	X	O	O	X				O	X		X	O	7/14	50.0
aeth		X					X	X		X	O		O	O		O		O	O	O	X	O	5/13	38.5

The average percentage of agreement of the Byzantine control-group witnesses with the TR: 65.0.

Legend: X = witness supports reading of TR
O = witness opposes reading of TR

TABLE XLV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH THE TEXTUS RECEPTUS (TR) IN MARK

574	95.0
Γ	87.5
Φ	75.0
A	72.7
Σ	68.8
Π	64.7
goth	50.0
Epiph	41.7
aeth	38.5
M	33.3
K	25.0

TABLE XLVI

ATTESTATION OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP FOR CODEX A IN MARK

	472	473	474	480	490	492	495	497	501	503	504	507	516	517	518	521	522	524	527	533	543	548		
Epiph	X	O	X	X	O	O	X	O	O	X	O	O	X	O	O	X O	O	X O	O	O	X	X	10/24	41.7%
K	O	X			X					X	O			X	X		X						6/8	75.0
M	X	X			X				X	X	O		X		X		X						8/9	88.9
Γ	X	X	X													X	X		X		X	X	8/8	100.0
Π	O	X	X		X		O		X	X	O	X	O	X	X	X	X		X		X	X	13/17	76.5
Σ	X	X	X		X		O			O	X	X	X	X	X	X	X		X		O	X	13/16	81.3
Φ	X	X	X		X		O		O	O	X		X	X	X	X	O		X		X	X	12/16	75.0
574	X	X	X	X	O	X	O		X	O	X	X	O	X	O	X	X	X		X	X	X	15/20	75.0
goth		O	X		X		O		O	O	X	O	X	X				O	X		X	O	7/14	50.0
aeth		X					O	X		O	O		X	O		O		O	O	O	X	O	4/13	30.8
TR	X	X	X	X	O	X	O	X	X	O	X	X	O	X	O	X	O	X	X	X	X	X	16/22	72.7

The average percentage of agreement of the Byzantine control-group witnesses with Codex A: 71.3.

Legend: X = witness supports reading of A
O = witness opposes reading of A

TABLE XLVII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH CODEX A IN MARK

Γ	100.0
M	88.9
Σ	81.3
Π	76.5
K Φ 574	75.0
TR	72.7
goth	50.0
Epiph	41.7
aeth	30.8

TABLE XLVIII

ATTESTATION OF Θ, 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) FOR Σ AND Φ IN MARK

Attestation for Σ

	472	473	474	490	495	503	504	507	516	517	518	521	522	527	543	548		
Θ	O	O	O	X	O	X	O	O	O	O	X	O	X	O	O	O	4/16	25.0%
1	O	O	X	X	O	X	O	O	X	X	X	X	O	O	X	X	9/16	56.3
fam. 13	X	X	O	X	X	O	O	X	X	O	O	X	X	O	X	X	10/16	62.5
TR	X	X	X	O	X	X	X	X	O	X	O	X	O	X	O	X	11/16	68.8

Attestation for Φ

	472	473	474	490	495	501	503	504	516	517	518	521	522	527	543	548		
Θ	O	O	O	X	O	O	X	O	O	O	X	O	O	O	X	O	4/16	25.0
1	O	O	X	X	O	O	X	O	X	X	X	X	X	O	O	X	9/16	56.3
fam. 13	X	X	O	X	X	O	O	O	X	O	O	X	O	O	O	X	7/16	43.8
TR	X	X	X	O	X	O	X	X	O	X	O	X	X	X	X	X	12/16	75.0

Legend: X = witness supports reading of or
O = witness opposes reading of or

CHAPTER V

THE TEXTUAL CHARACTER OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPEL OF LUKE

Epiphanius's quotations from the Gospel of Luke include material from twenty-three of Luke's twenty-four chapters. The only chapter from which Epiphanius does not quote in his Greek writings is chapter fifteen. One hundred twenty-seven verses from Luke are quoted in full or in part by Epiphanius in his works. The following passages are represented among Epiphanius's quotations from the Third Gospel: 1:1, 3-5, 15, 17, 26-28, 31-36, 42, 48, 76, 80; 2:11, 14, 36, 40, 48, 49, 52; 3:1, 23, 24, 31, 34, 36-38; 4:1, 14, 18, 19, 22, 41; 5:4, 8, 10, 14, 21, 35; 6:1, 17, 23, 46; 7:14; 8:19, 26, 31, 45, 49, 50, 52; 9:28, 55; 10:16, 18, 19, 21; 11:11-13, 29, 42, 49; 12:1, 6, 8, 12, 28, 32, 38, 48, 50; 13:1, 5, 8, 9, 11, 28-35; 14:15; 16:16; 17:10; 18:14, 20, 31-33; 19:46; 20:17, 37, 38; 21:18, 21, 22, 34; 22:15, 16, 35, 37, 41-44; 23:40-43, 46; 24:5, 25, 26, 39, 42, 43.

A number of quotations from passages with Synoptic parallels are set forth in the Appendix. These quotations could not be assigned with certainty to any one of the Synoptic Gospels. Epiphanius may have derived some of these quotations from Luke, but because of the close parallels in one or both of the other Synoptic Gospels, it is difficult to determine if such is the case.

Seventy-six units of variation have been selected for close examination from among the units of variation set forth in Chapter II of the present work. These seventy-six variation units are those in which Epiphanius's reading and at least one other reading each are supported by the major representatives of one or more of the four principal types of text found in the manuscript tradition of the Gospels. The units of variation selected for analysis from the critical apparatus for Luke (see Chapter II) are as follows: #558, 563, 567, 571, 576, 578, 584, 591, 595, 596, 601, 603, 611, 612, 616, 620, 621, 624, 627, 630, 632, 633, 634, 638, 642, 643, 647, 649, 657, 660, 664, 665, 671, 674, 679, 681, 682, 688, 690, 691, 693, 696, 704, 709, 712, 724, 729, 736, 738, 750, 751, 765, 767, 778, 780, 781, 782, 786, 788, 790, 795, 800, 804, 805, 815, 829, 833, 835, 843, 856, 864, 865, 867, 868, 873, 877.

I. THE ATTESTATION OF SELECTED WITNESSES FOR EPIPHANIUS'S READINGS IN LUKE

Although a large number of witnesses support at least one variant reading within the seventy-six select units of variation, the vast majority of these witnesses appear only a few times. This reduces greatly the number of witnesses whose readings are numerous enough to provide a meaningful and valid basis for comparison with the text of Epiphanius. As a general rule, only witnesses which appear in at least a third of the key units of variation are considered eligible for inclusion in the control group of witnesses with whose texts Epiphanius's quotations are compared. An exception to this rule is made for certain Old Latin manuscripts which appear in fewer than a third of the select units of variation. Further exceptions are made for six other witnesses which appear in less than a third of the key units of variation in Luke. These witnesses are P-4, H, S, U, V and the Sinaitic Syriac. These witnesses have been included in the investigation because they demonstrate a clear affinity with their respective text-types in their readings in the select variation units in Luke[1] and are thus useful additions to the control group.

The table which follows below lists the units of variation in which the various witnesses support or oppose

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[1] The percentage of agreement of the Alexandrian papyrus P-4 with the text of WH is 90.9 (see Tables LI and LII). The percentages of agreement of the Byzantine uncials H, S, U and V with the TR are 78.3, 78.3, 69.6 and 82.6 respectively (see Tables LXXVII and LXXVIII). The percentages of agreement of the Western witness sy-s with Codex D and the Old Latin manuscript e are 64.3 and 61.5 respectively (see Table LVIII).

Epiphanius's readings. It should be noted that in ten of the variation units selected for analysis, Epiphanius's support is divided (i.e. #584, 591, 627, 630, 632, 633, 634, 638, 729 and 873). When a given witness attests one of the Epiphanian readings in these ten units of variation, that witness is cited both for and against Epiphanius.

P-4

For: 632 633 634 638 643 657 671

Against: 601 603 632 633 634 638 642 674

Total agreements: 7 Total readings: 15 %: 46.7

P-75

For: 657 688 691 696 704 709 712 729 738 751 765 780
781 788 790 864 865 877

Against: 679 681 693 724 729 736 778 782 786 856 867
868 873

Total agreements: 18 Total readings: 31 %: 58.1

ℵ

For: 563 567 584 591 595 612 616 620 624 627 630 632
633 634 638 643 647 649 657 660 664 665 679 681
688 690 691 696 712 724 729 736 738 750 751 765
767 778 781 788 790 795 804 815 829 833 835 843
864 865 867 868 877

Against: 558 571 576 578 584 591 596 601 603 611 621
627 630 632 633 634 638 642 671 674 682 693
704 709 729 780 786 800 805 856 873

Total agreements: 53 Total readings: 84 %: 63.1

A

For: 558 567 584 591 595 596 601 603 612 616 620 621
624 627 630 632 633 638 647 657 660 664 665 671

674 682 691 712 724 729 736 750 751 765 767 778
782 786 790 800 804 815 833 856 867 868 877

Against: 563 571 576 578 584 591 611 627 630 632 633
634 638 642 643 649 679 681 688 690 693 696
704 709 729 738 780 781 788 795 805 829 835
843 864 865 873

Total agreements: 47 Total readings: 84 %: 55.9

B

For: 563 567 578 584 591 595 612 616 620 624 627 630
632 633 634 638 643 647 649 657 660 664 665 671
688 690 691 696 704 709 712 729 738 751 765 767
778 780 781 788 790 795 804 815 833 835 843 864
865 877

Against: 558 571 576 584 591 596 601 603 611 621 627
630 632 633 634 638 642 674 679 681 682 693
724 729 736 750 782 786 800 805 829 856 867
868 873

Total agreements: 50 Total readings: 85 %: 58.8

C

For: 558 563 567 576 584 591 595 596 603 620 621 624
627 630 660 664 665 671 674 690 691 696 712 724
829 833 864 865 867

Against: 571 578 584 591 601 627 630 682 688 693 704
709 856 868 873

Total agreements: 29 Total readings: 44 %: 65.9

D

For: 558 563 571 584 591 596 603 621 627 630 632 633
643 647 649 671 674 679 688 690 691 693 704 709
712 724 729 750 780 782 786 788 790 795 829 843
856 864 873 877

Against: 567 576 578 584 591 595 601 611 612 616 620
624 627 630 632 633 634 638 642 657 660 664
665 681 682 696 729 736 738 751 765 767 778
781 800 804 805 815 833 835 865 867 868 873

Total agreements: 40 Total readings: 84 %: 47.6

E

For: 558 567 584 595 632 633 643 647 674 682 712 873

Against: 563 584 632 633 642 690 693 738 750 767 778
780 781 856 873 877

Total agreements: 12 Total readings: 28 %: 42.9

H

For: 567 584 595 632 633 647 674 682 712 833 873

Against: 563 584 632 633 642 643 690 693 738 750 751
778 780 781 873 877

Total agreements: 11 Total readings: 27 %: 40.7

K

For: 558 567 584 595 632 633 642 643 647 674 682 693
712 778 788

Against: 563 584 632 633 681 690 738 750 751 780 781
873 877

Total agreements: 15 Total readings: 28 %: 53.6

L

For: 563 567 578 584 591 595 603 611 612 616 620 621
624 627 630 632 633 634 638 642 643 647 649 657
660 664 665 671 681 690 696 709 712 729 738 750
751 765 767 780 781 788 790 795 804 815 829 833
835 843 864 865 873 877

Against: 558 571 576 584 591 596 601 627 630 632 633
634 638 674 679 682 688 691 693 704 724 729
736 778 782 786 800 805 856 867 868 873

Total agreements: 54 Total readings: 86 %: 62.8

M

For: 558 567 584 595 632 633 642 647 674 682 693 712
750 751 778 781 864

Against: 563 584 632 633 643 671 690 691 738 780 805
873 877

Total agreements: 17 Total readings: 30 %: 56.7

N

For: 612 616 620 621 624 627 630 632 633 638 642 643
664 665 751 765 782 786 795 800 829 843 856

Against: 627 630 632 633 634 638 696 738 750 767 778
780 781 788 790 833 835 877

Total agreements: 23 Total readings: 41 %: 56.1

R

For: 567 595 603 671 674 682 691 712 729 765 767 778
780 781 804 815 829 856 867 868 873

Against: 558 563 601 681 688 690 704 709 729 782 786
800 805 864 865 873

Total agreements: 21 Total readings: 37 %: 56.8

S

For: 558 567 584 595 632 633 647 674 712 751 873

Against: 563 584 632 633 642 643 682 690 693 738 750
778 780 781 873 877

Total agreements: 11 Total readings: 27 %: 40.7

U

For: 558 567 584 595 632 633 642 647 674 682 693 712
750 751

Against: 563 584 632 633 643 690 738 778 780 781 873
877

Total agreements: 14 Total readings: 26 %: 53.8

V

For: 558 567 584 595 620 632 633 647 674 682 712 751
873

Against: 563 584 632 633 643 690 693 738 750 778 780
781 873 877

Total agreements: 13 Total readings: 27 %: 48.1

W (1:1-8:12)

For: 563 567 578 584 591 595 612 616 620 621 627 630
632 633 634 638 643 647 649 657 660 664 665 671

Against: 558 571 576 584 591 596 601 603 611 624 627
630 632 633 634 638 642 674

Total agreements: 24 Total readings: 42 %: 57.1

W (8:13-24:53)

For: 690 696 712 724 729 751 767 778 782 786 800 856
867 868 877

Against: 681 688 709 729 750 780 781 788 790 815 829
833 835 864 865 873

Total agreements: 15 Total readings: 31 %: 48.4

X

For: 558 563 576 584 591 596 620 621 630 632 633 634
638 642 671 674 681 682 690 696 712 729 736 738
750 751 781 795 800 805 867 868

Against: 578 584 591 630 632 633 634 638 679 688 691
693 709 729 778 780 782 786 788 790 829 833
835 856 864 865 873 877

Total agreements: 32 Total readings: 60 %: 53.3

Γ

For: 558 567 576 584 591 595 596 601 603 611 620 621
630 632 633 638 642 647 671 674 682 693 709 729
736 751 782 786 788 795 800 829 856 867 868

Against: 563 578 584 591 630 632 633 634 638 643 649
679 681 688 690 696 712 729 738 750 780 790
833 835 864 865 877

Total agreements: 35 Total readings: 62 %: 56.5

Δ

For: 558 567 576 584 591 595 596 601 603 611 612 616

620 621 624 627 630 632 633 638 642 647 657 660
664 665 674 682 690 691 712 724 729 736 751 765
767 782 786 788 795 800 804 805 829 843 856 867
868 873

Against: 563 571 578 584 591 627 630 632 633 634 638
643 649 671 679 681 688 693 696 704 709 729
738 750 778 780 781 790 815 833 835 864 865
873 877

Total agreements: 50 Total readings: 85 %: 58.8

Θ

For: 558 576 578 584 591 596 601 603 611 612 616 620
621 624 627 630 632 633 638 647 657 660 664 665
674 681 682 690 693 712 724 729 736 738 750 751
765 767 778 781 782 786 788 795 800 804 815 829
833 843 856 867 868

Against: 563 567 571 584 591 595 627 630 632 633 634
638 642 643 649 671 679 688 691 696 704 709
729 780 790 805 835 864 865 873 877

Total agreements: 53 Total readings: 84 %: 63.1

Λ

For: 558 567 576 584 591 595 596 601 603 611 621 630
632 633 638 647 671 674 682 693 712 729 736 751
782 786 788 795 800 829 856 867 868 873

Against: 563 578 584 591 630 632 633 634 638 642 643
649 679 681 688 690 696 709 729 738 750 778
780 781 790 833 835 864 865 873 877

Total agreements: 34 Total readings: 65 %: 52.3

Π

For: 558 567 576 584 591 595 596 601 621 630 632 633
638 643 647 671 674 682 693 712 729 736 778 782
786 788 795 829 856 867 868 877

Against: 563 578 584 591 630 632 633 634 638 642 649
679 681 688 690 696 709 729 738 750 751 780
790 833 835 864 865 873

Total agreements: 32 Total readings: 60 %: 53.3

1

For: 558 563 567 576 578 584 591 595 596 601 603 611
612 616 620 621 624 627 630 632 633 634 638 642
643 647 657 660 664 665 681 690 693 696 712 724
729 736 738 750 765 767 781 790 800 804 805 829
833 835 843 856 867 868 873

Against: 571 584 591 627 630 632 633 634 638 649 671
674 679 682 688 691 704 709 729 751 778 780
782 786 788 795 815 864 865 873 877

Total agreements: 55 Total readings: 86 %: 63.9

22

For: 558 563 567 576 584 591 595 596 601 603 611 612
616 620 621 624 627 630 632 633 638 647 657 660
664 665 671 681 682 693 712 724 729 736 765 767
782 786 788 795 800 804 815 835 843 856 867 868
873

Against: 571 578 584 591 627 630 632 633 634 638 642
643 649 674 679 688 690 691 696 704 709 729
738 750 751 778 780 781 790 805 829 833 864
865 873 877

Total agreements: 49 Total readings: 85 %: 57.6

33

For: 563 584 591 632 633 634 638 643 649 681 690 712
729 738 800 856

Against: 578 584 591 601 632 633 634 638 642 674 682
691 693 696 729 750 786 864 873

Total agreements: 16 Total readings: 35 %: 45.7

69

For: 584 627 633 634 642 649 679 690 693 712 729 750
778 805

Against: 578 584 621 624 627 633 634 671 674 681 682
691 729 751 780 781 782 786 829 835 877

Total agreements: 14 Total readings: 35 %: 40.0

574

For: 558 567 576 584 595 596 601 603 611 612 616 620
621 624 627 630 632 633 638 647 657 660 664 665
671 674 682 690 691 693 712 724 729 736 751 765
767 782 786 788 795 800 804 815 829 843 856 867
868 873

Against: 563 571 578 584 627 630 632 633 634 638 643
649 679 681 688 696 704 709 729 738 750 778
780 781 790 805 833 835 864 865 873 877

Total agreements: 50 Total readings: 82 %: 60.9

700

For: 558 563 567 576 584 591 595 596 601 603 611 612
616 620 621 624 627 630 632 633 634 638 642 647
649 657 660 664 665 671 681 682 691 693 696 709
712 724 729 736 751 765 767 782 786 788 790 795
800 804 815 829 843 856 867 868 873

Against: 571 578 584 591 627 630 632 633 634 638 643
674 679 688 690 704 729 738 750 778 780 781
805 833 835 864 865 873 877

Total agreements: 57 Total readings: 86 %: 66.3

892

For: 558 567 576 584 591 595 601 603 611 612 616 620
621 624 627 630 632 633 638 647 649 657 660 664
665 671 674 691 696 709 712 724 736 738 751 765
767 780 781 782 788 790 795 800 804 805 815 829
835 843 867 868 873

Against: 563 571 578 584 591 596 627 630 632 633 634
638 642 643 679 681 682 688 690 704 750 778
786 833 856 864 865 873 877

Total agreements: 53 Total readings: 82 %: 64.6

it-pl

For: 634 643 657 750 800 804 805

Against: 567 595 634 679 682 709 712

Total agreements: 7 Total readings: 14 %: 50.0

a

For: 567 584 591 595 601 603 612 616 627 630 632 638 649 671 674 690 691 693 704 767 778 782 790 833 835 856 864 867 868 873

Against: 571 578 584 591 596 611 620 624 627 630 632 634 638 642 664 665 681 688 751 765 781 788 795 805 829 843 865 873 877

Total agreements: 30 Total readings: 59 %: 50.8

a-2

For: 767

Against:

Total agreements: 1 Total readings: 1 %: 100.0

aur

For: 563 584 601 603 616 627 649 665 767 782 790 835 856 868 873

Against: 584 596 611 627 681 688 788 795 805 829 865 867 873

Total agreements: 15 Total readings: 28 %: 53.6

b

For: 584 591 601 603 620 627 630 632 649 691 693 696 704 767 782 790 835 856 867 868 873

Against: 563 567 571 578 584 591 595 596 611 612 616 624 627 630 632 638 642 664 665 671 674 681 688 690 751 765 778 781 788 795 829 833 864 865 873 877

Total agreements: 21 Total readings: 57 %: 36.8

β

For: 601 603

Against: 611

Total agreements: 2 Total readings: 3 %: 66.7

c

For: 563 584 591 601 603 612 620 627 630 632 649 679
690 693 704 709 767 782 790 835 856 868 873

Against: 571 578 584 591 596 611 616 624 627 630 632
638 657 664 665 671 674 681 688 691 696 738
751 765 778 781 788 795 829 833 843 865 867
873 877

Total agreements: 23 Total readings: 58 %: 39.7

d

For: 563 567 584 595 603 627 649 690 782 788 790 829
856 873 877

Against: 571 584 596 601 627 681 688 795 804 833 835
843 865 867 868 873

Total agreements: 15 Total readings: 31 %: 48.4

e

For: 567 571 584 591 595 601 603 612 627 630 632 634
649 665 679 691 693 696 751 767 781 782 790 835
856 868 873 877

Against: 563 578 584 591 596 611 616 620 624 627 630
632 634 638 642 643 657 660 664 671 674 681
688 724 738 765 778 788 795 800 804 805 815
829 833 843 864 865 867 873

Total agreements: 28 Total readings: 68 %: 41.2

f

For: 584 591 601 603 612 616 627 630 632 634 664 665
674 690 691 693 696 704 767 778 782 788 790 856
868 873

Against: 563 571 578 584 591 596 611 624 627 630 632
634 642 649 657 671 681 688 738 751 765 781
795 829 833 835 843 864 865 867 873 877

Total agreements: 26 Total readings: 58 %: 44.8

ff-2

For: 563 567 584 591 601 603 612 627 649 674 690 767
778 782 790 835 856 868 873

Against: 571 578 584 591 596 620 624 627 630 638 642
664 665 671 681 688 691 738 751 781 788 795
829 833 843 864 865 867 873 877

Total agreements: 19 Total readings: 49 %: 38.8

g-1

For: 563 612 616 624 630 632 664 665 674 690 696

Against: 571 620 630 632 638 642 671 691 693 765 781
833

Total agreements: 11 Total readings: 23 %: 47.8

g-2

For: 591 612 616 620 630 664 665 674 690 693

Against: 563 571 591 630 691 696 781 833 843

Total agreements: 10 Total readings: 19 %: 52.6

h

For:

Against: 578

Total agreements: 0 Total readings: 1 %: 00.0

i

For: 696 767 778 781 782 790

Against: 738 751 788 829 833 843

Total agreements: 6 Total readings: 12 %: 50.0

l

For: 563 584 591 601 603 612 616 627 630 632 649 690
691 696 767 778 782 790 835 856 868 873

578 584 591 596 611 620 624 627 630 632 638
642 665 671 674 681 688 693 738 751 781 788
795 805 829 833 843 864 865 867 873 877

Total agreements: 22 Total readings: 54 %: 40.7

m

For: 591 612

Against: 591 765

Total agreements: 2 Total readings: 4 %: 50.0

q

For: 563 584 591 601 603 612 616 627 630 632 649 690
693 696 767 782 790 835 856 868 873

Against: 571 578 584 591 596 611 620 624 627 630 632
638 642 664 665 671 674 681 688 738 751 778
781 788 795 829 833 864 865 873 877

Total agreements: 21 Total readings: 52 %: 40.0

r-1

For: 563 584 591 601 603 627 649 671 679 693 704 767
782 790 835 856 868 873

Against: 578 584 591 596 611 620 627 657 664 665 674
681 688 691 788 795 829 865 867 873

Total agreements: 18 Total readings: 38 %: 47.4

r-2

For: 595 671

Against: 649 693

Total agreements: 2 Total readings: 4 %: 50.0

s

For: 790

Against: 788

Total agreements: 1 Total readings: 2 %: 50.0

vg-pl
For: 563 584 591 601 603 612 616 620 621 624 627 630
632 634 638 643 649 664 665 671 674 693 696 750
751 778 782 790 800 805 835 856 868 873

Against: 567 571 578 584 591 595 596 611 627 630 632
634 638 642 679 681 682 688 690 691 709 712
738 765 781 788 795 829 833 843 864 865 867
873 877

Total agreements: 34 Total readings: 69 %: 49.3

sy-s
For: 632 634 649 690 790 877

Against: 612 620 632 634 681 765 767 788 815 864

Total agreements: 6 Total readings: 16 %: 37.5

sy-c
For: 630 679 690 693 704 790 835 868 873

Against: 620 624 630 681 691 696 738 765 767 781 788
795 815 833 856 864 865 873 877

Total agreements: 9 Total readings: 28 %: 32.1

sy-p
For: 584 591 596 601 611 620 624 630 634 638 643 671
679 690 691 693 704 767 781 835 868 873

Against: 563 578 584 591 612 630 634 638 649 657 674
681 696 738 765 790 795 815 833 864 865 873
877

Total agreements: 22 Total readings: 45 %: 48.9

sy-h
For: 584 591 596 601 611 612 620 624 630 638 642 643
671 674 688 693 765 767 795 856 868 873

Against: 563 567 578 584 591 630 634 638 649 679 681
691 696 738 781 790 833 835 864 865 873

Total agreements: 22 Total readings: 43 %: 51.2

sa

For: 578 584 632 634 643 679 688 690 696 795 833 835
864 865 868 877

Against: 584 603 611 621 624 632 634 642 671 681 691
712 738 767 843 856

Total agreements: 16 Total readings: 32 %: 50.0

bo

For: 567 578 584 591 611 624 630 634 638 643 649 671
679 681 690 704 738 790 795 829 833 835 864 865
868

Against: 563 584 591 596 601 603 621 630 634 638 642
674 682 688 691 781 782 800 843 856

Total agreements: 25 Total readings: 45 %: 55.6

goth

For: 584 591 601 620 624 630 674 682 690 691 693 696
788 795

Against: 563 567 578 584 591 595 611 630 634 642 643
649 657 671 681 688 790 800

Total agreements: 14 Total readings: 32 %: 43.8

arm

For: 584 591 601 611 620 624 638 649 674 681 690 691
693 696 781 790 795 805 856

Against: 584 591 634 638 642 643 682 835 864 868 877

Total agreements: 19 Total readings: 30 %: 63.3

aeth

For: 584 591 601 611 620 624 634 638 643 649 679 681
696 704 738 790 843 856 868

Against: 578 584 591 634 638 642 671 674 691 795 833
835 864 865 877

Total agreements: 19   Total readings: 34   %: 55.9

Tatian

For: 584 591 601 611 630 632 634 679 693 704 724 781
856 877

Against: 563 578 584 591 620 624 630 632 634 649 657
674 681 690 691 696 765 767 788 804 833 843
864 865 877

Total agreements: 14   Total readings: 39   %: 35.9

Origen

For: 591 601 603 611 612 616 620 621 624 627 630 634
638 643 647 649 657 691 696 729 751 767 786 788
790 815 835 856 864 865 867 873 877

Against: 571 591 595 603 611 624 627 630 634 638 690
709 712 729 786 795 800 833 864 865 867 873

Total agreements: 33   Total readings: 55   %: 60.0

Cyril of Alexandria

For: 558 584 591 611 621 627 630 647 649 681 690 696
712 729 751 829 868 877

Against: 563 567 571 584 591 595 624 627 630 634 682
691 729 873 877

Total agreements: 18   Total readings: 33   %: 54.5

TR

For: 558 567 576 584 591 595 596 601 603 611 612 616
620 621 624 627 630 632 633 638 657 660 664 665
671 674 682 691 693 724 729 736 765 767 782 786
788 795 800 804 815 829 843 856 867 868 873

Against: 563 571 578 584 591 627 630 632 633 634 638
642 643 647 649 679 681 688 690 696 704 709
712 729 738 750 751 778 780 781 790 805 833
835 864 865 873 877

Total agreements: 47   Total readings: 85   %: 55.3

WH

For: 563 567 578 584 591 595 612 616 620 624 627 630
632 633 634 638 643 647 649 657 660 664 665 671
688 690 691 696 704 709 712 729 738 750 751 765
767 778 780 781 788 790 795 804 815 833 835 843
864 865 877

Against: 558 571 576 584 591 596 601 603 611 621 627
630 632 633 634 638 642 674 679 681 682 693
724 729 736 782 786 800 805 829 856 867 868
873

Total agreements: 51   Total readings: 85   %: 60.0

fam. 13

For: 558 567 576 584 591 595 596 601 603 611 612 616
620 621 624 627 630 632 633 634 638 642 647 649
657 660 664 665 674 690 693 712 724 729 736 765
767 778 788 795 800 804 805 815 843 856 867 868
873

Against: 563 571 578 584 591 627 630 632 633 634 638
643 671 679 681 682 688 691 696 704 709 729
738 750 751 780 781 782 786 790 829 833 835
864 865 873 877

Total agreements: 49   Total readings: 86   %: 56.9

II. TABLES

A number of tables have been constructed in order to facilitate the task of determining the relationship of Epiphanius's text of Luke to the principal types of Gospel text. These tables will be referred to repeatedly throughout the following discussion. Tables XLIX-LXXXIII which bear upon this investigation of Epiphanius's quotations from Luke may be found at the end of this chapter. The tables are placed together in order to assist the reader in making whatever cross reference is necessary.

III. THE CONTROL GROUP

As many as possible of the witnesses appearing in the preceding list have been assigned to their respective text-types to form a control group with which Epiphanius's text of Luke will be compared. The control group of witnesses employed in this examination of Epiphanius's quotations from Luke is as follows: *Alexandrian*, P-4 P-75 ℵ B C L W (1:1-8:12) 33 892 sa bo *WH*; *Western*, D it sy-s sy-c Tat; *Caesarean*, Θ 1 22 69 700 arm *fam. 13*; *Byzantine*, A E H K M N S U V W (8:13ff) Γ Δ Λ Π 574 goth *TR*.

The classification of most of these witnesses is not disputed.[2] The assignment of a few of them to their particular text-types, however, should be discussed.

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[2] The following works may be consulted for examples of scholarly opinion as to the classification of manuscripts of the Gospels: (1) Bruce M. Metzger, *The Text of the New Testament* (New York and London: Oxford University Press, 1964), pp. 213-216; (2) J. H. Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 117; (3) M.-J. Lagrange, *Introduction à l'étude du Nouveau Testament*, deuxième partie, *Critique textuelle*, ii, *La Critique rationnelle* (Paris: Librairie Lecoffre, 1935), pp. 42-381; (4) Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, Vol. II (Göttingen: Vandenhoeck and Ruprecht, 1913), pp. XIV, XV; cf. Augustin Merk, *Novum Testamentum Graece et Latine*, 9th ed. (Rome: Pontifical Biblical Institute, 1964), p. 38*.

Codex N. Streeter considered Codex N to be a tertiary witness to the Caesarean text.[3] Merk[4] and Greenlee[5] also assigned the uncial to the Caesarean text. Metzger, however, noted that the manuscript contains a predominantly Byzantine text, although it also preserves a number of readings with pre-Byzantine textual antecedents.[6] Table LXXIX, which sets forth the attestation of N for Θ, 1, fam. 13 and the TR in Luke, tends to confirm Metzger's judgment. The percentage of agreement between N and the TR is 86.1 while the percentages of agreement of the uncial with Θ, 1 and fam. 13 are 69.4, 58.3 and 66.7 respectively. Most of the agreement between N and the three Caesarean witnesses occurs in readings also supported by the TR. Codex N supports the TR against all three Caesarean witnesses in three readings (#627, 634 and 750). The uncial never supports all three Caesarean witnesses against the TR. Codex N supports both 1 and fam. 13 against the TR in #642, but this is the only reading in which N supports at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 against the TR. As Table LXXVIII reveals, N ranks sixth among the sixteen Byzantine witnesses in supporting the TR in the key units of variation in Luke. These statistics demonstrate unmistakably the predominantly Byzantine character of the uncial's text.

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[3] B. H. Streeter, The Four Gospels, a Study of Origins (London: Macmillan and Company, 1936), p. 108.

[4] Merk, loc. cit.

[5] Greenlee, loc. cit.

[6] Metzger, op. cit., p. 55.

Codex Δ. The text of Codex Δ is classified as Alexandrian in several lists of witnesses representing the various types of text in the Gospels.[7] Some scholars, however, distinguish between the type of text found in Mark and the kind of text exhibited in the other Gospels in Δ.[8] Metzger, for example, assigned the uncial's text of Mark to the Alexandrian text but identified its text in the other Gospels as Byzantine.[9] The attestation of Codex Δ for the TR confirms Metzger's classification of the uncial's text as Byzantine in the Gospel of Luke. Codex Δ supports sixty-six of the seventy-six readings of the TR in the key units of variation for a percentage of agreement of 86.8 (see Table LXXVII). The uncial ranks fourth with Codex Π among the sixteen Byzantine witnesses in the control group in its degree of affinity with the TR (see Table LXXVIII). Because of its remarkable agreement with the TR in the select units of variation, Codex Δ is assigned to the Byzantine text in the control group in Luke.

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[7] Greenlee, loc. cit.; Merk, loc. cit.; von Soden, op. cit., p. XIV.

[8] For example, Lagrange, op. cit., p. 112; and Metzger, op. cit., p. 58.

[9] Metzger, loc. cit.

Codex Θ. Codex Koridethi is designated as a representative of the Caesarean text in most lists of Caesarean witnesses of the Gospels without any distinction made between its text in Mark and in the other Gospels.[10] Metzger, however, distinguished between the uncial's text of Mark and its text of the other three Gospels. Although he identified Koridethi's text of Mark with the kind of text used by Origen and Eusebius at Caesarea, he asserted that its text in the other three Gospels is akin to the type of text found in most Byzantine manuscripts.[11]

There are two factors which complicate the classification of the text of Koridethi outside of Mark. First, the investigation of the Caesarean text has been confined almost exclusively to the Gospel of Mark.[12] Consequently, the characteristics of the Caesarean text in the other three Gospels have not been delineated sufficiently. Whatever Caesarean features exist in the text of Codex Θ outside of Mark, they are difficult to detect because of the relative paucity of knowledge about the Caesarean text of Matthew, Luke and John. Second, the text of Θ clearly shows the effects of considerable Byzantine revision as do other important Caesarean manuscripts.[13]

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[10] Some examples are as follows: Streeter, loc. cit.; Greenlee, loc. cit.; Merk, loc. cit. Von Soden likewise made no distinction between Codex Koridethi's text in Mark and in the other Gospels, assigning the manuscript in all four Gospels to the Palestinian (i.e. I^a-) text; von Soden, loc. cit.

[11] Metzger, loc. cit.

[12] A survey of research on the Caesarean text of the Gospels may be found in Metzger's book Chapters in the History of New Testament Textual Criticism (Leiden, 1963), pp. 42-72.

It is clear from the degree of agreement between Θ and the TR in the key units of variation in Luke that the uncial bears unmistakable marks of considerable Byzantine revision. Codex Θ attests fifty-five of the seventy-six readings of the TR in the units of variation selected for analysis. This amounts to a percentage of agreement between Θ and the TR of 72.4 (see Table LXI). Not only does Θ betray a pronounced affinity with the TR in Luke, but so also does fam. 13 (see Table LXIII). These phenomena raise the question as to whether or not the agreement existing among the principal representatives of the so-called Caesarean text is nothing more than the result of a common affinity with the Byzantine text. An examination of the relationships of the three major Caesarean witnesses Θ, 1 and _fam. 13_ to one another and to the _TR_ provides evidence that these Caesarean witnesses are related to a common textual tradition that is not to be identified exclusively with the Byzantine text. The following table shows the percentages of agreement of Θ, 1 and _fam. 13_ with one another and with the _TR_ in the select units of variation:

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[13] Streeter contended that the text of Θ, fam. 1, fam. 13, 28, 565 and 700 underwent extensive separate Byzantine revisions throughout the Gospels, a fact which accounts for the failure of these witnesses to display a single type of text. Streeter asserted that when variant readings found in the Byzantine text are excluded from consideration, these Caesarean manuscripts exhibit a striking degree of agreement among themselves; Streeter, op. cit., pp. 80, 81.

	% of Agreement with Codex Θ	% of Agreement with Codex 1	% of Agreement with fam. 13
_Θ_		71.1	73.7
_1_	71.1		71.1
fam. 13	73.7	71.1	
_TR_	72.4	57.9	73.7

These statistics reveal that the affinity of Θ and _fam. 13_ with the _TR_ is about the same as their affinity with each other and with Codex 1. Codex 1, however, is considerably closer to both of the other chief Caesarean witnesses than to the _TR_. The relationship of Θ and _fam. 13_ to each other might appear to be the result of a common kinship with the Byzantine text. This explanation, however, is impossible in the case of the affinity of Θ and _fam. 13_ with Codex 1 since 1 is closer to both Θ and _fam. 13_ than to the _TR_. It may be noted further that the text of Codex 1 agrees even less frequently with WH and D (representing the Alexandrian and Western texts respectively) than with the TR (see Table LXII). Thus, the only notable affinity of Codex 1 is with the principal Caesarean witnesses. In other words, the only type of text with which Codex 1 exhibits a remarkable degree of agreement in Luke is the type of text found in the Caesarean witnesses Θ and fam. 13 and not the Alexandrian, Western or Byzantine texts. It is clear that there is a real relationship existing among the major Caesarean witnesses which cannot be accounted for solely on the basis of Byzantine elements shared by Codex Θ, 1 and fam. 13.

It is significant that Θ supports forty-five of the fifty-four readings in which Codex 1 and fam. 13 agree in the select units of variation in Luke for a percentage of agreement with these readings of 83.3. Moreover, Θ agrees with 1 and fam. 13 against the TR in seven of these readings (i.e. #584, 627, 647, 671, 690, 691 and 712), a phenomenon which provides further evidence of an important non-Byzantine element shared by the three chief Caesarean witnesses.

Several witnesses which attest readings in more than a third of the select units of variation in Luke have not been included in the control group in the present chapter:

Codex R. Codex R is excluded from the control group because the character of its text has not been established conclusively. Von Soden assigned the uncial to his I-text.[14] Merk, following von Soden, also identified R with the Palestinian text (which he designated as the C-text).[15] Since the integrity of von Soden's I-text (and likewise Merk's C-text, a derivative of von Soden's I-text) is open to serious question,[16] von Soden's classification of R cannot be considered conclusive.

An examination of the readings of R in the key units of variation in Luke reveals that the uncial is closer to the TR than to WH, the major Western witnesses or the chief Caesarean witnesses (see Table LXXX). Its text, however, agrees frequently with the Western witnesses a, b and e, with WH and with Θ, 1 and fam. 13. The percentages of agreement of R with the TR, WH, a, b, e, Θ, 1 and fam. 13 are as follows: TR, 71.4; WH, 51.4; a, 62.5; b, 52.2; e, 53.8; Θ, 60.0; 1, 60.0; fam. 13, 62.9. Codex R supports WH against the TR in nine readings (#558, 601, 712, 778, 780, 781, 782, 786 and 800). The uncial supports Codex D against the TR in five readings (#601, 712, 780, 800 and 873). It is apparent that R displays a mixed text in the select units of variation in Luke. Because the text of R cannot be identified confidently with one of the major text-types, it has not been included in the control group in this chapter.

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[14] Von Soden, op. cit., p. XV.

[15] Merk, loc. cit.

[16] Von Soden's I-text is too amorphous and textually diverse to be considered a legitimate text-type. It is composed of so many disparate textual elements that von Soden was compelled to distinguish a bewildering variety of subgroups of witnesses within the text (von Soden, op. cit., pp. XIV, XV). As Metzger stated, the I-text "is not preserved in substantial integrity in any outstanding manuscripts, but must be elicited from a number of authorities of mixed characteristics" (Metzger, The Text of the New Testament /New York and London: Oxford University Press, 1964/, p. 141). Greenlee found the I-text to be "too inclusive", but saw value in von Soden's individual sub-groups (Greenlee, op. cit., p. 84).

Codex X. According to Metzger, the text of Codex X is mainly Byzantine, with an admixture of Alexandrian readings.[17] Because of the presence of the Alexandrian element in the uncial, Metzger included it in his list of witnesses representing the "Later Alexandrian" text, but enclosed its siglum in parentheses to indicate its mixed character.[18] A comparison of the attestation of X for the TR and for WH in the key units of variation substantiates Metzger's description of the manuscript's textual peculiarities. Codex X agrees with the TR in thirty out of fifty-two readings for a percentage of agreement of 57.7 (see Table LXXXI). The uncial attests twenty-three out of fifty-two readings of WH for a percentage of agreement of 44.2. Codex X supports the TR against WH in twenty-three readings while supporting WH against the TR in sixteen readings. These statistics show that X has a mixed text with a primary affinity with the Byzantine text and a secondary affinity with the Alexandrian text in Luke. Because the manuscript does not exhibit a strong relationship to a single type of text in the key units of variation, it is excluded from the control group.

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[17] Metzger, op. cit., p. 58.

[18] Ibid., p. 216.

The Ethiopic version. Unfortunately, relatively little is known about the Ethiopic version.[19] Metzger has noted the presence of disparate features in the text of the version, with the chief element being Byzantine in complexion. He noted further that the early form of the Ethiopic version also exhibits occasional readings which are shared with P-46 and B against the rest of the manuscript tradition.[20] Whatever the relationship of the version as a whole to the Byzantine text, the Ethiopic version fails to display a striking affinity with the TR in the select units of variation in Luke. The version agrees with the TR in fourteen out of thirty readings for a percentage of agreement of 46.7.

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[19] Ibid., p. 84.

[20] Ibid.

Since the character of the readings of the version in the key units of variation is uncertain, the Ethiopic version has not been included among the witnesses in the control group.

Origen. When Origen's quotations from the Gospels are examined as a group, they exhibit a mixed text composed of Alexandrian and Caesarean elements. According to Streeter, these disparate textual elements do not coexist uniformly in all of Origen's writings. Streeter contended that Origen used an Alexandrian type of text in quotations appearing in works written before A.D. 230. According to Streeter, sometime after Origen moved to Palestine in 231, he began to use a type of text indigenous to Caesarea. Consequently, his quotations from the Gospels in works written after 240 display a Caesarean text-type.[21] Whatever the provenance of the diverse textual elements present in Origen's quotations from the Gospels, textual critics agree that his Gospel text exhibits affinities with both the Alexandrian and Caesarean texts.[22]

An examination of the attestation of Origen for Θ, 1, fam. 13 and WH in Luke confirms the presence of Alexandrian and Caesarean textual strains of almost equal prominence in his quotations (see Table LXXXII). Origen's percentages of agreement with Θ, 1, fam. 13 and WH are 51.0, 59.2, 53.1 and 61.2 respectively.

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[21] Streeter, op. cit., pp. 91-108.

[22] For example, see Greenlee, op. cit., p. 117; and Metzger, op. cit., pp. 215, 216.

No attempt has been made in this investigation to distinguish between readings of Origen appearing in works written in Egypt and readings found in works produced later in Caesarea. Since Origen's quotations as a group exhibit a mixed text composed of Alexandrian and Caesarean elements, his text has been excluded from the control group.

Cyril of Alexandria. Greenlee included the Gospel text of Cyril of Alexandria among representatives of the Alexandrian text in his list of witnesses of the various text-types.[23] The quotations of Cyril from Luke, however, do not reveal a notable kinship with the Alexandrian text in the key units of variation. This is evident in the fact that Cyril attests only thirteen out of twenty-eight readings of WH for a percentage of agreement of 46.4 (see Table LXXXIII). This percentage of agreement is the same as Cyril's agreement with the TR. In spite of Greenlee's assignment of Cyril of Alexandria to the Alexandrian text, the Father's quotations are not included as evidence in the control group because they fail to exhibit a strong affinity with the Alexandrian text of WH.

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[23] Greenlee, *loc. cit.*

The Vulgate and the Peshitta and Harclean versions of the Syriac have been omitted from the control group because their texts have not been identified conclusively with one of the major types of text.

IV. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM LUKE TO THE CAESAREAN TEXT

The most notable affinities of Epiphanius's text of Luke are with the Caesarean and Alexandrian witnesses in the control group. The following table displays the average percentages of agreement of Epiphanius's text with the four major text-types represented in the control group:

Caesarean	60.2
Alexandrian	59.5
Byzantine	53.7
Western	43.5

At the outset it can be said that the low average percentage of agreement of Epiphanius's text with the Western witnesses in the control group shows that the Western text was not a significant factor in the textual history of Epiphanius's quotations from Luke. Although the average percentage of agreement of Epiphanius's text with the Byzantine witnesses in the control group is only 6½ per cent lower than his average percentage of agreement with the Caesarean witnesses, the following discussion will suggest as highly probable the conclusion that most of Epiphanius's agreement with the Byzantine text in Luke reflects his use of a Palestinian text which had been influenced by the Antiochian recension. In other words, the Byzantine element in Epiphanius's quotations from Luke probably derived from his use of a Palestinian text which had undergone some Antiochian revision rather than from his use of the Byzantine text *per se*. Thus, Caesarean and Alexandrian elements provide the principal distinguishing features of Epiphanius's text of Luke. Since Epiphanius's quotations are somewhat closer to the Caesarean type of text than to the Alexandrian text, the relationship of his quotations to the Caesarean text will be discussed first.

Epiphanius's text of Luke shows a remarkable degree of agreement with all but one of the Caesarean witnesses in the control group (see Tables XLIX and LIX). The Caesarean witness with which Epiphanius agrees most frequently is the minuscule Codex 700. Epiphanius attests 66.3 per cent of the readings of 700 in the key units of variation. His percentages of agreement with Θ, 1 and the Armenian version all exceed sixty-three per cent. Codex 22 and *fam. 13* rank slightly lower in their level of agreement with Epiphanius's readings, but their percentages of agreement with the text of Epiphanius (57.6 and 56.9 respectively) are striking nonetheless. Codex 69 is the only Caesarean witness in the control group whose percentage of agreement with Epiphanius's quotations (i.e. 40.0) falls well below the average of its Caesarean textual kin. Since 69 is a member of *fam. 13*, it is surprising that there is such a disparity between the respective percentages of agreement of 69 and *fam. 13* with the text of Epiphanius. Apparently Codex 69 is a poor representative of *fam. 13* in the key units of variation in Luke. Although 69 attests twenty-three out of thirty readings of *fam. 13*, the resultant percentage of agreement of 76.7 is far lower than the degree of agreement which normally exists between members of a textual family.[24] Both Θ and 1 are almost as close to the text of *fam. 13* as Codex 69 (The percentages of agreement of Θ and 1 with *fam. 13* are 73.7 and 71.1 respectively; see Tables LXXIV and LXXV). The attestation of 69 for *fam. 13* and 1 (76.7 and 61.3 per cent of agreement respectively) is strong enough to justify the inclusion of 69 among the Caesarean witnesses in the control group in spite of the minuscule's low percentage of agreement with the other major Caesarean manuscript Codex Θ (i.e. 45.2). Nonetheless, the text of Codex 69 is not a strong representative of fam.13 in the select units of variation in Luke.

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[24] A textual family is understood in the present context to be a group of witnesses whose text is in the direct lineage of a single archetype. This is to be distinguished from a text-type which is composed of witnesses whose texts share many common readings but are not all direct descendents of a single archetype.

The strength of the Caesarean element in Epiphanius's quotations from Luke is evident when his attestation for Θ and 1 is compared with the attestation of the Caesarean witnesses in the control group for Θ and 1 (see Tables LXVIII-LXXI). Epiphanius attests 63.1 per cent of the readings of Θ in the key units of variation in Luke. The average percentage of agreement of the Caesarean witnesses in the control group with Θ is 69.3. In spite of a strong affinity with Alexandrian witnesses existing in Epiphanius's quotations, an affinity absent in the Caesarean witnesses in Luke (see Tables LXI-LXIII), Epiphanius's text exhibits a level of agreement with Θ that is only six per cent lower than the average percentage of agreement with Θ of the Caesarean control witnesses.

Epiphanius supports 63.9 per cent of the readings of Codex 1 in the select units of variation in Luke. The average percentage of agreement of the Caesarean witnesses in the control group with 1 is 68.5. The difference between the attestation of Epiphanius for 1 and the average percentage of agreement of the Caesarean control witnesses with the minuscule is a scant 4.6 per cent.

The three major Caesarean witnesses in the control group are Θ, 1 and fam. 13. Assuming that readings supported by at least two of these three witnesses generally represent the kind of text found in the Caesarean manuscript tradition, it is of interest to determine to what extent Epiphanius supports these readings. Table LX shows that Epiphanius attests fifty-four out of eighty-three of the readings supported by at least two of the three principal Caesarean witnesses for a percentage of agreement of 65.1. Epiphanius supports thirty-four of the fifty readings attested by all three of the chief Caesarean witnesses for a percentage of agreement with these readings of 68.0. It may be noted by way of comparison that the Caesarean witnesses in the control group other than Θ, 1 and fam. 13 attest an average of 70.2 per cent of the readings supported by at least two of the three major Caesarean witnesses (see Table LXXII). Epiphanius's level of agreement with these readings is only 5.1 per cent lower than the average percentage of agreement with these readings of the Caesarean control witnesses other than Θ, 1 and fam. 13.

Although the average percentage of agreement of the Byzantine witnesses in the control group with Epiphanius's quotations from Luke is 53.7, most of Epiphanius's agreement with the Byzantine witnesses is based on readings which are supported also by major Caesarean witnesses. Epiphanius supports the *TR* against *WH* and at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 in only four units of variation (#682, 729, 782 and 786; see Table LXV). Epiphanius agrees with both the *TR* and *WH* against at least two of the three principal Caesarean witnesses in five other variation units (#584, 591, 627, 671 and 691). All of the other agreements of Epiphanius with the *TR* occur in readings attested also by a majority of the three major Caesarean witnesses Θ, 1 and *fam. 13*. Although Epiphanius supports the *TR* against a Caesarean majority in the nine readings just noted (five of which are attested also by *WH*), he agrees with at least two of the three chief Caesarean witnesses against the *TR* in seventeen readings (i.e. #578, 584, 591, 627, 634, 642, 647, 681, 690, 712, 729, 738, 750, 778, 781, 805 and 833).[25] In view of these phenomena and since the average percentage of agreement of the Caesarean control witnesses with Epiphanius's text (i.e. 60.2) is considerably higher than the average percentage of agreement of the Byzantine witnesses in the control group with Epiphanius's quotations (i.e. 53.7), it is reasonable to conclude as highly probable that most of the affinity of Epiphanius's quotations with the Byzantine type of text reflects his use of a Palestinian text which had been influenced by the Antiochian recension rather than a direct dependence upon the Byzantine text itself.

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[25] For tables displaying the relative affinity of Epiphanius's text with the *TR*, *WH*, Θ and 1, see Tables LXVI and LXVII.

Table LXV, which displays the attestation of Epiphanius, the _TR_ and _WH_ for readings supported by at least two of the three chief Caesarean witnesses Θ, 1 and _fam. 13_, shows that there is a notable general affinity with the Alexandrian text in Epiphanius's quotations independent of his agreement with the Caesarean witnesses. As the table shows, Epiphanius supports _WH_ against a Caesarean majority in twenty readings, five of which are attested also by the _TR_ (i.e. #584, 591, 627, 671 and 691). Seven of the twenty readings supported by Epiphanius and _WH_ against at least two of the three major Caesarean witnesses are attested also by a majority of the Western witnesses appearing in the respective units of variation (i.e. #563, 584, 643, 649, 704, 790 and 877).

As it has been observed already, there is considerable agreement between the major Caesarean witnesses and the _TR_ in the key units of variation in Luke, a fact which indicates that the Caesarean text had been influenced extensively by the Byzantine type of text in the Gospel of Luke. A large number of readings in which Epiphanius supports the principal Caesarean witnesses are attested also by the TR, a phenomenon which suggests that the text of Luke which Epiphanius used (a text with a probable Palestinian provenance) had been influenced considerably by the Lucianic recension before it passed into Epiphanius's hands.

The presence of a marked affinity with an Alexandrian type of text in Epiphanius's quotations, independent of his agreement with a majority of the chief Caesarean witnesses, poses a more difficult problem than the Byzantine element existing in his text. One possible explanation is that Epiphanius's text of Luke is a mixed text composed of Caesarean and Alexandrian elements which stand side by side in his quotations (along with a lesser Byzantine strain).

Another alternative is that much of Epiphanius's agreement with the Alexandrian text against a majority of the chief Caesarean witnesses (as well as agreement with the Western text, when such agreement exists) occurs in readings which were features of the Palestinian (i.e. Caesarean) text of Luke which existed in Epiphanius's time, a text whose distinctive features subsequently were assimilated to the standard Byzantine text and consequently are lacking in the

Lucan texts of Θ, fam. 1, fam. 13 and other Caesarean manuscripts. If this conjecture can be strengthened by supporting evidence, the possibility would be fortified that Epiphanius's quotations witness to a stage in the development of the Caesarean text of Luke between the type of text which Origen used at Caesarea in the third century[26] and the revised forms of the Caesarean text found in Θ, fam. 1, fam. 13 and other later Caesarean manuscripts which are closer to the Byzantine text in Luke.

If the composition of Epiphanius's text of Luke bears the marks of the Caesarean text of that Gospel as it existed in Palestine during the fourth century and if the opinion that the early Caesarean text contained Alexandrian and

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[26] Although the origin and integrity of the Caesarean text have been the subject of some controversy (see note #1 on pp. 1, 2 of the present study for a brief summary of some of the conclusions of the two scholars Teófilo Ayuso and James E. McA. Baikie whose investigations led them to modify previous theories about the history and integrity of the Caesarean text in certain respects), the existence of a textual tradition exhibiting certain unique and distinctive features not found in the Alexandrian, Western and Byzantine texts is attested by the common evidence of the major Caesarean witnesses. Whatever the origin of the textual characteristics shared by the Caesarean witnesses and whatever the reasons for the diversity displayed by the texts of the chief Caesarean manuscripts, the basic theory is still intact that many of the citations of Origen and Eusebius and significant readings in the Greek manuscripts Θ, fam. 1, fam. 13, 28, 565, 700, et al., and in the Old Armenian and Old Georgian versions witness to the existence of a unique textual tradition which flourished, in some form, at Caesarea during the third century (see Metzger, op. cit., p. 215).

Western elements is correct,[27] it would be reasonable to expect Epiphanius's quotations to exhibit a stronger affinity with the Alexandrian and Western texts and a weaker affinity with the Byzantine text than the principal Caesarean witnesses whose relatively late texts display the marks of extensive Byzantine revision in Luke. It is evident from the following table that this is indeed the case (see also Tables LXI-LXIII):

	% of Agreement with WH	% of Agreement with Codex D	% of Agreement with the TR
Epiph	60.0	47.6	55.3
Θ	44.7	31.6	72.4
1	48.7	27.6	57.9
fam. 13	43.4	28.9	73.7

It is likely that the fourth century Palestinian text of Luke which Epiphanius knew still contained some Alexandrian and Western textual features, but already had come under the influence of the Antiochian text whose persistent impulses to revise later were to exact so large a toll from the Lucan texts of the major Caesarean manuscripts.

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[27] Some scholars have concluded that the Caesarean text represents a correction of the Western text by the Alexandrian text (for example, Kirsopp Lake, *The Text of the New Testament*, 6th ed. [London: Rivingtons, 1928], p. 84; H. A. Sanders, "The Egyptian Text of the Four Gospels and Acts," *Harvard Theological Review*, XXVI [1933], 94). This conclusion is accepted, with some reservations, by P. L. Hedley in his article "The Egyptian Texts of the Gospels and Acts," *Church Quarterly Review*, CXVIII (1934), 225. Lagrange, however, contended that the Caesarean text was produced by a correction of the Alexandrian text by the Western text (Lagrange, *op. cit.*, pp. 163ff).

Epiphanius opposes twenty-nine readings which are supported by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 (see Table LX). These readings invite examination, because if evidence can be found to indicate that some of Epiphanius's readings which oppose some of the most important Caesarean witnesses belonged originally to the Caesarean text before they were replaced by Byzantine readings in the Caesarean manuscript tradition, support would be given to the theory that Epiphanius's quotations from Luke witness to a form of the Palestinian text occupying a position somewhere between the third-century Caesarean text and the extensively revised form found in relatively late Caesarean manuscripts.

The following principles will govern the discussion of the readings in which Epiphanius's text diverges from at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13:

(1) A reading of Epiphanius probably belonged originally to the Caesarean text when it is supported by most Alexandrian and Western witnesses and is attested by at least one of the major Caesarean witnesses such as Θ, 1, fam. 13,

565 and 700 and is opposed by a reading whose only notable support comes from the Byzantine text and various Caesarean manuscripts.

(2) A reading of Epiphanius probably belonged originally to the Caesarean text when it is supported by most witnesses of either the Alexandrian or Western text and by at least one of the chief Caesarean witnesses such as Θ, 1, *fam. 13*, 565 and 700 and is opposed by two readings, one of them supported by most Byzantine witnesses and various Caesarean manuscripts and the other supported by major representatives of either the Alexandrian or Western text.

Among the readings in which Epiphanius opposes at least two of the three chief Caesarean witnesses Θ, 1 and *fam. 13*, there are a number which probably belonged originally to the Caesarean text before the incursions of Byzantine revision. The highest degree of probability can be assigned to six readings: #563a, 633a, 638a, 643a, 649a and 790a. Because of their importance, these six readings deserve individual scrutiny.

#563a. The major Alexandrian witnesses and most Western witnesses agree with Epiphanius in attesting γυνὴ αὐτῷ in Luke 1:5. Although both Θ and *fam. 13* read γυνὴ αὐτοῦ, the principal support for the variant is provided by

the Byzantine text and a few Old Latin manuscripts. The reading attested by Epiphanius is almost certainly the reading found in the original Caesarean text since it is supported by the important Caesarean witnesses 1, 565 and 700 and by the Alexandrian and Western texts. The agreement of Θ and *fam. 13* with the Byzantine text in #563b against the imposing array of pre-Byzantine witnesses in #563a probably is due to the effect of Byzantine influence upon the texts of the two major Caesarean witnesses.

#633a. Epiphanius's reading of Ἰησοῦς in Luke 3:23 is supported by the principal Alexandrian witnesses, Codex D (the only Western witness appearing in the unit of variation) and the important Caesarean manuscript Codex 700. The reading ὁ Ἰησοῦς is attested by Θ, 1, *fam. 13* and the Byzantine text. Since Epiphanius's reading in #633a is attested by the Alexandrian text, D and 700 against a reading whose only important support, apart from the support of the Caesarean witnesses, comes from the Byzantine text, the former reading may well be an early form of the Caesarean text. It is of interest to note that Epiphanius supports both of these readings. This phenomenon could suggest that Epiphanius knew both readings. It is possible, however, that Epiphanius's division of support is the result of either an

accidental addition or omission of the article.

#638a. Epiphanius's reading υἱὸς ὡς ἐνομίζετο in Luke 3:23 is attested by the major Alexandrian witnesses and by the four members of *fam. 1* (i.e. 1, 118, 131 and 209). The reading ὡς ἐνομίζετο υἱός in #638b is supported mainly by the Byzantine text and by the Caesarean witnesses Θ, *fam. 13*, 22 and 700. A third reading ὡς ἐνομίζετο εἶναι υἱός is attested by the Western text. It is probable that #638a represents an early form of the Caesarean text since it is supported by the Alexandrian text and *fam. 1*. The reading of most of the Caesarean witnesses in #638b is distinguished only in the support it receives from the Byzantine text. The original reading of the Caesarean text probably survived the invasion of Byzantine revision only in *fam. 1* in this instance. Epiphanius's support is divided in #638 between #638a and 638b. Since Epiphanius employed the reading of the Alexandrian text and *fam. 1* (i.e. #638a) in five passages[28] while quoting the Byzantine variant only once,[29] it is clear that the reading υἱὸς ὡς ἐνομίζετο was the reading which Epiphanius preferred. It may be noted that the wording of the single quotation in which the Byzantine variant occurs

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[28] *Pan*. *haer*. XXX.xxix.11; LI.x.6; LI.xvi.2; LI.xxiv.6; LXIX.xxii.5.

[29] *Ibid*., LI.xi.3.

in Epiphanius's text is noticeably less exact than the five other passages in which the verse is quoted by Epiphanius. For example, it is the only passage among Epiphanius's six quotations of Luke 3:23 in which he omitted Ἰησοῦς, an omission whose only apparent support comes from the three minuscule manuscripts 273, 477 and 1293. Perhaps Epiphanius knew both the Alexandrian (Caesarean?) reading and the Byzantine reading and, in quoting Luke 3:23 from memory, unconsciously cited the Byzantine variant in a single instance, though preferring the Alexandrian (Caesarean?) form of the reading.

#643a. Epiphanius's reading πλήρης πνεύματος ἁγίου in Luke 4:1 is supported by the chief Alexandrian and Western witnesses and by the two important Caesarean manuscripts 1 and 565. Codex 1604, which Streeter classified as a supplementary witness to the Caesarean text,[30] also attests the Epiphanian reading. This reading is opposed by the variant πνεύματος ἁγίου πλήρης which is attested by Θ, fam. 13, 22, 157 and 700 and by most witnesses of the Byzantine text. The presence of the latter variant in the text of most Caesarean manuscripts probably betrays the effect of Byzantine revision upon these witnesses.

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[30] Streeter, op. cit., p. 108.

#649a. The reading of Epiphanius in Luke 4:18 is supported by the principal Alexandrian and Western witnesses and by fam. 13, Codex 700 and most manuscripts of the Armenian version. The addition of the words ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν is attested by Θ, 1, 22, 124, 346, the Georgian version and by the Byzantine text, with only scattered non-Byzantine and non-Caesarean support. In spite of the strong Caesarean support for the Byzantine variant, the Epiphanian reading is probably an early Caesarean reading. It is significant that Eusebius of Caesarea also supports Epiphanius's reading. The agreement of Epiphanius and Eusebius, both fourth-century Palestinian Fathers, in attesting #649a indicates that the reading was still current in the textual tradition of Palestine in the fourth century. Although most of the witnesses belonging to fam. 13 retained the early reading, the texts of two members of the family (i.e. 124 and 346) yielded to the pressures of Byzantine influence and contain the late addition in Luke 4:18.

#790a. Epiphanius's reading in Luke 17:10 is attested by the major representatives of the Alexandrian and Western texts and by the Caesarean manuscripts 1 and 700. The reading is supported also by Codex 1604. The addition of ὅτι in #790b is attested by the Caesarean witnesses Θ, fam. 13

and 22 and by most Byzantine witnesses. The latter reading is probably a relatively late Byzantine intrusion into the textual tradition upon which the Caesarean manuscripts depended.

The six readings just discussed provide some evidence to strengthen the conjecture that Epiphanius's divergence from readings supported by at least two of the three chief Caesarean witnesses Θ, 1 and _fam. 13_, in a number of cases, reflects his use of readings which originally belonged to the Caesarean text but were replaced by later readings under the influence of Byzantine revisionistic tendencies.[31] Since Epiphanius's text witnesses to a type of text which itself had been affected by the Antiochian recension, it is probable that Epiphanius's text of Luke derived from a Palestinian textual tradition occupying a position somewhere between the earlier forms of the Caesarean text and the extensively revised text found in most relatively late Caesarean manuscripts.

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[31] Among the twenty-nine readings in which the text of Epiphanius diverges from at least two of the three major Caesarean witnesses Θ, 1 and _fam. 13_, there may be other Epiphanian readings which originally belonged to the Caesarean text, but only the six discussed above offer specific external evidence to that effect. Besides these six readings, there are twelve in which Epiphanius's readings are attested by most representatives of either the Alexandrian or Western texts (or witnesses of both) against the bulk of the Caesarean witnesses, the Byzantine text and other Alexandrian and/or Western witnesses (i.e. #571a, 630b, 632b, 679a, 688a, 696a, 704a, 709a, 780a, 864a, 865a and 877a). Some of these readings of Epiphanius may have been part of the Caesarean text before being replaced by Byzantine readings in the textual tradition upon which most of the late Caesarean manuscripts depended.

V. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM LUKE TO THE ALEXANDRIAN TEXT

The average percentage of agreement between the quotations of Epiphanius and the Alexandrian witnesses in the control group is 59.5. Epiphanius attests sixty per cent or more of the readings of five of the twelve Alexandrian control witnesses. The percentages of agreement of Epiphanius's text with these five witnesses are as follows: א, 63.1; C, 65.9; L, 62.8; 892, 64.6; WH, 60.0 (see Table L). Although the general affinity of Epiphanius's quotations with the Alexandrian text is only slightly lower than their affinity with the Caesarean text, it is probable that at least some of this agreement with the Alexandrian text derives from Epiphanius's attestation of readings which were part of the fourth-century Palestinian (i.e. Caesarean) text but later were lost through Byzantine revision and consequently are lacking in most Caesarean manuscripts (see the preceding discussion of Epiphanius's relationship to the Caesarean text of Luke).

It may be noted further that some of the readings in which Epiphanius agrees with the major Alexandrian witnesses against both the Western and Byzantine texts are supported also by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13. Epiphanius attests five readings which are supported by the principal Alexandrian witnesses and at least two of the three major Caesarean witnesses just noted against both the Western and Byzantine texts (#578a, 729b, 738a, 781a and 833a) while opposing three such readings (#729b, 782b and 786b) for a percentage of agreement with the Alexandrian-Caesarean readings of 62.5. Epiphanius supports two readings which are peculiar to the Alexandrian text, being opposed by most Western, Caesarean and Byzantine witnesses (i.e. #638a and 865a) while diverging from eight of these distinctively Alexandrian readings (#558b, 576b, 603b, 621b, 638b, 724b, 856b and 868b) for a percentage of agreement of 20.0. These phenomena reveal that Epiphanius tends to support the Alexandrian text against the Western and Byzantine texts in Luke when the major Caesarean witnesses also attest the Alexandrian readings in the respective Lucan passages. Conversely, Epiphanius tends to oppose readings peculiar to the Alexandrian text when such readings are opposed also by the chief Caesarean witnesses. These facts confirm the conclusion that the primary affinity of Epiphanius's quotations from Luke is with the Caesarean type of text.

In any case, Epiphanius's affinity with the Alexandrian text is much less striking than the general agreement existing among most of the Alexandrian witnesses in the control group. This is evident when the percentage of agreement of Epiphanius's text with WH (i.e. 60.0) is compared with the average percentage of agreement of the Alexandrian witnesses in the control group with WH (i.e. 76.9). The level of agreement of Epiphanius's text with WH is almost seventeen per cent lower than the average agreement of the Alexandrian witnesses in the control group with WH (see Tables LI and LII).

VI. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM LUKE TO THE WESTERN TEXT

The average percentage of agreement between Epiphanius's text and the Western witnesses in the control group is 43.5 (see Table LIII). Some of the most important Western witnesses in the control group, listed with their respective percentages of agreement with Epiphanius's text, are as follows: D, 47.6; a, 50.8; b, 36.8; c, 39.7; d, 48.4; e, 41.2; ff-2, 38.8; sy-s, 37.5; sy-c, 32.1. The only one of these witnesses which agrees with Epiphanius's text in as many as fifty per cent of its readings is the European Old Latin manuscript a.

It is useful and instructive to compare Epiphanius's attestation for the African Old Latin manuscript e (which exhibits a strong Western text[32]) with the attestation for e of the Western witnesses in the control group. While Epiphanius attests 41.2 per cent of the readings of e in the key units of variation, the Western control witnesses attest an average of 68.2 per cent of the readings of e (see Table LVI). Epiphanius ranks far below most of the Western witnesses in his percentage of agreement with e (see Table LVII).

There is no single witness which represents adequately the character of the Western text as a whole (even to the extent that WH, Θ-1-fam. 13 and the TR display the general features of the Alexandrian, Western and Byzantine texts respectively). It is possible, however, to distinguish the readings of the Western text in most of the key units of variation by determining which readings are supported by a majority of the chief Western witnesses appearing in the respective units of variation. The major Western witnesses which are considered are D, the Old Latin, the African Old Latin (when e can be distinguished from the rest of the Latin tradition) and the Old Syriac versions (sy-s and sy-c). Epiphanius supports twenty-one readings attested by a majority of the Western witnesses appearing in the respective units of variation (#563a, 571a, 584a, 603a, 627a, 630b, 632b, 643a, 649a, 679a, 690a, 693a, 704a, 750a, 782a, 790a, 835a, 856a, 868a, 873b and 877a). He opposes thirty-four readings attested by a Western majority (#567b, 578c, 584a, 595b, 611b, 612b, 616b, 620b, 624b, 627a, 630b, 632b, 638c, 657b, 660b, 664b, 665b, 681c, 682b, 738d, 751d, 765b, 767b, 778b, 788b, 795b, 800b, 804b, 805b, 815c, 833b, 864c, 865b and 873b). The Western evidence is either evenly divided or too scanty in the rest of the key units of variation to make it possible to detect the reading supported by a majority of the chief Western witnesses. Since Epiphanius attests twenty-one out of fifty-five readings supported by a majority of the principal Western witnesses, his percentage of agreement with these readings is 38.2.

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[32] Among the Old Latin manuscripts, the African Old Latin witnesses e and k (containing part of Matthew and Mark) are particularly distinctive in that they display a greater degree of divergence from the Greek texts of the New Testament than the other Old Latin witnesses (see Metzger, *op. cit.*, p. 72). Greenlee singled out e and k as the chief representatives of an important sub-group within the Western text (Greenlee distinguished two other sub-groups composed of Codex D and the Old Syriac respectively; Greenlee, *op. cit.*, p. 89).

The absence of a significant Western element in Epiphanius's text of Luke is demonstrated conclusively by his weak attestation for readings which are peculiar to the Western text, receiving only scattered support from non-Western witnesses. Epiphanius attests four readings which are unique to the Western text, being opposed by the chief representatives of the Alexandrian, Caesarean and Byzantine texts (#571a, 630b, 632b and 873b). Epiphanius's support is divided in three of these units of variation; he also opposes the Western reading in #630, 632 and 873. Epiphanius diverges from twenty-three readings peculiar to the Western text (#567b, 595b, 612b, 616b, 620b, 624b, 630b, 632b, 638c, 657b, 660b, 664b, 665b, 738d, 751d, 765b, 767b, 788b, 795b, 804b, 815c, 864c and 873b). Since Epiphanius attests four of the twenty-seven readings unique to the Western text, his percentage of agreement with these readings is a scant 14.8 (see Table LXIV).

It is clear that the Western text is not a significant factor in the textual history of Epiphanius's quotations from the Gospel of Luke.

VII. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM LUKE TO THE BYZANTINE TEXT

The average percentage of agreement between the quotations from Luke and the Byzantine witnesses in the control group is 53.7 (see Table LXXVI). When the percentage of agreement of Epiphanius's text with the TR (i.e. 55.3) is compared with the average percentage of agreement of the Byzantine control witnesses with the TR (81.7; see Table

LXXVII), it becomes evident that Epiphanius's text of Luke stands at quite a distance from the Byzantine text. As Table LXXVIII shows, Epiphanius's text ranks below every Byzantine witness in the control group in its percentage of agreement with the _TR_.

There are a number of readings in the key units of variation whose chief support comes from the Byzantine text and which are opposed by most representatives of the Alexandrian and Western texts (Since most of the major Caesarean manuscripts exhibit extensive agreement with the Byzantine text,[33] a reading may be considered to be distinctly Byzantine if it is opposed by most Alexandrian and Western witnesses even if it is attested by some Caesarean manuscripts.). Epiphanius supports five readings which are peculiar to the Byzantine text (#576a, 633b, 638b, 682a and 736a) while opposing eight of these readings (#633b, 638b, 649b, 690b, 738b, 790b, 835b and 864b) for a percentage of agreement of 38.5.

It has already been shown in the discussion of the relationship of Epiphanius's quotations from Luke to the Caesarean text that most of Epiphanius's agreement with the Byzantine text occurs in readings which are attested also by the chief Caesarean witnesses. Thirty-eight of Epiphanius's forty-seven agreements with the _TR_ are in readings supported also by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13. Five of the nine readings in which Epiphanius supports the TR against a Caesarean majority are attested also by WH (#584, 591, 627, 671 and 691). Since Epiphanius's support is divided in #584, 591 and 627, he also supports the Caesarean witnesses against the TR in these readings. Epiphanius agrees with the TR against at least two of the three major Caesarean witnesses and against WH in only four readings (#682, 729, 782 and 786; see Table LXV). Although Epiphanius supports the TR against at least two of the three principal Caesarean witnesses Θ, 1 and fam. 13 in nine readings, he supports a majority of these Caesarean witnesses against the TR in seventeen readings (see Table LXV).

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[33] Streeter, _op_. _cit_., p. 81.

Since so much of Epiphanius's agreement with the Byzantine text can be accounted for on the basis of his use of a Byzantine influenced Palestinian text and since the average percentage of agreement of the Caesarean control witnesses with Epiphanius's text (i.e. 60.2) is considerably higher than the average percentage of agreement of the Byzantine witnesses in the control group with Epiphanius's quotations (i.e. 53.7), the following conclusion has been reached: It is highly probable that the affinity of Epiphanius's text with the Byzantine witnesses results from his use of a Palestinian textual tradition which had been influenced by the Antiochian recension before it passed into his hands.

Although Epiphanius's text of Luke bears unmistakable marks of Byzantine influence, it is farther from the Byzantine text than all three of the principal Caesarean witnesses. The percentages of agreement of Epiphanius's text, Θ, 1 and _fam. 13_ with the _TR_ are as follows:

Epiph	55.3
_Θ_	72.4
_1_	57.9
fam. 13	73.9

The conclusion that Epiphanius's text of Luke stands at a greater distance from the Byzantine text than do the texts of the principal Caesarean witnesses is confirmed by the following phenomena: Seven of the Byzantine readings which are opposed by the Alexandrian and Western text are supported by at least two of the three chief Caesarean witnesses Θ, 1 and _fam. 13_, while four such readings are opposed by the Caesarean witnesses. Thus, a majority of the three principal Caesarean witnesses attests 63.6 per cent of the readings which are unique to the Byzantine text in the key units of variation. By contrast, Epiphanius attests only 38.5 per cent of these distinctly Byzantine readings.

These facts are consistent with the conclusion that Epiphanius used a form of the Palestinian text of Luke which had undergone some Byzantine revision but still contained many more pre-Byzantine readings than the type of text found in most relatively late Caesarean manuscripts whose texts exhibit the effects of Byzantine influence.

VIII. SUMMARY

Epiphanius's text of Luke displays particularly striking agreement with the Caesarean and Alexandrian witnesses in the control group. The percentages of agreement between Epiphanius's quotations and the four principal types of text represented in the control group are as follows:

Caesarean	60.2
Alexandrian	59.5
Byzantine	53.7
Western	43.5

It has been found in this study that the primary affinity of Epiphanius's text of Luke is with the Caesarean text. The three chief Caesarean witnesses in the control group are Θ, 1 and fam. 13. It is probable that the readings supported by at least two of these three witnesses represent generally the kind of Caesarean text found in the manuscript tradition. It is significant that Epiphanius attests 65.1 per cent of the readings supported by at least two of the three principal Caesarean witnesses. This percentage of agreement is only slightly lower than the average percentage of agreement of the Caesarean control witnesses other than Θ, 1 and _fam. 13_ with these readings (i.e. 70.2).

Although the general affinity of Epiphanius's quotations from Luke with the Alexandrian text is almost the same as their affinity with the Caesarean text, it has been concluded as highly probable that at least some, if not much, of this agreement derives from Epiphanius's use of pre-Byzantine readings which were part of the fourth-century Palestinian (i.e. Caesarean) text but later were lost through Byzantine revision and consequently are lacking in most of the relatively late Caesarean manuscripts. It was discovered further that Epiphanius tends to support the Alexandrian text against the Western and Byzantine texts in Luke when at least two of the three chief Caesarean witnesses Θ, 1 and _fam. 13_ also support the Alexandrian text. Conversely, Epiphanius tends to oppose readings of the Alexandrian text which diverge from the Western and Byzantine texts when such Alexandrian readings are opposed also by a majority of the three principal Caesarean witnesses. These phenomena confirm the primacy of Epiphanius's affinity with the Caesarean text of Luke.

It has been demonstrated that the Western text was not a significant factor in the textual history of Epiphanius's quotations from Luke. The average percentage of agreement between Epiphanius's text and the Western witnesses in the control group is lower than his average percentage of agreement with any of the other three major text-types represented in the control group. The absence of a notable Western element in Epiphanius's text of Luke is shown conclusively by the fact that Epiphanius supports only four out of twenty-seven readings which are unique to the Western text, being opposed by most Alexandrian, Caesarean and Byzantine witnesses. This amounts to a percentage of agreement with the Western readings of 14.8.

This investigation has shown that most of Epiphanius's agreement with the Byzantine text can be accounted for on the basis of his use of a Palestinian textual tradition which had already felt the impulses to revise of the Antiochian recension before it passed into his hands. Although Epiphanius's text of Luke betrays signs of Byzantine influence, is is farther from the Byzantine text than all three of the principal Caesarean witnesses Θ, 1 and fam. 13. This phenomenon is consistent with the conclusion that Epiphanius used a form of the Palestinian text of Luke which had experienced some assimilation to the Antiochian recension but contained many more pre-Byzantine readings than the type of text found in most relatively late Caesarean manuscripts.

It is probable that Epiphanius's text of Luke witnesses to a stage in the development of the Caesarean text of Luke between the type of text which flourished at Caesarea in the third century before the incursions of Antiochian revisions and the revised forms of the Caesarean text found in late Caesarean manuscripts.

TABLES XLIX-LXXXIII

TABLE XLIX

PERCENTAGES OF AGREEMENT OF THE CONTROL WITNESSES WITH THE QUOTATIONS OF EPIPHANIUS FROM LUKE

Alexandrian		Western		Caesarean		Byzantine	
		a-2	100.0				
		β	66.7				
				700	66.3		
C	65.9						
892	64.6						
				1	63.9		
				arm	63.3		
ℵ	63.1			Θ	63.1		
L	62.8						
						574	60.9
WH	60.0						
B	58.8					Δ	58.8
P-75	58.1						
				22	57.6		
W(1:1-8:12)	57.1						
				fam. 13	56.9		
						M	56.7
						Γ	56.5
						N	56.1
						A	55.9
bo	55.6						
						TR	55.3
						U	53.8
		aur	53.6			K	53.6
						Π	53.3
		g-2	52.6				
						Λ	52.3
		a	50.8				
sa	50.0	i m r-2 s	50.0				
		d	48.4			W(8:13ff)	48.4
						V	48.1
		g-1	47.8				
		D	47.6				
		r-1	47.4				
P-4	46.7						
33	45.7						
		f	44.8				
						goth	43.8

TABLE XLIX (continued)

Alexandrian		Western		Caesarean		Byzantine	
						E	42.9
		e	41.2				
		l	40.7			H S	40.7
		q	40.4				
				69	40.0		
		c	39.7				
		ff-2	38.8				
		sy-s	37.5				
		b	36.8				
		Tat	35.9				
		sy-c	32.1				
		h	00.0				

TABLE L

PERCENTAGES OF AGREEMENT OF THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM LUKE

C	65.9
892	64.6
ℵ	63.1
L	62.8
WH	60.0
B	58.8
P-75	58.1
W(1:1-8:12)	57.1
bo	55.6
sa	50.0
P-4	46.7
33	45.7

TABLE LI

ATTESTATION OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP FOR THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

	Epiph	P4	P75	ℵ	B	C	L	W	33	892	sa	bo
#558	0			X	X	0	X	X		0		
563	X			X	X	X	X	X	X	0		0
567	X			X	X	X	X	X		X		X
571	0			X	X	X	X	X		X		
576	0			X	X	0	X	X		0		
578	X			0	X	0	X	X	0	0	X	X
584	X/0			X	X	X	X	X	0	0	0	0
591	X/0			X	X	0	X	X	0	X		X
595	X			X	X	X	X	X		X		
596	0			X	X	0	X	X		X		X
601	0	X		X	X	X	X	X	X	0		X
603	0	X		X	X	0	0	X		0	X	X
611	0			X	X		0	X		0	X	0
612	X			X	X		X	X		X		
616	X			X	X		X	X		X		
620	X			X	X	X	X	X		X		
621	0			X	X	0	0	0		0	X	0
624	X			X	X	X	X	0		X	0	X
627	X/0			X	X	X	X	0		X		
630	X/0			X	X	X	0	X		X		0
632	X/0	X		X	X		X	X	X	X	0	
633	X/0	X		X	X		X	X	X	0		
634	X/0	X		X	X		X	X	X	0	0	X
638	X/0	X		X	X		X	X	0	X		0
642	0	0		0	X		0	X	0	X	0	X
643	X	X		X	X		X	X	X	0	X	X
647	X			X	X		X	X		X		

TABLE LI (continued)

	Eph	P4	P75	ℵ	B	C	L	W	33	892	sa	bo
#649	X			X	X		X	X	X	X		X
657	X	X	X	X	X		X	X		X		
660	X			X	X	X	X	X		X		
664	X			X	X	X	X	X		X		
665	X			X	X	X	X	X		X		
671	X	X		0	X	X	X	X		X	0	X
674	0	X		X	X	0	X	X	X	0		X
679	0		X	0	X		X			X	0	0
681	0		X	0	X		0		0	0	X	0
682	0			X	X	X	X		X	X		X
688	X		X	X	X	0	0			0	X	0
690	X			X	X	X	X		X	0	X	X
691	X		X	X	X	X	0		0	X	0	0
693	0		X	X	X	X	X		X			
696	X		X	X	X	X	X		0	X	X	
704	X		X	0	X	0	0			0		X
709	X		X	0	X	0	X			X		
712	X		X	X	X	X	X		X	X	0	
724	0		X	0	X	0	X			0		
729	$\frac{X}{0}$		X	X	X		0		X			
736	0		X	0	X		X			0		
738	X		X	X	X		X		X	X	0	X
750	X			X	0		X		0	0		
751	X		X	X	X		X			X		
765	X		X	X	X		X			X		
767	X			X	X		X			X	0	
778	X		0	X	X		0			0		
780	X		X	0	X		X			X		
781	X		X	X	X		X			X		0
782	0		X		X		X			0		X
786	0		X	X	X		X		X	0		
788	X		X	X	X		X			X		
790	X		X	X	X		X			X		X
795	X			X	X		X			X	X	X
800	0			X	X		X		0	0		X
804	X			X	X		X			X		
805	0			X	X		X			0		
815	X			X	X		X			X		

TABLE LI (continued)

	Epiph	P4	P75	ℵ	B	C	L	W	33	892	sa	bo
#829	0			0	X	0	0			0		0
833	X			X	X	X	X			0	X	X
835	X			X	X		X			X	X	X
843	X			X	X		X			X	0	0
856	0		X	X	X	X	X		0	X	X	X
864	X		X	X	X	X	X		0	0	X	X
865	X		X	X	X	X	X			0	X	X
867	0		X	0	X	0	X			0		
868	0		X	0	X	X	X			0	0	0
873	0		X	X	X	X	0		X	0		
877	X		X	X	X		X			0	X	

Totals and Statistics of Attestation*

Epiph	51/85	60.0
P-4	10/11	90.9
P-75	29/30	96.7
ℵ	62/75	82.7
B	75/76	98.7
C	26/40	65.0
L	63/76	82.9
W(1:1-8:12)	31/34	91.2
33	16/28	57.1
892	41/74	55.4
sa	16/29	55.2
bo	26/40	65.0

TABLE LI (continued)

The average percentage of agreement of the Alexandrian witnesses in the control group with WH in Luke is 76.9.

Legend: X = witness supports reading of WH
O = witness opposes reading of WH

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for WH: Epiphanius attests fifty-one out of eighty-five readings supported by WH for a percentage of agreement of 60.0.

TABLE LII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

B	98.7
P-75	96.7
W(1:1-8:12)	91.2
P-4	90.9
L	82.9
ℵ	82.7
C bo	65.0
Epiph	60.0
33	57.1
892	55.4
sa	55.2

TABLE LIII

PERCENTAGES OF AGREEMENT OF THE WESTERN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM LUKE

D	47.6
a	50.8
a-2	100.0
aur	53.6
b	36.8
β	66.7
c	39.7
d	48.4
e	41.2
f	44.8
ff-2	38.8
g-1	47.8
g-2	52.6
h	00.0
i	50.0
l	40.7
m	50.0
q	40.4
r-1	47.4
r-2	50.0

TABLE LIII (continued)

s	50.0
sy-s	37.5
sy-c	32.1
Tat	35.9

TABLE LIV

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX D IN LUKE

	Epiph	itpl	a	a2	aur	b	β	c	d	e	f	ff2	g1	g2	h	i	l	m	q	r1	r2	s	sys	syc	Tat
#558	X																								
563	X				X	O		X	X	O	O	X	X	O			X		X	X					O
567	O	X	O			O			O	O		O													
571	X		O			O		O	O	X	O	O	O	O					O						
576	O																								
578	O		X			X		X		X	O	O			O		O		O	O					O
584	X/O		X		X	X		X	X	X	X	X					X		X	X					O
591	X/O		O			X		O		O	X	X		X			X	O	X	O					O
595	O	X	O			O			O	O											O				
596	X		O		O	O		O	O	O	O	O					O		O	O					
601	O		O		O	O	O	O	X	O	O	O					O		O	O					O
603	X		X		X	X	X	X	X	X	X	X					X		X	X					
611	O		X		X	X	X	X		X	X						X		X	X					O
612	O		O			X		O		O	O	O	O	O			O	O	O				X		
616	O		O		O	X		X		X	O		O	O			O		O						
620	O		X			O		O		X		X	X	O			X		X	X			X	X	X
621	X																								
624	O		X			X		X		X	X	X	O				X		X					X	X
627	X/O		X		X	X		X	X	X	X	X					X		X	X					
630	X/O		X			X		X		X	O	O	O	O			X		X					X	X
632	X/O		O			O		O		O	O		O				O		O				X		X
633	X/O																								
634	O	O	X							O	O												O		O
638	O		O			X		X		X		X	X				X		X						
642	O		O			O				O	O	O	O				O		O						
643	X	X								O															
647	X																								
649	X		X		X	X		X	X	X	O	X					X		X	X	O		X		O
657	O	O						X		X	X									X					X
660	O									X															

TABLE LIV (continued)

	Epiph	itpl	a	a2	aur	b	β	c	d	e	f	ff2	g1	g2	h	i	l	m	q	r1	r2	s	sys	syc	Tat
#664	0		X			X		X		X	0	X	0	0					X	X					
665	0		X		0	X		X		0	0	X	0	0			X		X	X					
671	X		X			0		0		0	0	0	0				0		0	0	0				
674	X		X			0		0		0	X	X	X	X			0		0	0					0
679	X	0						X		X										X				X	X
681	0		X		X	X		X	X	X	X	X					X		X	X			0	0	0
682	0	X																							
688	X		0		0	0		0	0	0	0	0					0		0	0					
690	X		X			0		X	X		X	X	X	X			X		X				X	X	0
691	X		X			X		0		X	X	0	0	0			X			0				0	0
693	X		X			X		X		X	X		0	X			0		X	X	0			X	X
696	0					0		X		0	0		0	0		0	0		0					X	X
704	X		X			X		X			X									X				X	X
709	X	0						X																	
712	X	0																							
724	X									0															X
729	$\frac{X}{0}$																								
736	0																								
738	0							X		X	0	X				X	X		0					0	
750	X	X																							
751	0		X			X		X		0	X	X				X	X		X						
765	0		X			X		X		X	X		X					X					X	X	X
767	0		0	0	0	0		0		0	0	0				0	0		0	0			X	X	X
778	0		0			X		X		X	0	0				0	0		X						
780	X																								
781	0		0			0		0		0	0	X	X	X		0	X		X					0	0
782	X		X		X	X		X	X	X	X	X				X	X		X	X					
786	X																								
788	X		0		0	0		0	X	0	X	0				0	0		0	0		0	0	0	0
790	X		X		X	X		X	X	X	X	X				X	X		X	X		X	X	X	
795	X		0		0	0		0	0	0	0	0					0		0	0				0	
800	0	0								X															
804	0	0							X	X															
805	0	0	X		X					X							0								
815	0									X													0	0	
829	X		0		0	0		0	X	0	0	0				0	0		0	0					
833	0		0			0		0	0	0	0	0	0	0		0	0		0					0	0
835	0		0		0	0		0	X	0	0	0					0		0	0				0	
843	X		0					0	0	0	0	0		0		0	0								0

TABLE LIV (continued)

	Epiph	it pl	a	a 2	aur	b	β	c	d	e	f	ff 2	g 1	g 2	h	i	l	m	q	r 1	r 2	s	sys	syc	Tat
#856	X		X		X	X		X	X	X	X	X					X		X	X				0	X
864	X		X			0				0	0	0					0		0				0	0	0
865	0		0		0	0		0	X	0	0	0					0		0	0				0	0
867	0		0		0	0		0	X	0	0	0					0			0					
868	0		0		0	0		0	X	0	0	0					0		0	0				0	
873	X/0		X		X	X		X	X	X	X	X					X		X	X				X	
877	X		0			0		0	X	X	0	0					0		0				X	0	X/0

Totals and Statistics of Attestation*

Epiph	40/84	47.6
it-pl	5/13	38.5
a	27/52	51.9
a-2	0/1	00.0
aur	12/25	48.0
b	25/51	49.0
β	2/3	66.7
c	29/52	55.8
d	20/28	71.4
e	31/61	50.8
f	20/51	39.2
ff-2	21/45	46.7
g-1	7/21	33.3
g-2	5/17	29.4

TABLE LIV (continued)

h	0/1	00.0
i	4/12	33.3
l	22/48	45.8
m	1/3	33.3
q	23/46	50.0
r-1	19/34	55.9
r-2	1/4	25.0
s	1/2	50.0
sy-s	9/14	64.3
sy-c	12/26	46.2
Tat	14/33	42.4

The average percentage of agreement of the Western witnesses in the control group with D is 48.2.

Legend: X = witness supports reading of D
O = witness opposes reading of D

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for D: Epiphanius attests forty out of eighty-four readings supported by D for a percentage of agreement of 47.6.

TABLE LV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH CODEX D IN LUKE

d	71.4
β	66.7
sy-s	64.3
r-1	55.9
c	55.8
a	51.9
e	50.8
q *s*	50.0
b	49.0
aur	48.0
Epiph	47.6
ff-2	46.7
sy-c	46.2
l	45.8
Tat	42.4
f	39.2
it-pl	38.5
g-1 *i* *m*	33.3
g-2	29.4
r-2	25.0
a-2 *h*	00.0

TABLE LVI

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR *e* IN LUKE

	Epiph	D	itpl	a	aur	b	β	c	d	f	ff2	g1	g2	h	i	l	m	q	r1	r2	s	sys	syc	Tat
#563	0	0			0	X		0	0	X	0	0	X			0		0	0					X
567	X	0	0	X		0			X		X													
571	X	X		0		0		0	0	0	0	0	0					0						
578	0	X		X		X		X		0	0			0		0		0	0					0
584	X/0	X		X	X	X		X	X	X	X					X		X	X					0
591	X/0	0		X		0		X		0	0		0			0	X	0	X					X
595	X	0	0	X		0			X											X				
596	0	0		X	X	X		X	X	X	X					X		X	X					
601	X	0		X	X	X	X	X	0	X	X					X		X	X					X
603	X	X		X	X	X	X	X	X	X	X					X		X	X					
611	0	X		X	X	X	X	X		X						X		X	X					0
612	X	0		X		0		X		X	X	X	X			X	X	X				0		
616	0	X		0	0	X		X		0		0	0			0		0						
620	0	X		X		0		0			X	X	0			X		X	X			X	X	X
624	0	X		X		X		X		X	X	0				X		X					X	X
627	X/0	X		X	X	X		X	X	X	X					X		X	X					
630	X/0	X		X		X		X		0	0	0	0			X		X					X	X
632	X/0	0		X		X		X		X		X				X		X				0		0
634	X/0	0	0	0						X												X		X
638	0	X		0		X		X			X	X				X		X						
642	0	0		0		X				0	0	0				0		X						
643	0	0	0																					
649	X	X		X	X	X		X	X	0	X					X		X	X	0		X		0
657	0	X	0					X		X									X					X
660	0	X																						
664	0	X		X		X		X		0	X	0	0					X	X					
665	X	0		0	X	0		0		X	0	X	X			0		0	0					
671	0	0		0		X		X		X	X	X				X		X	0	0				
674	0	0		0		X		X		0	0	0	0			X		X	X					X
679	X	X	0					X											X				X	X
681	0	X		X	X	X		X	X	X	X					X		X	X			0	0	0

TABLE LVI (continued)

	Epiph	D	it-pl	a	a2	aur	b	β	c	d	f	f2	g1	g2	h	i	l	m	q	r1	r2	s	sys	syc	Tat
#688	0	0		X		X	X		X	X	X	X					X		X	X					
691	X	X		X			X		0		X	0	0	0			X			0				0	0
693	X	X		X			X		X		X		0	X			0		X	X	0			X	X
696	X	0					X		0		X		X	0		X	X		X					0	0
724	0	0																							0
738	0	X							X		0	X				X	X		0					0	
751	X	0		0			0		0		0	0				0	0		0						
765	0	X		X			X		X		X		X					X					X	X	X
767	X	0		X	X	X	X		X		X	X				X	X		X	X			0	0	0
778	0	X		0			X		X		0	0				0	0		X						
781	X	0		0			0		0		0	0	0	0		X	0		0					0	X
782	X	X		X		X	X		X	X	X	X				X	X		X	X					
788	0	0		X		X	X		X	0	0	X				X	X		X	X		X	X	X	X
790	X	X		X		X	X		X	X	X	X				X	X		X	X		X	X	X	
795	0	0		X		X	X		X	X	X	X					X		X	X				X	
800	0	X	0																						
804	0	X	0							X															0
805	0	X	0	X		X											0								
815	0	X																					0	0	
829	0	0		X		X	X		X	0	X	X				X	X		X	X					
833	0	0		0			X		X	X	X	X	X	X		X	X		X					X	X
835	X	0		X		X	X		X	0	0	X					X		X	X				X	
843	0	0		X					X	X	X	X		X		X	X								X
856	X	X		X		X	X		X	X	X	X					X		X	X				0	X
864	0	0		0			0				X	X					X		0				X	X	0
865	0	0		X		X	X		X	0	X	X					X		X	X				X	X
867	0	0		0		X	0		X	0	X	X					X			X					
868	X	0		X		X	X		X	0	X	X					X		X	X				X	
873	X/0	X		X		X	X		X	X	X	X					X		X	X				X	
877	X	X		0			0		0	X	0	0					0		0				X	0	X/0

Totals and Statistics of Attestation*

Epiph	28/68	41.2
D	31/61	50.8
it-pl	0/9	00.0

TABLE LVI (continued)

a	35/50	70.0
a-2	1/1	100.0
aur	23/25	92.0
b	37/49	75.5
β	3/3	100.0
c	40/49	81.6
d	18/27	66.7
f	33/49	67.3
ff-2	31/44	70.5
g-1	9/20	45.0
g-2	6/16	37.5
h	0/1	00.0
i	10/12	83.3
l	35/47	74.5
m	3/3	100.0
q	34/45	75.6
r-1	28/33	84.8
r-2	1/4	25.0
s	2/2	100.0
sy-s	8/13	61.5
sy-c	15/24	62.5
Tat	19/32	59.4

TABLE LVI (continued)

The average percentage of agreement of the Western witnesses in the control group with _e_ in Luke is 68.2.

Legend: X = witness supports reading of _e_
O = witness opposes reading of _e_

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for _e_: Epiphanius attests twenty-eight out of sixty-eight readings supported by _e_ for a percentage of agreement of 41.2.

TABLE LVII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH *e* IN LUKE

a-2 *β* *m* *s*	100.0
aur	92.0
r-1	84.8
i	83.3
c	81.6
q	75.6
b	75.5
l	74.5
ff-2	70.5
a	70.0
f	67.3
d	66.7
sy-c	62.5
sy-s	61.5
Tat	59.4
D	50.8
g-1	45.0
Epiph	41.2
g-2	37.5
r-2	25.0
h	00.0

TABLE LVIII

ATTESTATION OF THE SINAITIC SYRIAC VERSION FOR D AND e IN LUKE

Attest. for D		Attest. for e	
#612	X	#612	0
620	X	620	X
632	X	632	0
634	0	634	X
649	X	649	X
681	0	681	0
690	X		
765	X	765	X
767	X	767	0
788	0	788	X
790	X	790	X
815	0	815	0
864	0	864	X
877	X	877	X

Totals and Statistics of Attestation*

Attest. for D:	9/14	64.3
Attest. for e:	8/13	61.5

Legend: X = witnesses support readings
0 = witnesses oppose readings

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of sy-s for D: sy-s attests nine out of fourteen readings of D for a percentage of agreement of 64.3.

TABLE LIX

PERCENTAGES OF AGREEMENT OF THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM LUKE

Θ	63.1
1	63.9
22	57.6
69	40.0
700	66.3
arm	63.3
fam. 13	56.9

TABLE LX

ATTESTATION OF EPIPHANIUS FOR READINGS SUPPORTED BY AT LEAST TWO OF THE CHIEF CAESAREAN WITNESSES Θ, 1 AND fam. 13 IN LUKE

Readings Supported by Epiphanius		Readings Opposed by Epiphanius	
*558a	*665a	563b	*865b
567a	674a	*571b	*877b
*576a	681a	*584b	
578a	*690a	591b	
*584b	*693a	*627a	
591b	*712a	*630a	
595a	*724a	*632a	
*596a	729b	*633b	
*601a	*736a	634a	
*603a	738a	638b	
*611a	750a	643b	
*612a	*765a	649b	
*616a	*767a	*671b	
*620a	778a	*679c	
*621a	781a	682b	
*624a	788a	*688b	
*627a	795a	*691b	
*630a	*800a	696b	
*632a	*804a	*704b	
*633b	805a	*709b	
634a	815a	729b	
638b	829a	751c	
642a	833a	*780b	
*647a	*843a	782b	
*657a	*856a	786b	
*660a	*867a	790b	
*664a	*868a	*864b	

The asterisks mark readings supported by all three of the major Caesarean witnesses Θ, 1 and fam. 13.

TABLE LXI

ATTESTATION OF Θ FOR D, THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

Attest. for D		Attest. for the TR		Attest. for WH	
#558	X	#558	X	#558	0
563	0	563	X	563	0
567	X	567	0	567	0
571	0	571	X	571	X
576	0	576	X	576	0
578	0	578	0	578	X
584	0	584	0	584	0
591	0	591	0	591	0
595	X	595	0	595	0
596	X	596	X	596	0
601	0	601	X	601	0
603	X	603	X	603	0
611	X	611	X	611	X
612	0	612	X	612	X
616	0	616	X	616	X
620	0	620	X	620	X
621	X	621	X	621	0
624	0	624	X	624	X
627	X	627	0	627	0
630	0	630	X	630	X
632	0	632	X	632	X
633	0	633	X	633	0
634	0	634	0	634	0
638	0	638	X	638	0
642	0	642	X	642	X
643	0	643	X	643	0
647	X	647	0	647	X
649	0	649	X	649	0
657	0	657	X	657	X
660	0	660	X	660	X
664	0	664	X	664	X
665	0	665	X	665	X
671	0	671	0	671	0
674	X	674	X	674	0
679	0	679	X	679	X
681	0	681	0	681	0
682	0	682	X	682	0
688	0	688	X	688	0
690	X	690	0	690	X

TABLE LXI (continued)

Attest. for D		Attest. for the TR		Attest. for WH	
#691	0	#691	0	#691	0
693	X	693	X	693	0
696	X	696	X	696	0
704	0	704	X	704	0
709	0	709	X	709	0
712	X	712	0	712	X
724	X	724	X	724	0
729	0	729	0	729	X
736	0	736	X	736	0
738	0	738	0	738	X
750	X	750	0	750	X
751	0	751	0	751	X
765	0	765	X	765	X
767	0	767	X	767	X
778	0	778	0	778	X
780	0	780	X	780	0
781	0	781	0	781	X
782	X	782	X	782	0
786	X	786	X	786	0
788	X	788	X	788	X
790	0	790	X	790	0
795	X	795	X	795	X
800	0	800	X	800	0
804	0	804	X	804	X
805	X	805	X	805	X
815	0	815	X	815	X
829	X	829	X	829	0
833	0	833	0	833	X
835	0	835	X	835	0
843	X	843	X	843	X
856	X	856	X	856	0
864	0	864	X	864	0
865	0	865	X	865	0
867	0	867	X	867	0
868	0	868	X	868	0
873	0	873	0	873	X
877	0	877	X	877	0

Totals and Statistics of Attestation*

Attest. for D: 24/76 31.6

TABLE LXI (continued)

Attest. for *WH*: 34/76 44.7

Attest. for *TR*: 55/76 72.4

Legend: X = witness supports reading
O = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Θ for D: Codex Θ attests twenty-four out of seventy-six readings of D for a percentage of agreement of 31.6.

TABLE LXII

ATTESTATION OF 1 FOR D, THE TEXTUS RECEPTUS (*TR*) AND THE TEXT OF WESTCOTT AND HORT (*WH*) IN LUKE

Attest. for D		Attest. for the *TR*		Attest. for *WH*	
#558	X	#558	X	#558	0
563	X	563	0	563	X
567	0	567	X	567	X
571	0	571	X	571	X
576	0	576	X	576	0
578	0	578	0	578	X
584	0	584	0	584	0
591	0	591	0	591	0
595	0	595	X	595	X
596	X	596	X	596	0
601	0	601	X	601	0
603	X	603	X	603	0
611	0	611	X	611	0
612	0	612	X	612	X
616	0	616	X	616	X
620	0	620	X	620	X
621	X	621	X	621	0
624	0	624	X	624	X
627	X	627	0	627	0
630	0	630	X	630	X
632	0	632	X	632	X
633	0	633	X	633	0
634	0	634	0	634	X
638	0	638	0	638	X
642	0	642	0	642	0
643	X	643	0	643	X
647	X	647	0	647	X
649	0	649	X	649	0
657	0	657	X	657	X
660	0	660	X	660	X
664	0	664	X	664	X
665	0	665	X	665	X
671	0	671	0	671	0
674	0	674	0	674	X
679	0	679	X	679	X
681	0	681	0	681	0
682	X	682	0	682	X
688	0	688	X	688	0
690	X	690	0	690	X

TABLE LXII (continued)

Attest. for D		Attest. for the TR		Attest. for WH	
#691	0	#691	0	#691	0
693	X	693	X	693	0
696	0	696	0	696	X
704	0	704	X	704	0
709	0	709	X	709	0
712	X	712	0	712	X
724	X	724	X	724	0
729	X	729	X	729	0
736	0	736	X	736	0
738	0	738	0	738	X
750	X	750	0	750	X
751	0	751	0	751	0
765	0	765	X	765	X
767	0	767	X	767	X
778	X	778	X	778	0
780	0	780	X	780	0
781	0	781	0	781	X
782	0	782	0	782	X
786	0	786	0	786	X
788	0	788	0	788	0
790	X	790	0	790	X
795	0	795	0	795	0
800	0	800	X	800	0
804	0	804	X	804	X
805	0	805	0	805	0
815	0	815	0	815	0
829	X	829	X	829	0
833	0	833	0	833	X
835	0	835	0	835	X
843	X	843	X	843	X
856	X	856	X	856	0
864	0	864	X	864	0
865	0	865	X	865	0
867	0	867	X	867	0
868	0	868	X	868	0
873	X	873	0	873	0
877	0	877	X	877	0

Totals and Statistics of Attestation*

Attest. for D: 21/76 27.6

TABLE LXII (continued)

Attest. for TR:	44/76	57.9
Attest. for WH:	37/76	48.7

Legend: X = witness supports reading
0 = witness opposes reading

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of 1 for D: Codex 1 attests twenty-one out of seventy-six readings of D for a percentage of agreement of 27.6.

TABLE LXIII

ATTESTATION OF *fam. 13* FOR D, THE TEXTUS RECEPTUS (*TR*) AND THE TEXT OF WESTCOTT AND HORT (*WH*) IN LUKE

Attest. for D		Attest. for the TR		Attest. for WH	
#558	X	#558	X	#558	0
563	0	563	X	563	0
567	0	567	X	567	X
571	0	571	X	571	X
576	0	576	X	576	0
578	X	578	X	578	0
584	0	584	0	584	0
591	X	591	X	591	X
595	0	595	X	595	X
596	X	596	X	596	0
601	0	601	X	601	0
603	X	603	X	603	0
611	0	611	X	611	0
612	0	612	X	612	X
616	0	616	X	616	X
620	0	620	X	620	X
621	X	621	X	621	0
624	0	624	X	624	X
627	X	627	0	627	0
630	0	630	X	630	X
632	0	632	X	632	X
633	0	633	X	633	0
634	0	634	0	634	X
638	0	638	X	638	0
642	0	642	0	642	0
643	0	643	X	643	0
647	X	647	0	647	X
649	X	649	0	649	X
657	0	657	X	657	X
660	0	660	X	660	X
664	0	664	X	664	X
665	0	665	X	665	X
671	0	671	0	671	0
674	X	674	X	674	0
679	0	679	X	679	X
681	0	681	X	681	0
682	X	682	0	682	X
688	0	688	X	688	0
690	X	690	0	690	X

TABLE LXIII (continued)

Attest. for D		Attest. for the TR		Attest. for WH	
#691	0	#691	0	#691	0
693	X	693	X	693	0
696	X	696	X	696	0
704	0	704	X	704	0
709	0	709	X	709	0
712	X	712	0	712	X
724	X	724	X	724	0
729	0	729	0	729	X
736	0	736	X	736	0
738	0	738	X	738	0
750	0	750	0	750	0
751	0	751	0	751	0
765	0	765	X	765	X
767	0	767	X	767	X
778	0	778	0	778	X
780	0	780	X	780	0
781	X	781	X	781	0
782	0	782	0	782	X
786	0	786	0	786	X
788	X	788	X	788	X
790	0	790	X	790	0
795	X	795	X	795	X
800	0	800	X	800	0
804	0	804	X	804	X
805	0	805	0	805	0
815	0	815	X	815	X
829	0	829	0	829	X
833	0	833	X	833	0
835	X	835	0	835	0
843	X	843	X	843	X
856	X	856	X	856	0
864	0	864	X	864	0
865	0	865	X	865	0
867	0	867	X	867	0
868	0	868	X	868	0
873	0	873	X	873	0
877	0	877	X	877	0

Totals and Statistics of Attestation*

Attest. for D: 22/76 28.9

TABLE LXIII (continued)

Attest. for TR:	56/76	73.7
Attest. for WH:	33/76	43.4

Legend: X = witness supports reading
O = witness opposes reading

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of fam. 13 for D: fam. 13 attests twenty-two out of seventy-six readings of D for a percentage of agreement of 28.9.

TABLE LXIV

ATTESTATION OF EPIPHANIUS, Θ, 1, 22, 700 AND fam. 13 FOR READINGS PECULIAR TO THE WESTERN TEXT IN LUKE

	Epiph	Θ	1	22	700	fam13
#567b	0	X	0	0	0	0
571a	X	0	0	0	0	0
595b	0	X	0	0	0	0
612b	0	0	0	0	0	0
616b	0	0	0	0	0	0
620b	0	0	0	0	0	0
624b	0	0	0	0	0	0
630b	$\frac{X}{0}$	0	0	0	0	0
632b	$\frac{X}{0}$	0	0	0	0	0
638c	0	0	0	0	0	0
657b	0	0	0	0	0	0
660b	0	0	0	0	0	0
664b	0	0	0	0	0	0
665b	0	0	0	0	0	0
738d	0	0	0	0	0	0
751d	0	0	0	0	0	0
765b	0	0	0	0	0	0
767b	0	0	0	0	0	0
788b	0	0	X	0	0	0
795b	0	0	X	0	0	0
804b	0	0	0	0	0	0
815c	0	0	0	0	0	0
864c	0	0	0	0	0	0
873b	$\frac{X}{0}$	0	X	X	0	0

Although the Western element in Epiphanius's text of Luke is not significant, it is more pronounced than in any of the Caesarean witnesses in the control group.

TABLE LXIV (continued)

Totals and Statistics of Attestation*

Epiph	4/27	14.8
Θ	2/24	8.3
1	3/24	12.5
22	1/24	4.2
700	0/24	00.0
fam. 13	0/25	00.0

Legend: X = witness supports reading
O = witness opposes reading

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for the Western readings: Epiphanius attests four out of twenty-seven Western readings for a percentage of agreement of 14.8.

TABLE LXV

ATTESTATION OF EPIPHANIUS, THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) FOR READINGS SUPPORTED BY AT LEAST TWO OF THE THREE MAJOR CAESAREAN WITNESSES Θ, 1 AND fam. 13 IN LUKE

Epiph+WH Against TR+ Caes. Witnesses			
#563	#649	#709	#864
633	688	751	865
638	696	780	877
643	704	790	

Epiph+TR Against WH+ Caes. Witnesses
#682
729
782
786

Epiph+TR+WH Against Caes. Witnesses	
#584	#671
591	691
627	

Epiph+Caes. Witnesses +WH Against TR		
#578	#712	#778
634	729	781
647	738	833
690	750	

Epiph+Caes. Witnesses +TR Against WH			
#558	#611	#693	#856
576	621	724	867
596	633	736	868
601	638	800	
603	674	829	

Epiph+TR+WH+Caes. Witnesses Agree		
#567	#632	#788
595	657	795
612	660	804
616	664	815
620	665	843
624	765	
630	767	

Epiph+Caes. Witnesses* Against TR+WH	
#584	#642
591	681
627	805

TR+WH+Caes. Witnesses Against Epiph	
#571	#632
630	679

---

*Epiphanius and the Caesarean witnesses are supported also by a majority of the Western witnesses appearing in #627.

TABLE LXVI

ATTESTATION OF Θ, THE TEXT OF WESTCOTT AND HORT (WH) AND THE TEXTUS RECEPTUS (TR) FOR EPIPHANIUS'S QUOTATIONS FROM LUKE

Epiph+WH Against TR+Θ

#563
633
634
638
643
649
#688
696
704
709
780
#790
835
864
865
877

Epiph+TR Against WH+Θ

#729
873

Epiph+TR+WH Against Θ

#567
584
591
595
#627
671
691

Epiph+Θ+WH Against TR

#578
647
690
712
729
738
#750
751
778
781
833

Epiph+Θ+TR Against WH

#558
576
596
601
603
611
621
#633
638
674
682
693
724
736
#782
786
800
829
856
867
868

Epiph+TR+WH +Θ Agree

#612
616
620
624
630
632
#657
660
664
665
765
767
#788
795
804
815
843

Epiph+Θ Against TR+WH*

#584
591
627
681

TR+WH+Θ Against Epiph

#571
630
632
642
679
805

---

*Epiphanius and Codex Θ are supported also by the chief Western witnesses in #627.

TABLE LXVII

ATTESTATION OF 1, THE TEXT OF WESTCOTT AND HORT (WH) AND THE TEXTUS RECEPTUS (TR) FOR EPIPHANIUS'S QUOTATIONS FROM LUKE

Epiph+WH Against TR+1

#633
649
688
704
#709
729
751
778
#780
864
865
877

Epiph+TR Against WH+1

#638
674
682
#782
786
873

Epiph+TR+WH Against 1

#584
591
627
671
#691
788
795
815

Epiph+1+WH Against TR

#563
578
634
638
643
647
690
696
#712
738
750
781
790
833
835

Epiph+1+TR Against WH

#558
576
596
601
603
611
#621
633
693
724
729
736
#800
829
856
867
868

Epiph+TR+WH +1 Agree

#567
595
612
616
620
624
#630
632
657
660
664
#665
765
767
804
843

Epiph+1 Against TR+WH*

#584
591
627
642
681
805
873

TR+WH+1 Against Epiph

#571
630
632
679

---

*Epiphanius and Codex 1 are supported also by the chief Western witnesses in #627 and 873.

TABLE LXVIII

ATTESTATION OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP FOR CODEX Θ IN LUKE

	Eph	1	22	69	700	arm	fam.13
#558	X	X	X		X		X
563	0	0	0		0		X
567	0	0	0		0		0
571	0	X	X		X		X
576	X	X	X		X		X
578	X	X	0	0	0		0
584	X/0	X	X	X	X	X	X
591	X/0	X	X		0	0	0
595	0	0	0	X	0		0
596	X	X	X		X		X
601	X	X	X		X	X	X
603	X	X	X		X		X
611	X	X	X		X	X	X
612	X	X	X		X		X
616	X	X	X		X		X
620	X	X	X		X	X	X
621	X	X	X	0	X		X
624	X	X	X	0	X	X	X
627	X/0	X	0	X	0		X
630	X/0	X	X		X		X
632	X/0	X	X		X		X
633	X/0	X	X	X	0		X
634	0	0	0	0	0	0	0
638	X/0	0	X		X	X	X
642	0	0	X	0	0		0
643	0	0	X		X	X	X
647	X	X	X		X		X
649	0	X	X	0	0	0	0
657	X	X	X		X		X
660	X	X	X		X		X
664	X	X	X		X		X
#665	X	X	X		X		X
671	0	X	0	X	0	X	X
674	X	0	0	0	0	X	X
679	0	X	X	0	X		X
681	X	X	X	0	X	X	0
682	X	0	X	0	X	0	0
688	0	X	X		X		X
690	X	X	0	X	0	X	X
691	0	X	X	X	0	0	X
693	X	X	X	X	X	X	X
696	0	0	X		0	0	X
704	0	X	X		X		X
709	0	X	X		0		X
712	X	X	X	X	X	0	X
724	X	X	X		X		X
729	X/0	0	0	X	0		X
736	X	X	X		X		X
738	X	X	0		0		0
750	X	X	0	X	0		0
751	X	0	0	0	X		0
765	X	X	X		X		X
767	X	X	X		X		X
778	X	0	0	X	0		X
780	0	X	X	X	X		X
781	X	X	0	0	0	X	0
782	X	0	X	0	X		0
786	X	0	X	0	X		0
788	X	0	X		X		X
790	0	0	X		0	0	X
795	X	0	X		X	X	X
800	X	X	X		X		X
804	X	X	X		X		X
805	0	0	X	0	X	0	0
815	X	0	X		X		X
829	X	X	0	0	X		0
833	X	X	0		0		0
835	0	0	0	0	X	X	0

TABLE LXVIII (continued)

	Epiph	1	22	69	700	arm	fam13
#843	X	X	X		X		X
856	X	X	X		X	X	X
864	0	X	X		X	X	X
865	0	X	X		X		X
867	X	X	X		X		X
868	X	X	X		X		X
873	0	0	0		0		0
877	0	X	X	X	X	X	X

Totals and Statistics of Attestation*

Epiph	53/84	63.1
1	54/76	71.1
22	57/76	75.0
69	14/31	45.2
700	52/76	68.4
arm	18/27	66.7
fam. 13	56/76	73.7

The average percentage of agreement of the Caesarean witnesses in the control group with Codex Θ in Luke is 69.3.

Legend: X = witness supports reading of Codex Θ
0 = witness opposes reading of Codex Θ

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for Codex Θ: Epiphanius attests fifty-three of the eighty-four readings of Θ for a percentage of agreement of 63.1.

TABLE LXIX

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH CODEX Θ IN LUKE

22	75.0
fam. 13	73.7
1	71.1
700	68.4
arm	66.7
Epiph	63.1
69	45.2

TABLE LXX

ATTESTATION OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP FOR CODEX 1 IN LUKE

	Epiph	Θ	22	69	700	arm	fam.13
#558	X	X	X		X		X
563	X	0	X		X		0
567	X	0	X		X		X
571	0	X	X		X		X
576	X	X	X		X		X
578	X	X	0	0	0		0
584	X/0	X	X	X	X	X	X
591	X/0	X	X		0		0
595	X	0	X	0	X		X
596	X	X	X		X		X
601	X	X	X		X	X	X
603	X	X	X		X		X
611	X	X	X		X	X	X
612	X	X	X		X		X
616	X	X	X		X		X
620	X	X	X		X	X	X
621	X	X	X	0	X		X
624	X	X	X	0	X	X	X
627	X/0	X	0	X	0		X
630	X/0	X	X		X		X
632	X/0	X	X		X		X
633	X/0	X	X	X	0		X
634	X/0	0	0	X	X	0	X
638	X/0	0	0		0	0	0
642	X	0	0	X	X	0	X
643	X	0	0		0	0	0
647	X	X	X		X		X
649	0	X	X	0	0	0	0
657	X	X	X		X		X
#660	X	X	X		X		X
664	X	X	X		X		X
665	X	X	X		X		X
671	0	X	0	X	0		X
674	0	0	X	X	X	0	0
679	0	X	X	0	X		X
681	X	X	X	0	X	X	0
682	0	0	0	X	0	X	X
688	0	X	X		X		X
690	X	X	0	X	0	X	X
691	0	X	X	X	0	0	X
693	X	X	X	X	X	X	X
696	X	0	0		X	X	0
704	0	X	X		X		X
709	0	X	X		0		X
712	X	X	X	X	X	0	X
724	X	X	X		X		X
729	X/0	0	X	0	X		0
736	X	X	X		X		X
738	X	X	0		0		0
750	X	X	0	X	0		0
751	0	0	X	X	0		X
765	X	X	X		X		X
767	X	X	X		X		X
778	0	0	X	0	X		0
780	0	X	X	X	X		X
781	X	X	0	0	0	X	0
782	0	0	0	X	0		X
786	0	0	0	X	0		X
788	0	0	0		0		0
790	X	0	0		X	X	0
795	0	0	0		0	0	0
800	~~X~~	~~X~~	~~X~~		X		X
804	X	X	X		X		X
805	X	0	0	X	0	X	X
815	0	0	0		0		0

TABLE LXX (continued)

	Epiph	Θ	22	69	700	arm	fam.13
#829	X	X	O	O	X		O
833	X	X	O		O		O
835	X	O	X	O	O	O	O
843	X	X	X		X		X
856	X	X	X		X	X	X
864	O	X	X		X	X	X
865	O	X	X		X		X
867	X	X	X		X		X
868	X	X	X		X	O	X
873	X/O	O	X		O		O
877	O	X	X	X	X	X	X

Totals and Statistics of Attestation*

Epiph	55/86	63.9
Θ	54/76	71.1
22	54/76	71.1
69	19/31	61.3
700	51/76	67.1
arm	16/27	59.3
fam. 13	54/76	71.1

The average percentage of agreement of the Caesarean witnesses in the control group with Codex 1 in Luke is 68.5.

TABLE LXX (continued)

Legend: X = witness supports reading of Codex 1
0 = witness opposes reading of Codex 1

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for Codex 1: Epiphanius attests fifty-five out of eighty-six readings of Codex 1 for a percentage of agreement of 63.9.

TABLE LXXI

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH CODEX 1 IN LUKE

Θ 22 fam. 13	71.1
700	67.1
Epiph	63.9
69	61.3
arm	59.3

TABLE LXXII

ATTESTATION OF EPIPHANIUS, 22, 69, 700 AND THE ARMENIAN VERSION FOR READINGS IN LUKE SUPPORTED BY AT LEAST TWO OF THE THREE CHIEF CAESAREAN WITNESSES Θ, 1 AND fam. 13

	Epiph	22	69	700	arm
#558	X	X		X	
563	0	0		0	
567	X	X		X	
571	0	X		X	
576	X	X		X	
578	X	0	0	0	
584	$\frac{X}{0}$	X	X	X	X
591	$\frac{X}{0}$	X		0	0
595	X	X	0	X	
596	X	X		X	
601	X	X		X	X
603	X	X		X	
611	X	X		X	X
612	X	X		X	
616	X	X		X	
620	X	X		X	X
621	X	X	0	X	
624	X	X	0	X	X
627	$\frac{X}{0}$	0	X	0	
630	$\frac{X}{0}$	X		X	
632	$\frac{X}{0}$	X		X	
633	$\frac{X}{0}$	X	X	0	
#634	$\frac{X}{0}$	0	X	X	0
638	$\frac{X}{0}$	X		X	X
642	X	0	X	X	
643	0	X		X	X
647	X	X		X	
649	0	X	0	0	0
657	X	X		X	
660	X	X		X	
664	X	X		X	
665	X	X		X	
671	0	0	X	0	X
674	X	0	0	0	X
679	0	X	0	X	
681	X	X	0	X	X
682	0	0	X	0	X
688	0	X		X	
690	X	0	X	0	X
691	0	X	X	0	0
693	X	X	X	X	X
696	0	X		0	0
704	0	X		X	
709	0	X		0	
712	X	X	X	X	0
724	X	X		X	
729	$\frac{X}{0}$	0	X	0	
#736	X	X		X	
738	X	0		0	
750	X	0	X	0	
751	0	X	X	0	
765	X	X		X	
767	X	X		X	
778	X	0	X	0	
780	0	X	X	X	
781	X	0	0	0	X
782	0	0	X	0	
786	0	0	X	0	
788	X	X		X	
790	0	X		0	0
795	X	X		X	X
800	X	X		X	
804	X	X		X	
805	X	0	X	0	X
815	X	X		X	
829	X	0	0	X	
833	X	0		0	
843	X	X		X	
856	X	X		X	X
864	0	X		X	X
865	0	X		X	
867	X	X		X	
868	X	X		X	0
877	0	X	X	X	X

Totals and Statistics of Attestation*

Epiph	54/83	65.1
22	55/74	74.3

TABLE LXXII (continued)

69	20/30	66.7
700	50/74	67.6
arm	19/27	70.4

The average percentage of agreement of the Caesarean witnesses with the readings supported by at least two of the three witnesses Θ, 1 and _fam. 13_ is 70.2.

Legend: X = witness supports reading
O = witness opposes reading

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for the Caesarean readings: Epiphanius attests fifty-four out of eighty-three of the readings supported by at least two of the three witnesses Θ, 1 and _fam. 13_ for a percentage of agreement of 65.1.

TABLE LXXIII

ATTESTATION OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP FOR READINGS IN LUKE SUPPORTED BY AT LEAST TWO OF THE THREE CHIEF CAESAREAN WITNESSES Θ, 1 AND fam. 13*

Θ fam. 13	65/74	87.8
1	63/74	85.1
22	55/74	74.3
arm	19/27	70.4
700	50/74	67.6
69	20/30	66.7
Epiph	54/83	65.1

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex Θ for the readings supported by at least two of the chief Caesarean witnesses Θ, 1 and fam. 13: Codex Θ attests sixty-five of the seventy-four readings for a percentage of agreement of 87.8.

TABLE LXXIV

ATTESTATION OF CODEX Θ FOR 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN LUKE

	1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR
#558	X	X	X	#630	X	X	X	#690	X	X	0	#786	0	0	X
563	0	X	X	632	X	X	X	691	X	X	0	788	0	X	X
567	0	0	0	633	X	X	X	693	X	X	X	790	0	X	X
571	X	X	X	634	0	0	0	696	0	X	X	795	0	X	X
576	X	X	X	638	0	X	X	704	X	X	X	800	X	X	X
578	X	0	0	642	0	0	X	709	X	X	X	804	X	X	X
584	X	X	0	643	0	X	X	712	X	X	0	805	0	0	X
591	X	0	0	647	X	X	0	724	X	X	X	815	0	X	X
595	0	0	0	649	X	0	X	729	0	X	0	829	X	0	X
596	X	X	X	657	X	X	X	736	X	X	X	833	X	0	0
601	X	X	X	660	X	X	X	738	X	0	0	835	0	0	X
603	X	X	X	664	X	X	X	750	X	0	0	843	X	X	X
611	X	X	X	665	X	X	X	751	0	0	0	856	X	X	X
612	X	X	X	671	X	X	0	765	X	X	X	864	X	X	X
616	X	X	X	674	0	X	X	767	X	X	X	865	X	X	X
620	X	X	X	679	X	X	X	778	0	X	0	867	X	X	X
621	X	X	X	681	X	0	0	780	X	X	X	868	X	X	X
624	X	X	X	682	0	0	X	781	X	0	0	873	0	0	0
627	X	X	0	688	X	X	X	782	0	0	X	877	X	X	X

Totals and Statistics of Attestation*

Attest. for 1:	54/76	71.1
Attest. for fam. 13:	56/76	73.7
Attest. for TR:	55/76	72.4

Legend: X = witness supports reading
0 = witness opposes reading

TABLE LXXIV (continued)

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex Θ for Codex 1: Θ attests fifty-four out of seventy-six readings of 1 for a percentage of agreement of 71.1.

TABLE LXXV

ATTESTATION OF CODEX 1 FOR fam. 13 AND THE TEXTUS RECEPTUS (TR) IN LUKE

	fam. 13	TR		fam. 13	TR		fam. 13	TR		fam. 13	TR		fam. 13	TR
#558	X	X	#621	X	X	#665	X	X	#729	0	X	#800	X	X
563	0	0	624	X	X	671	X	0	736	X	X	804	X	X
567	X	X	627	X	0	674	0	0	738	0	0	805	X	0
571	X	X	630	X	X	679	X	X	750	0	0	815	0	0
576	X	X	632	X	X	681	0	0	751	X	0	829	0	X
578	0	0	633	X	X	682	X	0	765	X	X	833	0	0
584	X	0	634	X	0	688	X	X	767	X	X	835	0	0
591	0	0	638	0	0	690	X	0	778	0	X	843	X	X
595	X	X	642	X	0	691	X	0	780	X	X	856	X	X
596	X	X	643	0	0	693	X	X	781	0	0	864	X	X
601	X	X	647	X	0	696	0	0	782	X	0	865	X	X
603	X	X	649	0	X	704	X	X	786	X	0	867	X	X
611	X	X	657	X	X	709	X	X	788	0	0	868	X	X
612	X	X	660	X	X	712	X	0	790	0	0	873	0	0
616	X	X	664	X	X	724	X	X	795	0	0	877	X	X
620	X	X												

Totals and Statistics of Attestation*

Attest. for fam.13:	54/76	71.1
Attest. for TR:	44/76	57.9

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex 1 for fam. 13: Codex 1 attests fifty-four out of seventy-six readings of fam. 13 for a percentage of agreement of 71.1.

TABLE LXXVI

PERCENTAGES OF AGREEMENT OF THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH THE QUOTATIONS OF EPIPHANIUS FROM LUKE

A	55.9
E	42.9
H	40.7
K	53.6
M	56.7
N	56.1
S	40.7
U	53.8
V	48.1
W(8:13-24:53)	48.4
Γ	56.5
Δ	58.8
Λ	52.3
Π	53.3
574	60.9
goth	43.8
TR	55.3

TABLE LXXVII

ATTESTATION OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP FOR THE TEXTUS RECEPTUS (TR) IN LUKE

	Epiph	A	E	H	K	M	N	S	U	V	W	Γ	Δ	Λ	Π	574	goth
#558	X	X	X		X	X		X	X	X		X	X	X	X	X	
563	O	X	X	X	X	X		X	X	X		X	X	X	X	X	X
567	X	X	X	X	X	X		X	X	X		X	X	X	X	X	O
571	O	X											X			X	
576	X	O										X	X	X	X	X	
578	O	X										X	O	X	X	X	X
584	X/O	X	X	X	X	O		X	X	X		X	X	X	X	O	X
591	X/O	X										X	X	X	X		X
595	X	X	X	X	X	X		X	X	X		X	X	X	X	X	O
596	X	X										X	X	X	X	X	
601	X	X										X	X	X	X	X	X
603	X	X										X	X	X		X	
611	X	O										X	X	X		X	O
612	X	X					X						X			X	
616	X	X					X						X			X	
620	X	X					X			X		X	X			X	X
621	X	X					X					X	X	X	X	X	
624	X	X					X						X			X	X
627	X/O	X					X						X			X	
630	X/O	X					X					X	X	X	X	X	X
632	X/O	X	X	X	X	X	X	X	X	X		X	X	X	X	X	
633	X/O	X	X	X	X	X	X	X	O	X		X	X	X	X	X	
634	O	X					X					X	X	X	X	O	X
638	X/O	X					X					X	X	X	X	X	
642	O	X	X	X	O	O	O	X	O			O	O	X	X		O
643	O	X	O	X	O	X	O	X	X	X		X	X	X	O	X	X
647	O	O	O	O	O	O		O	O	O		O	O	O	O	O	
649	O	X										X	X	X	X	X	X
657	X	X											X			X	O
660	X	X											X			X	

TABLE LXXVII (continued)

	Epiph	A	E	H	K	M	N	S	U	V	W	Γ	Δ	Λ	Π	574	goth
#664	X	X					X						X			X	
665	X	X					X						X			X	
671	X	X				0						X	0	X	X	X	0
674	X	X	X	X	X	X		X	X	X		X	X	X	X	X	X
679	0	X										X	X	X	X	X	
681	0	X			X						X	X	X	X	X	X	X
682	X	X	X	X	X	X		0	X	X		X	X	X	X	X	X
688	0	X									X	X	X	X	X	X	X
690	0	X	X	X	X	X		X	X	X	0	X	0	X	X	0	0
691	X	X				0							X			X	X
693	X	0	0	0	X	X		0	X	0		X	0	X	X	X	X
696	0	X					X				0	X	X	X	X	X	0
704	0	X											X			X	
709	0	X									X	X	X	X	X	X	
712	0	0	0	0	0	0		0	0	0	0	0	0	0	0	0	
724	X	X									X		X			X	
729	$\frac{X}{0}$	X									X	X	X	X	X	X	
736	X	X										X	X	X	X	X	
738	0	X	X	X	X	X	X	X	X	X		X	X	X	X	X	
750	0	0	X	0	X	0	X	X	0	X	0	X	X	X	X	0	
751	0	0		X	X	0	0	0	0	0	0	0	0	0	X	0	
765	X	X					X						X			X	
767	X	X	0				0				X		X			X	
778	0	0	X	X	0	0	X	X	X	X	0		X	X	0	X	
780	0	X	X	X	0	X	X	X	X	X	X	X	X	X	0	X	
781	0	X	X	X	0	0	X	X	X	X	X		X	X		X	
782	X	X					X				X	X	X	X	X	X	
786	X	X					X				X	X	X	X	X	X	
788	X	0			X		0				0	X	X	X	X	X	X
790	0	0					X				X	X	X	X	X	X	0
795	X	0					X					X	X	X	X	X	X
800	X	X					X				X	X	X	X		X	0
804	X	X											X			X	
805	0	X				X							0			X	
815	X	X									0		0			X	
829	X	0					X				0	X	X	X	X	X	
833	0	0		0			X				X	X	X	X	X	X	
835	0	X					X				X	X	X	X	X	X	
843	X	0					X						X			X	

TABLE LXXVII (continued)

	Epiph	A	E	H	K	M	N	S	U	V	W	Γ	Δ	Λ	Π	574	goth
#856	X	X	O				X				X	X	X	X	X	X	
864	O	X				O					X	X	X	X	X	X	
865	O	X									X	X	X	X	X	X	
867	X	X									X	X	X	X	X	X	
868	X	X									X	X	X	X	X	X	
873	X/O	O	X	X	O	O		X	O	X	O		X	X	O	X	
877	O	O	X	X	X	X	X	X	X	X	O	X	X	X	O	X	

Totals and Statistics of Attestation*

Epiph	47/85	55.3
A	60/76	78.9
E	18/24	75.0
H	18/23	78.3
K	17/25	68.0
M	15/27	55.6
N	31/36	86.1
S	18/23	78.3
U	16/23	69.6
V	19/23	82.6
W(8:13ff)	19/30	63.3
Γ	51/55	92.7
Δ	66/76	86.8
Λ	54/57	94.7

TABLE LXXVII (continued)

Π	46/53	86.8
574	67/74	90.5
goth	19/29	65.5

The average percentage of agreement of the Byzantine witnesses in the control group with the TR in Luke is 81.7.

Legend: X = witness supports reading of the TR
O = witness opposes reading of the TR

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for the TR: Epiphanius attests forty-seven out of eighty-five readings of the TR for a percentage of agreement of 55.3.

TABLE LXXVIII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS'S QUOTATIONS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH THE TEXTUS RECEPTUS (TR) IN LUKE

Λ	94.7
Γ	92.7
574	90.5
Δ Π	86.8
N	86.1
V	82.6
A	78.9
H S	78.3
E	75.0
U	69.6
K	68.0
goth	65.5
W(8:13-24:53)	63.3
M	55.6
Epiph	55.3

TABLE LXXIX

ATTESTATION OF CODEX N FOR Θ, 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN LUKE

	Θ	1	fam. 13	TR		Θ	1	fam. 13	TR		Θ	1	fam. 13	TR
#612	X	X	X	X	#643	0	X	0	0	#782	X	0	0	X
616	X	X	X	X	664	X	X	X	X	786	X	0	0	X
620	X	X	X	X	665	X	X	X	X	788	0	X	0	0
621	X	X	X	X	696	X	0	X	X	790	X	0	X	X
624	X	X	X	X	738	0	0	X	X	795	X	0	X	X
627	0	0	0	X	750	0	0	0	X	800	X	X	X	X
630	X	X	X	X	751	X	0	0	0	829	X	X	0	X
632	X	X	X	X	765	X	X	X	X	833	0	0	X	X
633	X	X	X	X	767	0	0	0	0	835	X	0	0	X
634	0	0	0	X	778	0	X	0	X	843	X	X	X	X
638	X	0	X	X	780	X	X	X	X	856	X	X	X	X
642	0	X	X	0	781	0	0	X	X	877	X	X	X	X

Totals and Statistics of Attestation*

Attest. for Θ:	25/36	69.4
Attest. for 1:	21/36	58.3
Attest. for fam. 13	24/36	66.7
Attest. for TR:	31/36	86.1

Legend: X = witness supports reading
0 = witness opposes reading

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex N for Θ: Codex N attests twenty-five out of thirty-six readings of Θ for a percentage of agreement of 69.4.

TABLE LXXX

ATTESTATION OF CODEX R FOR D, a, b, c, e, THE SINAITIC SYRIAC, THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

	D	a	b	c	e	sys	TR	WH	Θ	1	fam. 13
#558	0						0	X	0	0	0
563	0		X	0	X		X	0	X	0	X
567	0	X			X		X	X	0	X	X
595	0	X	0		X		X	X	0	X	X
601	X	0	0	0	0		0	X	0	0	0
603	X	X	X	X	X		X	0	X	X	X
671	X	X	0	0	0		X	X	0	0	0
674	X	X	0	0	0		X	0	X	0	X
681	0	0	0	0	0	X	X	0	0	0	X
682	0						X	0	X	0	0
688	0	X	X	X	X		X	0	X	X	X
690	0	0	X	0		0	X	0	0	0	0
691	X	X	X	0	X		X	X	0	0	0
704	0	0	0	0			X	0	X	X	X
709	0			0			X	0	X	X	X
712	X						0	X	X	X	X
729	X						X	0	0	X	0
765	0	0	0	0	0	0	X	X	X	X	X

	D	a	b	c	e	sys	TR	WH	Θ	1	fam. 13
#767	0	X	X	X	X	0	X	X	X	X	X
778	0	X	0	0	0		0	X	X	0	X
780	X						0	X	0	0	0
781	0	0	0	0	X		0	X	X	X	0
782	0	0	0	0	0		0	X	0	X	X
786	0						0	X	0	X	X
800	X				X		0	X	0	0	0
804	0				0		X	X	X	X	X
805	X	X			X		X	X	X	0	0
815	0				0	0	X	X	X	0	X
829	X	0	0	0	0		X	0	X	X	0
856	X	X	X	X	X		X	0	X	X	X
864	0	0	X		0	0	X	0	X	X	X
865	0	X	X	X	X		X	0	X	X	X
867	0	X	X	0	0		X	0	X	X	X
868	0	X	X	X	X		X	0	X	X	X
873	X	X	X	X	X		0	0	0	X	0

Totals and Statistics of Attestation*

D	13/35	37.1
a	15/24	62.5
b	12/23	52.2
c	7/22	31.8
e	14/26	53.8
sy-s	1/6	16.7
TR	25/35	71.4

TABLE LXXX (continued)

WH	18/35	51.4
Θ	21/35	60.0
1	21/35	60.0
fam. 13	22/35	62.9

Legend: X = witness supports reading
O = witness opposes reading

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex R for D: Codex R attests thirteen out of thirty-five readings of D for a percentage of agreement of 37.1.

TABLE LXXXI

ATTESTATION OF CODEX X FOR THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

	TR	WH		TR	WH		TR	WH		TR	WH		TR	WH
#558	X	0	#633	0	X	#691	0	0	#778	X	0	#829	0	X
563	0	X	634	0	X	693	0	X	780	X	0	833	X	0
576	X	0	638	X	0	696	0	X	781	0	X	835	X	0
578	X	0	642	0	0	709	X	0	782	0	X	856	0	X
584	0	0	671	X	X	712	0	X	786	0	X	864	X	0
591	X	X	674	X	0	729	X	0	788	0	0	865	X	0
596	X	0	679	X	X	736	X	0	790	X	0	867	X	0
620	X	X	681	0	0	738	0	X	795	X	X	868	X	0
621	X	0	682	X	0	750	0	X	800	X	0	873	0	X
630	X	X	688	X	0	751	0	X	805	0	0	877	X	0
632	X	X	690	0	X									

Totals and Statistics of Attestation*

Attest. for TR:	30/52	57.7
Attest. for WH:	23/52	44.2

Codex X + TR Against WH: 23

Codex X + WH Against TR: 16

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex X for the TR: Codex X attests thirty out of fifty-two readings of the TR for a percentage of agreement of 57.7.

TABLE LXXXII

ATTESTATION OF ORIGEN FOR Θ, 1, fam. 13 AND THE TEXT OF WESTCOTT AND HORT (WH) IN LUKE

	Θ	1	fam. 13	WH
#571	X	X	X	X
591	0	0	X	X
595	X	0	0	0
601	X	X	X	0
603	X 0	X 0	X 0	X 0
611	X 0	X 0	X 0	X 0
612	X	X	X	X
616	X	X	X	X
620	X	X	X	X
621	X	X	X	0
#624	X 0	X 0	X 0	X 0
627	X	X	X	0
630	X 0	X 0	X 0	X 0
634	0	X	X	X
638	0	X	0	X
643	0	X	0	X
647	X	X	X	X
649	0	0	X	X
657	X	X	X	X
690	0	0	0	0
#691	0	0	0	X
696	0	X	0	X
709	X	X	X	0
712	0	0	0	0
729	0	X	0	0
751	X	0	0	X
767	X	X	X	X
786	X 0	X 0	X 0	X 0
788	X	0	X	X
790	0	X	0	X
795	0	X	0	0
#800	0	0	0	X
815	X	0	X	X
833	0	0	X	0
835	0	X	0	X
856	X	X	X	0
864	X 0	X 0	X 0	X 0
865	X 0	X 0	X 0	X 0
867	X 0	X 0	X 0	X 0
873	X	X	0	X
877	0	0	0	X

Totals and Statistics of Attestation*

Attest. for Θ:	25/49	51.0
Attest. for 1:	29/49	59.2
Attest. for fam. 13:	26/49	53.1
Attest. for WH:	30/49	61.2

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Origen for Codex Θ: Origen attests twenty-five out of forty-nine readings of Θ for a percentage of agreement of 51.0.

TABLE LXXXIII

ATTESTATION OF CYRIL OF ALEXANDRIA FOR THE TEXT OF WESTCOTT AND HORT (WH) AND THE TEXTUS RECEPTUS (TR) IN LUKE

	WH	TR
#558	0	X
563	0	X
567	0	0
571	X	X
584	0	0
591	X	X
595	0	0
#611	0	X
621	0	X
624	0	0
627	X	X
630	X	X
634	0	X
647	X	0
#649	X	0
681	0	0
682	X	0
690	X	0
691	0	0
696	X	0
712	X	0
#729	0	X
751	X	0
829	0	X
868	0	X
873	X	0
877	X 0	X 0

Totals and Statistics of Attestation*

Attest. for WH: 13/28 46.4

Attest. for TR: 13/28 46.4

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Cyril for WH: Cyril attests thirteen out of twenty-eight readings of WH for a percentage of agreement of 46.4.

CHAPTER VI

THE TEXTUAL CHARACTER OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPEL OF JOHN

The quotations of Epiphanius from the Fourth Gospel include material from nineteen of John's twenty-one chapters. Epiphanius did not quote from chapters nine and thirteen in his writings. One hundred sixty verses from John were quoted by Epiphanius in his extant Greek works. His quotations include the following passages from the Gospel of John: 1:1-18, 20, 23, 28-30, 32, 33, 35-51; 2:1-4, 11-14, 16, 17, 19; 3:5, 6, 8, 12-14, 20, 22-24, 36; 4:1-4, 14, 20, 22, 24, 43, 46, 50, 54; 5:1, 8, 14, 17-23, 31, 32, 46; 6:1-4, 44, 51, 53, 60, 62, 70; 7:8, 14, 25-27, 37-39; 8:14, 17, 18, 31, 32, 39-42, 44, 56-58; 10:11, 18, 30; 11:11, 34, 43; 12:6, 24, 27, 28, 31, 32; 14:6, 8-10, 15-18, 28, 30; 15:1, 26; 16:12-15; 17:3-5; 18:4, 36; 19:26, 27; 20:17, 27; 21:5-7.

Ninety-two units of variation have been selected for close examination from among the units of variation set forth in Chapter II of the present work. These ninety-two variation units are those in which Epiphanius's reading and at least one other reading are each supported by the major representatives of one or more of the four principal text-types. The ninety-two units of variation chosen for careful scrutiny from the critical apparatus for John in Chapter II are #811, 886, 898, 908, 912, 919, 920, 923, 932, 934, 937, 952, 953, 954, 957, 963, 965, 971, 976, 980, 981, 984, 986, 996, 999, 1000, 1002, 1005, 1009, 1017, 1022, 1026, 1032, 1034, 1042, 1048, 1051, 1069, 1088, 1093, 1094, 1098, 1105, 1107, 1111, 1113, 1120, 1123, 1126, 1131, 1133, 1143, 1150, 1164, 1169, 1173, 1176, 1180, 1181, 1194, 1195, 1197, 1203, 1205, 1210, 1216, 1220, 1222, 1223, 1224, 1232, 1233, 1238, 1248, 1249, 1250, 1260, 1262, 1266, 1267, 1268, 1271, 1274, 1276, 1279, 1281, 1288, 1302, 1303, 1304, 1306 and 1308.

I. THE ATTESTATION OF SELECTED WITNESSES FOR EPIPHANIUS'S READINGS IN JOHN

Although a large number of witnesses support variant readings within the ninety-two select units of variation, the vast majority of witnesses appear only a few times in the critical apparatus in Chapter II. Consequently, the number of witnesses whose readings are numerous enough to provide a valid basis for comparison with Epiphanius's text is reduced greatly. As a general rule, the only witnesses which are considered eligible for inclusion in the control group in this study are those which appear in at least a third of the key units of variation. This restriction serves to eliminate useless and misleading evidence. An exception to this rule is made throughout this investigation for Old Latin manuscripts which appear in less than a third of the key variation units since the total agreements and disagreements of the Old Latin manuscripts with the text of Epiphanius provide evidence of the relationship of Epiphanius's text with the Old Latin textual tradition as a whole. Further exceptions are made in the present chapter for the Byzantine uncials E, G, H, K, M, S and U and for the Sinaitic and Curetonian Syriac versions. These witnesses have been included in this investigation because they exhibit a clear affinity with their respective types of text in the select units of variation in John[1] and are thus useful additions to the control group.

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[1] The uncials E, G, H, K, M, S and U are notable for their weak support of the _TR_. The respective percentages of agreement of these uncials with the _TR_ are as follows: E, 50.0; G, 41.7; H, 39.1; K, 36.0; M, 42.3; S, 47.8; U, 45.8 (see Table CIV). Although these uncials display a remarkable degree of divergence from the _TR_, an examination of the readings in which they oppose the _TR_ reveals that most of these readings are supported by a significant number of Byzantine uncials (see Table CV). It is apparent that these Byzantine manuscripts represent a substantial segment of the Byzantine manuscript tradition in the key units of variation in the Gospel of John and merit inclusion in the control group.

The Sinaitic and Curetonian Syriac versions show a marked affinity with the Western text in their readings in the select units of variation. Although the attestation of sy-s and sy-c for Codex D is not remarkably strong (both witnesses support D in fifty per cent of their readings; see Table XCII), the two Old Syriac witnesses exhibit percentages of agreement with the important African Old Latin manuscript _e_ of 69.2 and 60.9 respectively (see Table XCIII).

The table which follows lists the units of variation in which the various witnesses support or oppose Epiphanius's readings in the key units of variation. Epiphanius's support is divided between significant variants in four of the select variation units (#1034, 1164, 1222 and 1306). When a given witness attests one of Epiphanius's readings in one of these four units of variation, that witness is cited both for and against Epiphanius's text of John.

P-66

For: 881 886 898 908 912 920 934 937 952 954 963 965
971 976 980 984 986 996 999 1000 1002 1009 1017
1022 1026 1032 1034 1042 1048 1093 1094 1107 1111
1120 1123 1131 1133 1143 1150 1164 1169 1173 1176
1197 1203 1220 1222 1223 1232 1238 1248 1250 1260
1306 1308

Against: 919 923 932 953 957 981 1005 1034 1051 1069
1088 1098 1105 1113 1126 1164 1180 1181 1194
1195 1205 1210 1216 1222 1224 1233 1249 1306

Total agreements: 55 Total readings: 83 %: 66.3

P-75

For: 881 886 898 908 912 919 920 934 953 963 965 971
980 984 986 996 1000 1009 1017 1026 1032 1034
1048 1088 1093 1094 1107 1111 1120 1123 1131 1133
1143 1150 1203 1205 1210 1220 1222 1223 1250

Against: 923 932 937 952 954 957 976 981 1002 1022
1034 1042 1051 1069 1098 1105 1113 1126 1194
1195 1216 1222 1224 1232 1233 1249

Total agreements: 41 Total readings: 67 %: 61.2

ℵ

For: 898 912 920 934 952 954 957 963 965 976 980 984
986 996 999 1002 1009 1022 1026 1032 1034 1048

1051 1088 1093 1098 1107 1111 1123 1126 1143 1150
1164 1169 1173 1176 1195 1203 1220 1222 1223 1238
1260 1262 1268 1274 1281 1303 1306 1308

Against: 881 886 908 919 923 932 937 953 971 981 1000
1005 1017 1034 1042 1069 1094 1105 1113 1120
1131 1133 1164 1180 1181 1194 1197 1205 1216
1222 1224 1232 1233 1248 1249 1266 1267 1276
1279 1288 1302 1304 1306

Total agreements: 50   Total readings: 93   %: 53.8

A

For: 881 886 898 908 919 934 937 952 954 963 971 976
980 981 984 986 999 1000 1002 1009 1017 1026 1034
1042 1051 1088 1093 1094 1111 1120 1126 1131 1133
1143 1150 1164 1169 1176 1181 1232 1238 1250 1271
1274 1304 1306 1308

Against: 912 920 923 932 953 957 996 1005 1022 1032
1034 1048 1069 1098 1105 1107 1113 1123 1164
1173 1180 1233 1248 1249 1260 1262 1266 1267
1268 1276 1279 1281 1288 1302 1303 1306

Total agreements: 47   Total readings: 83   %: 56.6

B

For: 881 886 898 912 920 934 952 953 957 963 965 971
976 980 984 986 996 999 1000 1002 1005 1017 1026
1032 1034 1042 1048 1093 1111 1120 1123 1131 1133
1143 1150 1164 1169 1173 1176 1203 1205 1210 1220
1222 1223 1232 1238 1260 1268 1271 1274 1281 1302
1303 1306 1308

Against: 908 919 923 932 937 954 981 1009 1022 1034
1051 1069 1088 1094 1098 1105 1107 1113 1126
1164 1180 1181 1194 1195 1197 1216 1222 1224
1233 1248 1249 1250 1262 1266 1267 1276 1279
1288 1304 1306

Total agreements: 56   Total readings: 96   %: 58.3

C

For: 881 886 898 912 920 934 952 953 954 963 965 1107
1111 1120 1123 1216 1222 1223 1232 1238 1308

Against: 908 919 923 932 937 957 1098 1105 1113 1126
1131 1133 1194 1220 1222 1224 1233

Total agreements: 21 Total readings: 38 %: 55.3

D

For: 908 912 1098 1105 1107 1111 1123 1126 1131 1133
1164 1173 1176 1180 1194 1195 1197 1203 1220 1222
1232 1233 1248 1250 1260 1276 1281 1306

Against: 881 886 898 1113 1120 1143 1150 1164 1169
1181 1205 1210 1216 1222 1223 1224 1238 1249
1262 1266 1267 1268 1271 1274 1279 1288 1304
1306 1308

Total agreements: 28 Total readings: 57 %: 49.1

E

For: 953 963 976 1111 1220 1232

Against: 912 932 999 1002 1017 1042 1093 1107 1131
1133 1176 1203 1267 1281 1302 1303

Total agreements: 6 Total readings: 22 %: 27.3

G

For: 953 963 976 986 1017 1026 1042 1111 1131 1220
1232 1262

Against: 912 932 984 999 1002 1107 1126 1133 1176 1267
1281 1303

Total agreements: 12 Total readings: 24 %: 50.0

H

For: 963 976 1017 1111 1133 1220 1232

Against: 912 932 953 984 986 999 1002 1009 1042 1107
1131 1176 1267 1281 1302 1303

Total agreements: 7 Total readings: 23 %: 30.4

K

For: 932 953 963 976 984 986 1017 1042 1111 1131 1133 1176 1195 1203 1232

Against: 912 971 999 1002 1107 1220 1267 1281 1302 1303

Total agreements: 15 Total readings: 25 %: 60.0

L

For: 881 886 898 908 912 920 934 937 952 953 963 965 976 980 984 986 999 1000 1002 1005 1009 1017 1026 1032 1034 1042 1088 1093 1094 1107 1111 1126 1133 1143 1150 1164 1169 1173 1176 1181 1203 1205 1222 1223 1232 1238 1250 1271 1274 1281 1288 1303 1304 1306 1308

Against: 919 923 932 954 957 971 981 996 1022 1034 1048 1051 1069 1098 1105 1113 1120 1123 1131 1164 1180 1194 1195 1197 1216 1220 1222 1224 1233 1248 1249 1260 1262 1266 1267 1268 1276 1279 1302 1306

Total agreements: 55 Total readings: 95 %: 57.9

M

For: 953 963 971 976 984 1017 1107 1111 1195 1232 1302

Against: 912 932 986 999 1002 1034 1042 1093 1131 1133 1176 1220 1267 1281 1303

Total agreements: 11 Total readings: 26 %: 42.3

N

For: 934 937 952 954 1051 1093 1094 1111 1123 1126 1131 1164 1173 1181 1203 1205 1216 1222 1223 1232 1302 1303 1304 1306

Against: 932 957 1048 1069 1088 1113 1120 1133 1164 1176 1180 1194 1195 1197 1220 1222 1224 1233 1306

Total agreements: 24 Total readings: 43 %: 55.8

S

For: 953 963 984 986 1002 1017 1111 1131 1176 1220
1232

Against: 912 932 976 999 1009 1042 1107 1133 1267 1281
1302 1303

Total agreements: 11   Total readings: 23   %: 47.8

U

For: 953 963 976 986 1017 1034 1042 1111 1131 1220
1232

Against: 912 932 984 999 1002 1034 1107 1133 1176 1203
1267 1281 1302 1303

Total agreements: 11   Total readings: 25   %: 44.0

W

For: 908 952 954 963 984 986 1009 1017 1026 1032 1042
1051 1094 1111 1123 1131 1150 1173 1176 1180 1203
1210 1216 1220 1232 1250 1276 1303 1306

Against: 881 886 912 919 920 923 932 937 953 957 965
971 981 996 999 1002 1005 1022 1048 1069 1088
1107 1113 1126 1133 1181 1197 1260 1279 1288
1302 1304 1306

Total agreements: 29   Total readings: 62   %: 46.8

X

For: 881 912 919 937 954 963 971 981 984 986 999 1000
1002 1009 1017 1022 1034 1042 1048 1051 1203 1216
1232 1302 1306

Against: 920 923 932 953 957 976 996 1005 1026 1032
1034 1069 1195 1220 1260 1262 1267 1303 1306

Total agreements: 25   Total readings: 44   %: 56.8

Γ

For: 881 919 923 937 953 963 976 981 1017 1022 1034
1051 1088 1094 1111 1113 1120 1126 1131 1133 1181
1216 1220 1232 1262 1279 1288 1306

Against: 912 920 932 952 957 971 984 986 996 999 1002
1005 1009 1026 1032 1034 1042 1048 1069 1107
1123 1173 1176 1180 1195 1203 1260 1267 1268
1281 1302 1303 1306

Total agreements: 28   Total readings: 61   %: 45.9

Δ

For: 881 886 898 908 919 934 937 952 954 963 965 980
981 984 986 1000 1002 1009 1017 1022 1034 1042
1051 1088 1093 1094 1111 1113 1120 1126 1143 1150
1164 1169 1205 1216 1222 1223 1232 1238 1250 1262
1268 1271 1274 1279 1288 1304 1306 1308

Against: 912 920 923 932 953 957 971 976 996 999 1005
1026 1032 1034 1048 1069 1098 1105 1107 1123
1131 1133 1164 1173 1176 1180 1181 1194 1195
1197 1203 1220 1222 1224 1233 1248 1249 1260
1266 1267 1276 1281 1306

Total agreements: 50   Total readings: 93   %: 53.8

Θ

For: 881 886 898 908 919 923 934 937 952 953 954 963
965 971 984 986 1000 1009 1022 1034 1042 1051
1094 1098 1105 1107 1111 1113 1120 1126 1131 1143
1150 1164 1176 1181 1197 1203 1205 1216 1220 1222
1223 1224 1232 1238 1248 1249 1250 1262 1271 1274
1288 1303 1304 1306 1308

Against: 912 920 932 957 976 980 981 996 999 1002 1005
1017 1026 1032 1034 1048 1069 1088 1093 1123
1133 1164 1169 1173 1180 1194 1195 1210 1222
1233 1260 1266 1267 1268 1276 1279 1281 1302
1306

Total agreements: 57   Total readings: 96   %: 59.4

Λ

For: 881 919 923 937 953 954 963 981 984 986 1009 1017
1022 1034 1051 1088 1094 1098 1111 1113 1120 1126
1131 1176 1181 1216 1220 1232 1262 1279 1302 1306

Against: 912 920 932 957 965 971 976 996 999 1002 1005

1026 1032 1034 1042 1048 1069 1107 1123 1133
1173 1180 1195 1203 1260 1267 1268 1281 1303
1306

Total agreements: 32 Total readings: 62 %: 51.6

Π

For: 881 919 932 937 953 954 963 971 976 981 984 986
1009 1017 1022 1034 1042 1051 1088 1094 1111 1113
1120 1126 1133 1176 1181 1195 1203 1216 1232 1262
1279 1288 1306

Against: 912 920 923 957 996 999 1002 1005 1026 1032
1034 1048 1069 1107 1123 1131 1173 1180 1220
1260 1267 1268 1281 1302 1303 1306

Total agreements: 35 Total readings: 61 %: 57.4

1

For: 881 886 898 908 919 923 932 934 937 952 953 954
963 965 971 976 981 984 986 1000 1009 1034 1051
1088 1094 1098 1105 1107 1111 1113 1120 1126 1143
1150 1164 1169 1173 1176 1180 1181 1197 1203 1205
1216 1222 1223 1232 1238 1250 1260 1266 1267 1271
1274 1281 1288 1304 1306 1308

Against: 912 920 957 980 996 999 1002 1005 1017 1022
1026 1032 1034 1042 1048 1069 1093 1123 1131
1133 1164 1194 1195 1210 1220 1222 1224 1233
1248 1249 1262 1268 1276 1279 1302 1303 1306

Total agreements: 59 Total readings: 96 %: 61.5

22

For: 881 886 898 908 919 923 932 934 937 952 953 954
963 965 971 976 980 981 986 1000 1009 1022 1034
1051 1088 1093 1094 1098 1111 1113 1120 1126 1131
1133 1143 1150 1164 1169 1176 1181 1197 1203 1205
1216 1220 1222 1223 1232 1238 1250 1304 1306 1308

Against: 912 920 957 984 996 999 1002 1005 1017 1026
1032 1034 1042 1048 1069 1105 1107 1123 1164
1173 1180 1194 1195 1210 1222 1224 1233 1248
1249 1260 1302 1303 1306

Total agreements: 53 Total readings: 86 %: 61.6

33

For: 912 919 920 932 963 965 984 986 996 1005 1017
1042 1107 1111 1123 1173 1176 1203 1216 1303

Against: 923 957 976 981 1022 1048 1098 1113 1120 1131
1220 1260 1262 1267 1279

Total agreements: 20 Total readings: 35 %: 57.1

69

For: 963 965 971 976 1034 1042 1069 1105 1107 1111
1131 1173 1176 1180 1197 1203 1216 1220 1222 1224
1262 1266 1279

Against: 932 957 980 986 1002 1017 1026 1032 1034 1048
1126 1222 1267 1281 1303

Total agreements: 23 Total readings: 38 %: 60.5

574

For: 881 886 898 908 919 923 934 937 952 954 963 965
980 981 1002 1009 1017 1022 1034 1051 1088 1093
1094 1111 1113 1120 1126 1143 1150 1164 1169 1181
1205 1216 1222 1223 1238 1250 1262 1302 1304 1306
1308

Against: 912 920 932 957 971 976 984 986 996 1005 1026
1032 1034 1042 1048 1069 1098 1105 1123 1131
1133 1164 1173 1176 1180 1194 1197 1203 1220
1222 1224 1233 1248 1260 1266 1267 1303 1306

Total agreements: 43 Total readings: 81 %: 53.1

700

For: 881 886 898 908 919 923 934 937 952 953 954 963
965 976 980 981 984 1000 1009 1017 1022 1034 1051
1088 1093 1094 1111 1113 1120 1126 1131 1143 1150
1164 1169 1181 1205 1216 1220 1222 1223 1232 1238
1250 1262 1271 1274 1279 1288 1304 1306 1308

Against: 912 920 932 957 971 986 996 999 1002 1005
1026 1032 1034 1042 1069 1098 1105 1107 1123

1133 1164 1173 1176 1180 1194 1203 1210 1222
1224 1233 1248 1249 1260 1268 1276 1281 1302
1303 1306

Total agreements: 52 Total readings: 91 %: 57.1

892

For: 881 886 898 908 919 923 934 937 952 953 954 965
980 981 984 986 1000 1009 1017 1022 1034 1042
1051 1088 1093 1094 1107 1111 1126 1143 1150 1164
1169 1173 1176 1181 1203 1205 1216 1222 1223 1232
1250

Against: 912 920 932 957 963 971 976 996 999 1002 1005
1026 1032 1034 1048 1069 1098 1105 1113 1120
1123 1131 1133 1164 1180 1194 1195 1197 1210
1220 1222 1224 1233 1248 1249 1260

Total agreements: 43 Total readings: 79 %: 54.4

it-pl

For: 898 971 1123 1126

Against: 934 981 999 1002 1266

Total agreements: 4 Total readings: 9 %: 44.4

a

For: 912 952 984 986 999 1002 1022 1026 1032 1034 1048
1098 1105 1107 1143 1164 1173 1176 1180 1195 1203
1205 1216 1220 1222 1233 1248 1262 1267 1279 1306

Against: 881 886 919 920 923 932 957 963 965 976 1000
1034 1042 1051 1069 1111 1120 1123 1164 1194
1197 1210 1222 1250 1268 1271 1274 1276 1306

Total agreements: 31 Total readings: 60 %: 51.7

aur

For: 923 952 984 1022 1042 1048 1164 1176 1180 1203
1220 1222

Against: 886 912 919 932 1069 1143 1164 1222 1238 1308

Total agreements: 12 Total readings: 22 %: 54.5

b

For: 912 957 965 984 986 1022 1026 1032 1034 1042 1048
1051 1098 1105 1107 1164 1173 1176 1180 1194 1195
1203 1210 1216 1222 1233 1248 1249 1267 1306

Against: 881 886 919 920 923 932 952 963 971 976 1000
1034 1069 1111 1113 1120 1143 1164 1169 1197
1205 1220 1222 1238 1262 1268 1271 1274 1276
1279 1306 1308

Total agreements: 30 Total readings: 62 %: 48.4

c

For: 923 952 981 984 986 1000 1002 1022 1032 1034 1042
1048 1098 1107 1111 1120 1164 1173 1176 1180 1194
1195 1203 1205 1216 1220 1222 1233 1248 1267 1306

Against: 881 886 912 919 920 932 957 963 965 976 1026
1034 1051 1069 1105 1113 1143 1164 1210 1222
1238 1262 1268 1271 1274 1276 1279 1306 1308

Total agreements: 31 Total readings: 60 %: 51.7

d

For: 1105 1164 1176 1180 1203 1220 1222 1238 1267 1276

Against: 1048 1111 1143 1164 1222 1223 1279 1308

Total agreements: 10 Total readings: 18 %: 55.6

e

For: 912 934 984 1022 1034 1042 1048 1098 1105 1107
1113 1164 1173 1176 1180 1194 1195 1203 1216 1220
1222 1233 1248 1249 1266 1267 1268 1271 1276 1306

Against: 881 886 898 919 920 923 932 952 957 963 965
971 976 981 986 999 1000 1002 1026 1032 1034
1051 1069 1111 1120 1123 1126 1143 1150 1164
1169 1205 1210 1222 1223 1224 1238 1250 1262
1274 1279 1304 1306 1308

Total agreements: 30 Total readings: 74 %: 40.5

f

For: 923 934 952 984 986 1000 1022 1032 1034 1042 1048
1051 1107 1111 1143 1164 1176 1180 1194 1205 1216
1220 1222 1262 1267 1271 1274 1279 1306

Against: 881 886 912 920 932 957 963 965 976 1026 1034
1069 1098 1105 1113 1120 1164 1169 1173 1195
1203 1210 1222 1233 1238 1268 1276 1306 1308

Total agreements: 29   Total readings: 58   %: 50.0

ff-2

For: 912 952 984 986 1000 1022 1032 1034 1042 1048
1098 1105 1107 1111 1164 1173 1176 1180 1195 1203
1205 1220 1222 1233 1238 1249 1267 1271 1306

Against: 881 886 919 920 932 957 965 1026 1034 1069
1113 1120 1143 1164 1194 1210 1216 1222 1223
1224 1248 1262 1268 1274 1276 1306

Total agreements: 29   Total readings: 55   %: 52.7

g

For: 881 934 1000 1120 1194 1205 1267 1271 1274 1279
1306

Against: 1113 1173 1195 1210 1262 1268 1306

Total agreements: 11   Total readings: 18   %: 61.1

i

For: 1048 1164

Against: 1164 1169

Total agreements: 2   Total readings: 4   %: 50.0

l

For: 912 923 952 984 986 1000 1022 1032 1034 1042 1048
1051 1098 1105 1107 1111 1164 1173 1176 1180 1203
1205 1216 1220 1222 1233 1238 1248 1249 1267 1268
1271 1274

Against: 919 920 932 957 963 965 976 1026 1034 1069

1120 1143 1164 1194 1210 1222 1262 1276
1279

Total agreements: 33 Total readings: 52 %: 63.5

m

For: 1205 1268 1271 1279

Against: 1274 1276

Total agreements: 4 Total readings: 6 %: 66.7

π

For: 1203

Against:

Total agreements: 1 Total readings: 1 %: 100.0

q

For: 912 934 952 963 965 981 984 986 1000 1022 1034
1042 1111 1164 1176 1194 1205 1216 1220 1222 1233
1262 1267 1271 1274 1279 1306

Against: 881 886 920 923 932 957 976 1026 1032 1034
1048 1051 1069 1098 1105 1107 1113 1120 1123
1143 1164 1173 1180 1195 1197 1203 1210 1222
1268 1276 1306 1308

Total agreements: 27 Total readings: 59 %; 45.8

r-1

For: 912 984 1022 1026 1034 1042 1048 1105 1164 1176
1180 1220 1222 1238 1249 1276

Against: 919 932 952 957 971 1032 1034 1069 1111 1143
1164 1169 1197 1222 1268 1274 1308

Total agreements: 16 Total readings: 33 %: 48.5

z

For:

Against: 881

Total agreements: 0 Total readings: 1 %: 00.0

vg-pl

For: 881 923 934 971 981 984 986 1000 1022 1032 1034 1042 1048 1051 1079 1098 1107 1111 1120 1123 1126 1164 1176 1180 1195 1203 1205 1220 1222 1266 1267 1271 1274 1279 1306

Against: 886 912 920 932 957 963 965 976 999 1002 1026 1034 1069 1105 1113 1143 1164 1173 1194 1210 1216 1222 1233 1238 1262 1268 1276 1306 1308

Total agreements: 35 Total readings: 64 %: 54.7

sy-s

For: 932 1164 1195 1220 1249

Against: 934 952 957 965 1000 1164 1223 1232 1250 1271

Total agreements: 5 Total readings: 15 %: 33.3

sy-c

For: 932 1098 1107 1164 1195 1203 1205

Against: 881 886 912 920 923 934 952 957 963 965 976 1111 1120 1150 1164 1173 1180

Total agreements: 7 Total readings: 24 %: 29.2

sy-p

For: 881 920 923 934 957 971 981 1026 1051 1098 1107 1164 1205 1306

Against: 912 932 952 963 965 976 984 986 1000 1032 1042 1111 1120 1164 1173 1180 1195 1203 1250 1267 1268 1271 1306

Total agreements: 14 Total readings: 37 %: 37.8

sy-h

For: 881 923 934 971 981 984 1000 1026 1042 1051 1098

1111 1120 1205 1271 1306

Against: 912 920 932 952 957 963 965 976 1032 1107
1169 1173 1180 1195 1203 1267 1268 1306

Total agreements: 16 Total readings: 34 %: 47.1

bo

For: 881 912 919 920 934 971 984 986 1000 1022 1026
1032 1042 1048 1051 1098 1107 1113 1123 1164 1173
1176 1195 1203 1205 1222 1262 1266 1267 1306

Against: 932 957 963 965 976 981 999 1002 1126 1131
1164 1222 1268 1274 1306

Total agreements: 30 Total readings: 45 %: 66.7

arm

For: 912 965 971 976 981 984 986 1026 1032 1042 1051
1098 1105 1107 1111 1113 1120 1126 1131 1164 1176
1195 1203 1210 1224 1262 1267 1276 1306

Against: 919 920 923 952 963 999 1000 1002 1150 1164
1173 1250 1268 1279 1304 1306

Total agreements: 29 Total readings: 45 %: 64.4

Origen

For: 881 886 898 908 912 919 920 932 934 937 954 965
984 996 999 1032 1048 1093 1094 1111 1120 1123
1131 1203 1205 1210 1216 1220 1222 1223 1224 1233
1238 1250 1266 1267 1274 1276 1281 1302 1304 1306
1308

Against: 881 886 908 912 919 920 923 932 934 937 986
996 999 1051 1069 1088 1093 1105 1107 1111
1113 1126 1133 1143 1210 1216 1220 1222 1224
1233 1248 1250 1262 1274 1276 1279 1288 1304
1306

Total agreements: 43 Total readings: 82 %: 52.4

Chrysostom

For: 881 886 937 954 981 984 999 1022 1034 1098 1111

1113 1126 1131 1176 1181 1194 1195 1203 1205 1210
1220 1224 1248 1249 1267 1268 1279 1302 1303 1304
1306 1308

Against: 912 920 923 932 957 976 986 996 1000 1005
1026 1032 1034 1048 1051 1107 1120 1123 1133
1143 1169 1173 1180 1203 1210 1250 1262 1281
1306

Total agreements: 33   Total readings: 62   %: 53.2

Cyril of Alexandria

For: 881 886 912 920 923 937 954 963 981 984 986 996
999 1017 1022 1026 1032 1034 1042 1051 1069 1094
1107 1111 1123 1126 1143 1173 1176 1181 1195 1203
1205 1216 1260 1262 1266 1267 1276 1281 1302 1303
1304 1306 1308

Against: 923 932 957 971 976 1005 1022 1032 1034 1048
1069 1098 1113 1120 1123 1131 1133 1180 1210
1220 1224 1262 1267 1268 1279 1281 1302 1306

Total agreements: 45   Total readings: 73   %: 61.6

IR

For: 881 886 898 908 919 923 932 934 937 952 953 954
965 980 981 999 1000 1002 1009 1022 1034 1051
1069 1088 1093 1094 1107 1113 1120 1126 1131 1143
1150 1164 1169 1181 1205 1216 1222 1223 1232 1238
1250 1262 1267 1271 1274 1279 1288 1304 1306 1308

Against: 912 920 957 963 971 976 984 986 996 1005 1017
1026 1032 1034 1042 1048 1098 1105 1111 1123
1133 1164 1173 1176 1180 1194 1195 1197 1203
1210 1220 1222 1224 1233 1248 1249 1260 1266
1268 1276 1281 1302 1303 1306

Total agreements: 52   Total readings: 96   %: 54.2

WH

For: 881 886 898 912 920 934 952 957 963 965 971 976
980 984 986 996 999 1000 1002 1005 1017 1026 1032
1034 1042 1048 1093 1107 1111 1120 1123 1131 1133
1143 1150 1164 1169 1173 1176 1203 1205 1220 1222
1223 1232 1238 1260 1268 1271 1274 1281 1302 1303

1304 1306 1308

Against: 908 919 923 932 937 953 954 981 1009 1022
1034 1051 1069 1088 1094 1098 1105 1113 1126
1164 1180 1181 1194 1195 1197 1210 1216 1222
1224 1233 1248 1249 1250 1262 1266 1267 1276
1279 1288 1306

Total agreements: 56 Total readings: 96 %: 58.3

fam. 13

For: 881 886 898 908 919 923 934 937 952 953 954 963
971 980 981 986 1000 1009 1022 1026 1034 1042
1051 1088 1093 1094 1105 1107 1111 1113 1120 1131
1143 1150 1164 1169 1173 1176 1180 1181 1197 1203
1205 1216 1222 1223 1224 1232 1238 1250 1262 1266
1267 1271 1274 1279 1303 1304 1306 1308

Against: 912 920 932 957 965 976 984 996 999 1002 1005
1017 1032 1034 1048 1069 1098 1123 1126 1133
1164 1194 1195 1210 1220 1222 1233 1248 1249
1260 1268 1276 1281 1288 1302 1306

Total agreements: 60 Total readings: 96 %: 62.5

II. TABLES

A number of tables have been constructed in order to facilitate the task of determining the relationship of Epiphanius's text of John to the major types of Gospel text. These tables will be referred to repeatedly throughout the following discussion. Tables LXXXIV-CX which bear upon the study of Epiphanius's text of John may be found at the end of this chapter. They are placed together in order to assist the reader in making whatever cross reference is necessary.

III. THE CONTROL GROUP

It is possible to assign most of the witnesses which appear in the table above to one of the four text-types. The witnesses whose textual affinities permit them to be identified with one of the major types of text have been assigned to a control group with which Epiphanius's text may be compared. The control group employed in this examination of Epiphanius's text of John is as follows: *Alexandrian*, P-66 P-75 ℵ B C L W 33 892 bo *WH*; *Western*, D it sy-s sy-c; *Caesarean*, Θ 1 22 69 700 arm *fam. 13*; *Byzantine*, A E G H K M S U Γ Δ Λ Π 574 *TR*. The classification of most of these witnesses is undisputed.[2] The assignment of a few of them to their respective text-types, however, should be discussed.

P-66. According to Metzger, the text of P-66 is a mixed text with both Alexandrian and Western elements.[3]

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[2] The following works may be consulted for examples of scholarly opinion as to the classification of manuscripts of the Gospels: (1) Bruce M. Metzger, *The Text of the New Testament* (New York and London: Oxford University Press, 1964), pp. 213-216; (2) J. H. Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 117; (3) M.-J. Lagrange, *Introduction à l'ètude du Nouveau Testament*, deuxième partie, *Critique textuelle*, ii. *La Critique rationnelle* (Paris: Librairie Lecoffre, 1935), pp. 42-381; (4) Hermann von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, Vol. II (Göttingen: Vandenhoeck and Ruprecht, 1913), pp. XIV, XV; *cf*. Augustin Merk, *Novum Testamentum Graece et Latine*, 9th ed. (Rome: Pontifical Biblical Institute, 1964), p. 38*.

[3] Metzger, *op*. *cit*., p. 40. Notwithstanding its

Greenlee assigned P-66 to the Alexandrian text in his list of witnesses representing the four types of Gospel text.[4] He placed the siglum of the papyrus in parentheses, however, to indicate that its text contains non-Alexandrian (presumably Western) features in its predominantly Alexandrian text. An examination of the readings of P-66 in the ninety-two select units of variation reveals that the principal affinity of the papyrus is with the Alexandrian text although a weak Western element is also present in the manuscript's text. This is demonstrated in Table LXXXVIII which sets forth the attestation of P-66 for the text of WH, Codex D and e. P-66 attests sixty-six out of seventy-nine readings of WH for a percentage of agreement of 83.5. The papyrus supports twenty-three out of forty-three readings of D for a percentage of agreement of 53.5. P-66 agrees with WH against D in nineteen readings while supporting D against WH in five readings. P-66 supports eighteen out of sixty-one readings of the African Old Latin manuscript e for a percentage of agreement of 29.5. P-66 agrees with WH against e in forty readings while supporting e against WH in only three readings. By contrast with its weak attestation for D and e, P-66 ranks second only to B among the Alexandrian witnesses in the control group in

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Western readings, P-66 is assigned by Metzger to the "Proto-Alexandrian" text (op. cit., p. 216).

[4] Greenlee, loc. cit.

supporting WH (see Table LXXXVII). Because of its striking agreement with WH in the key units of variation in John, P-66 has been assigned to the Alexandrian text in the control group.

Codex Δ. Several lists of witnesses of the various text-types assign Codex Δ to the Alexandrian text.[5] Some scholars distinguish between the type of text found in the uncial's text of Mark and the type of text displayed in the other Gospels in Δ.[6] Metzger, for example, assigned Δ to the Alexandrian text in Mark but classified its text in the other Gospels as Byzantine.[7] Metzger's classification of Δ as a Byzantine witness in John is confirmed by the striking agreement of the uncial with the TR in the key units of variation. Codex Δ attests seventy-three out of eighty-nine readings of the TR for a percentage of agreement of 82.0 (see Table CIII). The uncial ranks second only to Codex 574 among the Byzantine witnesses in the control group in supporting the TR (see Table CIV).

Codex Θ. Codex Koridethi is assigned to the Caesarean text in most lists of Caesarean witnesses without any distinction made between its text in Mark and in the other Gospels.[8] Metzger, however, assigned Θ to the Caesarean text in Mark but noted that its text in the other Gospels is akin to the Byzantine text.[9]

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[5] Ibid.; Merk, loc. cit.; von Soden, op. cit., p. XIV.

[6] For example, Lagrange, op. cit., p. 112; Metzger, op. cit., p. 58.

[7] Metzger, loc. cit.

Codex Koridethi agrees frequently with the _TR_, supporting 68.5 per cent of the readings of the _TR_ in the ninety-two select units of variation in John (see Table XCVII). This phenomenon reveals the unmistakable marks of Byzantine influence on the text of the uncial. It is significant, however, that Θ agrees more frequently with both Codex 1 and _fam. 13_ than with the _TR_, attesting 72.8 and 76.1 per cent of the readings of 1 and _fam. 13_ respectively (see Table XCVII). Codex Θ agrees with 1 against the _TR_ in thirteen readings while supporting the _TR_ against 1 in nine readings. The uncial supports _fam. 13_ against the _TR_ in fourteen readings while agreeing with the _TR_ against _fam. 13_ in seven readings. Codex Θ supports both 1 and fam. 13 against the _TR_ in nine readings while agreeing with the _TR_ against 1 and fam. 13 in only three readings. Although it is clear that a strong Byzantine element exists in the text of Codex Koridethi in John, the uncial agrees frequently enough with 1 and fam. 13 against the TR in the key units of variation to justify its inclusion in the control group as a representative of the Caesarean text.

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[8] For example, B. H. Streeter, _The Four Gospels, a Study of Origins_ (London: Macmillan and Company, 1936), p. 108; Greenlee, _loc. cit._; Merk, _loc. cit._ Von Soden likewise makes no distinction between the text of Θ in Mark and in the other Gospels, assigning the manuscript in all four Gospels to the Palestinian text (I^a-text; _loc. cit._).

[9] Metzger, _loc. cit._

Several witnesses which attest readings in more than a third of the ninety-two key units of variation in John have not been included in the control group:

Codex N. Streeter classified Codex N as a tertiary witness to the Caesarean text.[10] Merk[11] and Greenlee[12] also assigned N to the Caesarean text. Metzger, however, has stated that the uncial contains a text whose chief affinity is with the Byzantine text but which exhibits some pre-Byzantine readings.[13] Table CVI which displays the attestation of N for Θ, 1, fam. 13 and the TR shows that Codex N agrees with the TR in twenty-nine out of forty readings for a percentage of agreement of 72.5. This isidentical with the uncial's attestation for Θ and slightly higher than the percentage of agreement of N with 1 and fam. 13 (i.e. 70.0).[14] Codex N supports the TR against at least two of the three Caesarean witnesses Θ, 1 and fam. 13 in six readings while supporting at least two of these Caesarean witnesses against the TR in five readings. Since N fails to exhibit a clear preference for either the Caesarean witnesses or the Byzantine text, it has not been included in the control group.

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[10] Streeter, loc. cit.

[11] Merk, loc. cit.

[12] Greenlee, loc. cit.

[13] Metzger, op. cit., p. 55.

Codex X. According to Metzger, the text of Codex X is predominantly Byzantine, although it contains a number of Alexandrian readings as well.[15] Because of the Alexandrian element present in the manuscript, Metzger included it in his list of "Later Alexandrian" witnesses, enclosing its siglum in parentheses to indicate its mixed character.[16] Table CVII shows that the text of Codex X exhibits almost equal affinities with the Byzantine and Alexandrian texts in the key units of variation in John. The uncial attests twenty-five out of forty-two readings of the _TR_ in the select variation units for a percentage of agreement of 59.5. Codex X supports twenty-three out of forty-two readings of _WH_ for a percentage of agreement of 54.8. The manuscript agrees with the _TR_ against _WH_ in eighteen readings while supporting _WH_ against the _TR_ in sixteen readings. Since Codex X fails to display a significant relationship to either the Alexandrian text or the Byzantine text in these readings, it has not been included in the control group.

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[14] Inasmuch as the Caesarean witnesses themselves show the effects of considerable Byzantine revision either in their own texts or in their textual ancestors, some of the agreement of Codex N with the chief Caesarean witnesses probably reflects the uncial's strong affinity with the Byzantine text. Nonetheless, there are enough pre-Byzantine readings in the text of Codex N shared with the principal Caesarean witnesses to justify the exclusion of the uncial from the Byzantine control group.

[15] Metzger, *loc. cit.*

[16] *Ibid.*, p. 216.

Origen. Origen's text of the Gospels is a mixed text composed mainly of Alexandrian and Caesarean elements.[17] According to Streeter, Origen's Gospel quotations are of the Alexandrian type of text in works written before A.D. 230 and of the Caesarean type of text in works written after 240 (i.e. after he had taken up residence in Caesarea).[18]

No attempt has been made in this investigation to distinguish between Origen's readings appearing in works with an Egyptian provenance and those found in works written later in Caesarea. When Origen's readings in the select units of variation are examined as a group, they reveal a primary affinity with the Alexandrian text and a secondary affinity with the Caesarean text (see Table CVIII). Origen supports forty-eight out of eighty readings of *WH* for a percentage of agreement of 60.0. The percentages of agreement between Origen's readings and Θ, 1 and *fam. 13* are 46.3, 51.2 and 48.1 respectively. Although Origen's agreement with the Alexandrian text of *WH* is striking, his affinity with the Caesarean witnesses (especially Codex 1) is substantial enough to preclude the assignment of his text of John to the Alexandrian control group.

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[17] For example, Greenlee, _loc_. _cit_.; Metzger, _op_. _cit_., pp. 215, 216.

[18] Streeter, _op_. _cit_., pp. 91-108.

Chrysostom. Although the opinion has long been held that Chrysostom used the Antiochian text,[19] the theory has not escaped challenges. For example, Jacob Geerlings and Silva New examined Chrysostom's text of Mark and concluded that "Chrysostom's text of Mark is not that of any group of manuscripts so far discovered and classified. . . . His text of Mark . . . is a 'mixed text,' combining some of the elements of each of the types which had flourished before the end of the fourth century."[20]

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[19] For example, see Alexander Souter, *The Text and Canon of the New Testament* (New York: Charles Scribner's Sons, 1913), p. 85. Metzger has discussed several studies of the textual character of Chrysostom's quotations from the New Testament (*Chapters in the History of New Testament Textual Criticism*, Vol. IV of *New Testament Tools and Studies* [Leiden: E. J. Brill, 1963], pp. 18, 20-22). These studies include research conducted by von Soden (*op. cit.*, Vol. I [Berlin, 1902], pp. 1459), Jacob Geerlings and Silva New ("Chrysostom's Text of the Gospel of Mark," *Harvard Theological Review*, XXIV [1931], 121-142), C. K. Gifford (*Pauli epistolas qua forma legerit Johannes Chrysostomus* [Halle Diss., 1902]), Claude D. Dicks ("The Matthean Text of Chrysostom in his Homilies on Matthew," *Journal of Biblical Literature*, LXVII [1948], 365-376) and Joachim Förster ("Gerechtigkeit für Lucian und die antiochenischer Text," *Monatschrift für Pastoraltheologie*, XLV [1956], 267-272). Some of these scholars have found significant non-Byzantine elements in the New Testament text of Chrysostom. Gifford noted that Chrysostom's text of the Pauline Epistles exhibits a number of Western readings (*op. cit.*, p. 77). Förster, in

Chrysostom's text of John displays, to some extent, a mixture that is not unlike that which Geerlings and New found in their study of Chrysostom's Marcan quotations. As Table CIX reveals, Chrysostom's text agrees frequently with the African Old Latin manuscript *e*, with Codex Θ and with the two Byzantine witnesses Codex A and the *TR*. Selected representatives of the four types of text are listed below with their respective percentages of agreement with Chrysostom's quotations in the select units of variation:

Θ	62.3
e	58.0
A	55.8

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an examination of over one thousand quotations found in eighty-eight of Chrysostom's Homilies, discovered that they contained a significant quantity of Western and Caesarean readings (*op*. *cit*.).

[20] Geerlings and New, *op*. *cit*., pp. 141, 142.

TR	54.1
1 fam. 13	49.2
D	40.5
WH	38.3

Chrysostom's text of John agrees frequently with major representatives of the Western, Caesarean and Byzantine texts. It is impossible to identify Chrysostom's Johannine quotations with the Antiochian text alone. His attestation for Codex A[21] and the *TR* is not notably strong nor does he support them as frequently as either Θ or *e*. Because of the apparently amorphous character of Chrysostom's text of John, his quotations have not been included as evidence in the control group.

Cyril of Alexandria. Greenlee assigned the Gospel text of Cyril of Alexandria to the Alexandrian text.[22]

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[21] Dicks investigated Chrysostom's text of Matthew in a doctoral dissertation presented to the faculty of the University of Chicago. Dicks classified Chrysostom's text of Matthew as a witness to von Soden's I^{ka}-text (*The Matthean Text of Chrysostom in his Homilies on Matthew*, 1947; a summary of his findings appeared in an article by Dicks under the same title in the *Journal of Biblical Literature*, LXVII [1948], 365-376). Since Chrysostom's readings in the key units of variation in John attest only 55.8 per cent of the readings of Codex A which von Soden assigned to his I^{ka}-text (*op. cit.*, p. XV), it is evident that Chrysostom's quotations from John cannot be identified conclusively with the I^{ka} subtype. Indeed, Chrysostom agrees more frequently with both *e* and Θ (58.0 and 62.3 per cent of agreement respectively) than with either A or the *TR* (55.8 and 54.1 per cent of agreement respectively).

[22] Greenlee, *loc. cit.*

Cyril's quotations from John, however, display almost equal affinities with the Alexandrian and Byzantine texts. Cyril supports WH in forty-one out of seventy-two readings for a percentage of agreement of 56.9 (see Table CX). He agrees with the TR in thirty-seven out of seventy-one instances for a percentage of agreement of 52.1. Although Cyril's text of John is somewhat closer to WH than to the TR, its relationship to the Alexandrian text is not close enough to justify its inclusion in the Alexandrian control group.

The Vulgate and the Peshitta and Harclean Syriac versions also have been excluded from the control group because their texts have not been identified conclusively with one of the four principal text-types.

IV. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM JOHN TO THE CAESAREAN TEXT

The average percentages of agreement of Epiphanius's text of John with the four text-types represented in the control group are as follows:

Caes.	60.8
Alex.	57.8
Byz.	51.1
West.	49.4

If these figures are compared with the corresponding percentages for Epiphanius's text of Luke (i.e. Caesarean, 60.2; Alexandrian, 59.5; Byzantine, 53.7; Western, 43.5), it becomes apparent that the general affinity of Epiphanius's Johannine quotations with the various types of text is similar to that of his text of Luke. Since Epiphanius's text of John is closer to the Caesarean text than to any of the other three types of text, the relationship of his quotations to the Caesarean witnesses in the control group will be discussed first.

Epiphanius's quotations from John exhibit an impressive degree of agreement with all of the Caesarean witnesses in the control group (see Tables LXXXIV and XCIV). Epiphanius attests at least sixty per cent of the readings of all but two of the Caesarean control witnesses. His text is closer to the Armenian version, with a percentage of agreement of 64.4, than to any of the other Caesarean witnesses. The average percentage of agreement of Epiphanius's text with the three chief Caesarean witnesses Θ, 1 and fam. 13 is 61.1.

Assuming that readings supported by at least two of the three principal Caesarean witnesses Θ, 1 and fam. 13 generally represent the kind of text found in most Caesarean manuscripts, it is of considerable interest to determine to what extent these readings are supported by Epiphanius. As

Table XCV shows, Epiphanius attests sixty-one out of ninety-four of the readings supported by at least two of the three major Caesarean witnesses for a percentage of agreement of 64.9. He attests 67.2 per cent of the readings in which all three of the principal Caesarean witnesses agree in the select units of variation in John.

Epiphanius supports the text of _fam. 13_ more frequently than he supports either of the other two chief Caesarean witnesses Θ and Codex 1. When his percentage of agreement with _fam. 13_ (62.5) is compared with the average percentage of agreement of the other Caesarean witnesses in the control group with _fam. 13_ (73.6), it becomes evident that Epiphanius's text of John contains some elements not found in most Caesarean manuscripts (see Table C). This phenomenon probably partly reflects the presence of more Byzantine readings in the Caesarean manuscript tradition than in Epiphanius's quotations (see the discussion below of Epiphanius's relationship to the Byzantine text).

Most of Epiphanius's agreement with the Byzantine text occurs in readings which are supported also by a majority of the most important Caesarean witnesses. Epiphanius supports the _TR_ against at least two of the three chief Caesarean witnesses Θ, 1 and _fam. 13_ in seven readings (#980, 999, 1002, 1034, 1069, 1093 and 1222; see Table XCVI). Six of these readings are attested also by WH. Epiphanius agrees with the TR against the Caesarean witnesses and WH in only one reading (#1069). All of the other agreements of Epiphanius with the TR are in readings which are attested also by at least two of the three major Caesarean witnesses Θ, 1 and fam. 13. Although Epiphanius supports the TR against a Caesarean majority in the seven readings noted above (six of which are attested also by WH), he agrees with the Caesarean witnesses against the TR in eighteen readings (#963, 971, 984, 986, 1034, 1042, 1098, 1105, 1111, 1173, 1176, 1180, 1197, 1203, 1222, 1224, 1266, 1303). These phenomena suggest that Epiphanius's agreement with the Byzantine text is to be accounted for on the basis of his use of a Byzantine-influenced Palestinian text. Since the average percentage of agreement of the Caesarean witnesses in the control group with Epiphanius's text (60.8) is considerably higher than the average percentage of agreement of the Byzantine control witnesses with Epiphanius's quotations from John (51.1) and since most of Epiphanius's agreement with the TR occurs in readings supported also by a majority of the principal Caesarean witnesses, it is reasonable to conclude as highly probable that most of the agreement of his text with the Byzantine type of text points to his use of a somewhat revised Palestinian (i.e. Caesarean) text rather than to his direct dependence on the Antiochian text itself.

There is a notable affinity with Alexandrian readings in Epiphanius's text of John independent of his agreements with the major Caesarean witnesses Θ, 1 and fam. 13. As Table XCVI shows, Epiphanius supports WH against at least two of the three principal Caesarean witnesses in twenty-four readings, five of which are attested also by the TR (i.e. #980, 999, 1002, 1034, 1093 and 1222). It may be noted that four of the twenty-four readings supported by Epiphanius and WH against the Caesarean witnesses are attested also by a majority of the Western witnesses appearing in the respective units of variation (i.e. #912, 1123, 1220 and 1306).

The presence of a significant Alexandrian element in Epiphanius's quotations independent of his agreement with the chief Caesarean witnesses poses a more difficult problem than his affinity with the Byzantine type of text (since most of his agreement with Byzantine readings occurs in readings supported also by the major Caesarean witnesses). One possible explanation for the presence of notable, independent Alexandrian and Caesarean elements in Epiphanius's text of John is that his quotations contain a mixed text composed of Alexandrian and Caesarean features which coexist in his text.

Another possible explanation is that much of Epiphanius's agreement with the Alexandrian text against important Caesarean witnesses (as well as his agreement with the Western text against the chief Caesarean witnesses when such agreement takes place) occurs in readings which were part of the Palestinian text of John which Epiphanius knew and used, readings which later were replaced by Antiochian variants during the gradual process of Byzantine revision and consequently are lacking in the Johannine texts of most of the relatively late Caesarean manuscripts. If this conjecture is correct, it would be possible to view Epiphanius's text of John as a witness to a stage in the development of the Caesarean type of text between the text which Origen used at Caesarea in the third century[23] and the revised forms of text found in Θ, 1, fam. 13 and other later manuscripts which contain important Caesarean elements but are much closer to the

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[23] Although the origin and integrity of the Caesarean text have been the subject of some controversy (see note #1 on pp. 1, 2 of the present study for a brief summary of some of the conclusions of two scholars Ayuso and Baikie whose studies led them to modify previous theories about the history and integrity of the Caesarean text), the existence of a textual tradition displaying certain distinctive features not found in the Alexandrian, Western and Byzantine texts is attested by the common evidence of the major Caesarean witnesses. Whatever the origin of the textual peculiarities shared by the Caesarean witnesses and whatever the reasons for the diversity displayed by the texts of the chief Caesarean manuscripts, the basic theory is still intact that many of the citations of Origen and Eusebius and certain readings in the Greek manuscripts Θ, fam. 1, fam. 13, 565, 700, *et al*., and in the Old Armenian and Old Georgian versions witness to the existence of a unique textual tradition which flourished in some form at Caesarea during the third century (see Metzger, *The Text of the New Testament* /New York and London: Oxford University Press, 1964/, p. 215; Greenlee, *op. cit*., pp. 89, 90).

Byzantine text in John than the original Caesarean text must have been.

Some scholars have concluded that the Caesarean text was composed originally of Alexandrian and Western elements.[24] If this opinion is correct and if Epiphanius used the kind of Caesarean text of John found in Palestine in the fourth century, it would be reasonable to expect, on an a priori basis, that Epiphanius's quotations from the Fourth Gospel would display a stronger affinity with the Alexandrian and Western texts and a weaker affinity with the Byzantine text than the chief Caesarean witnesses whose texts of John bear the marks of extensive Byzantine revision. The following table which sets forth the percentages of agreement of Epiphanius's text, Θ, 1 and fam. 13 with WH, D and the TR respectively indicates that such is the case:

	% of Agreement with WH	% of Agreement with Codex D	% of Agreement with the TR
Epiph	58.3	49.1	54.2
Θ	46.7	37.0	68.5

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[24] Some scholars have contended that the Caesarean text represents a correction of the Western text by the Alexandrian text (for example, Kirsopp Lake, The Text of the New Testament, 6th ed. [London: Rivingtons, 1928], p. 84; H. A. Sanders, "The Egyptian Text of the Four Gospels and Acts," Harvard Theological Review, XXVI [1933], 94). This conclusion also is adopted, with some reservations, by P. L. Hedley in "The Egyptian Texts of the Gospels and Acts," Church

	% of Agreement with WH	% of Agreement with Codex D	% of Agreement with the TR
1	50.0	38.9	72.8
fam. 13	47.8	29.6	73.9

It is probable that Epiphanius used a Palestinian text of John which had developed from the type of text current in Caesarea in the third century and that this text still contained some Alexandrian and Western features which were apparently part of the earliest Caesarean text. It is also likely, however, that the text of John which Epiphanius used already had come under the influence of the Antiochian recension, though not to the extent that the relatively late Caesarean manuscripts had experienced the effects of Byzantine revision (see Tables XCVII-XCIX for the attestation of Θ, 1 and fam. 13 for the TR).

As Table XCV shows, Epiphanius opposes thirty-three readings which are attested by at least two of the three major Caesarean witnesses Θ, 1 and fam. 13. A number of Epiphanius's readings which oppose at least two of these Caesarean witnesses may have belonged originally to the Caesarean text. The highest degree of probability can be assigned

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Quarterly Review, CXVIII (1943), 225. Lagrange, however, contended that the Caesarean text was produced by a correction of the Alexandrian text by the Western text (op. cit., pp. 163f).

to two of these readings (#1260a and 1281a). There are others, however, which probably represent the earliest form of the Caesarean text. Some of these readings deserve individual discussion, because if evidence can be found to suggest that some of Epiphanius's readings which oppose at least two of the three major Caesarean witnesses were part of the original Caesarean text, the possibility would be strengthened that Epiphanius's text of John witnesses to an intermediate form of the Palestinian text between the earlier type of text which flourished at Caesarea during the third century and the later revised forms exhibited in relatively late Caesarean manuscripts.

Among the readings in which Epiphanius opposes at least two of the three key Caesarean witnesses Θ, 1 and fam. 13, the following two readings are most likely to be identified with the earliest Caesarean text:

#1260a. Epiphanius's reading of κἄγω in John 14:16 (#1260a) is attested by the most important Alexandrian witnesses ℵ and B as well as P-66 and by Codex D, the only Western witness appearing in the unit of variation. Epiphanius is also supported in this reading by the Caesarean witnesses 1 and 565. Although the reading καὶ ἐγώ in #1260b is supported by Θ, fam. 13, 22, 700, Eusebius and Cyril of Jerusalem (whose Gospel quotations have been identified by

Greenlee as witnesses to a predominantly Caesarean text[25]) and by a few late Alexandrian manuscripts, most of its support comes from the Byzantine text. It is probable that the reading καὶ ἐγώ found its way into the texts of most Caesarean witnesses through the process of revision which gradually assimilated many pre-Byzantine readings to the standard Byzantine text. The use of the reading καὶ ἐγώ by Eusebius and Cyril of Jerusalem in their respective quotations attests to the presence of what was apparently an Antiochian reading in some manuscripts in use in Palestine during the fourth century (unless the reading was introduced into the two Fathers' quotations by later scribes copying their works).

#1281a. Epiphanius's reading ὅσα in John 16:13 is supported by the major Alexandrian witnesses ℵ, B and L and by D (the only Western witness appearing in the unit of variation). Significant Caesarean support is provided by Codex 1. Epiphanius's reading is attested also by Eusebius and Cyril of Jerusalem. Although the addition of ἄν in #1281c is attested by Θ, *fam. 13* and Codex 700, its main support comes from the Byzantine text. Epiphanius's reading which is attested by important Alexandrian and Western witnesses and by a few Caesarean witnesses, most notably Codex 1, probably belonged originally to the Caesarean text in spite of the fact that the reading in #1281c is supported by a majority of the chief Caesarean manuscripts. Another Caesarean witness Codex 565 follows representatives of the I^{ka}-text (i.e. A, K, Π and 489; see von Soden, *loc*. *cit*.) in attesting ὅσα ἐάν in #1281d. Both the reading of 565 and the variant supported by Θ, *fam. 13* and 700 probably represent Byzantine modifications of the earliest textual tradition, since most of their support is provided by representatives of the Byzantine text. Apparently the Palestinian text of John which Epiphanius knew and used still contained the reading ὅσα which most likely had been part of the earliest Caesarean text. The agreement of Epiphanius, Eusebius and Cyril of Jerusalem in supporting the pre-Byzantine reading indicates that the early form of the text of this passage was probably in wide use in Palestine during the fourth century. At least the Johannine textual traditions known by these three Palestinian Fathers had not yielded to the pressures of Antiochian revision.

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[25] Greenlee, *The Gospel Text of Cyril of Jerusalem*, Vol. XVII of *Studies and Documents*, ed. by Silva Lake and Carsten Høeg (Copenhagen: Ejnar Munksgaard, 1955); see also his book *Introduction to New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 90.

Besides the two readings just discussed, there are others attested by Epiphanius which probably belonged to the early Caesarean text in spite of their divergence from readings supported by some of the principal Caesarean manuscripts. Several of these readings merit individual scrutiny:

#912a. The reading ὅτι in John 1:16 (#912a) which is attested by Epiphanius is supported by most of the chief Alexandrian and Western witnesses. The reading καί in #912b is attested by the bulk of the Caesarean manuscript tradition and several Alexandrian and Western witnesses, but its major support comes from the Byzantine text. It is likely that the latter reading is a Byzantine variant which found its way into the Caesarean witnesses through the persistent process of Byzantine revision. The probability that Epiphanius's reading represents the original form of the Caesarean text is strengthened by the support the reading receives from the Armenian and Palestinian Syriac[26] versions and the Palestinian Fathers Eusebius and Cyril of Jerusalem.

#1248a. Epiphanius's reading βληθήσεται in John 12:31 is supported by P-66, major Western witnesses including D and *e* and the important Caesarean manuscript Θ. The reading ἐκβληθήσεται in #1248b is attested by most Alexandrian and Byzantine witnesses and by 1, *fam. 13*, 22 and 700 representing

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[26] Metzger has stated that the Palestinian Syriac version apparently "is based on a Greek text of the Caesarean type" (*op. cit.*, p. 71); *cf.* also Greenlee, *Introduction to New Testament Textual Criticism* (Grand Rapids: William B. Eerdmans Publishing Company, 1964), p. 117.

the Caesarean text. If the Caesarean textual tradition derived the reading ἐκβληθήσεται from the Alexandrian text, the reading of the bulk of the Caesarean witnesses undoubtedly would represent the original reading of the Caesarean text. The agreement of Θ with the Western text, however, is remarkable in view of the fact that the text of Θ displays little general affinity with the Western type of text (for example, Θ attests only 37 per cent of the readings of D in the key units of variation in John). The predominantly non-Western character of the text of Θ makes the uncial's isolated agreements with the Western type of text against the other text-types particularly significant. It is possible that most Caesarean manuscripts in the reading ἐκβληθήσεται reflect the influence of the Byzantine text which had incorporated an Alexandrian reading into its original recension and had passed the reading on to most of the Caesarean manuscripts. Such a conjecture is consistent with the evidence of extensive Byzantine influence in the formation of the types of text exhibited in the chief Caesarean manuscripts of the Fourth Gospel (for example, see Tables XCVII-XCIX). Epiphanius's agreement with Θ and the Western text in #1248a may indicate that the Epiphanian reading βληθήσεται was an early reading of the Caesarean text.

#1249a. The reading κάτω in John 12:31 is attested by

Epiphanius, by important Western witnesses including the African Old Latin manuscript e and the Sinaitic Syriac and by the Caesarean uncial Θ. The Alexandrian and Byzantine texts, Codex D and the Caesarean witnesses 1, fam. 13, 22 and 700 support the reading ἔξω. Thus, the external evidence in this unit of variation is divided in almost the same way as in #1248 (see the discussion of #1248 in the preceding paragraph). Codex Θ departs from most of its textual kin in attesting a reading with strong Western support against a reading supported by the Alexandrian and Byzantine texts and by most representatives of the Caesarean text. As was suggested in the preceding discussion of #1248, the Caesarean uncial's novel agreement with a Western reading[27] against most of the rest of the manuscript tradition may point to the preservation of an early Caesarean reading in the text of Θ, as well as in the Johannine text of Epiphanius.

Among the readings in which Epiphanius opposes at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13, there are a number of others which may have belonged originally to the Caesarean text. Besides the six discussed above, these include #920a, 957a, 976a, 996a, 999a, 1002a, 1005a, 1017a, 1026a, 1032a, 1048a, 1123a, 1133a, 1164b, 1194a, 1195a, 1210a, 1220a, 1233a, 1268a, 1276a, 1302a and 1306a.

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[27] Although the Western uncial D attests ἔξω (#1249b), the variant reading κάτω receives the strongest Western support since it is attested by a number of the Old Latin manuscripts including e and by the Sinaitic Syriac version.

It is likely that some--perhaps much--of Epiphanius's divergence from readings supported by a majority of the chief Caesarean witnesses and by the Byzantine text in John derives from his use of readings which belonged to the early Caesarean text but were displaced by Byzantine readings in most late Caesarean manuscripts. Since Epiphanius's text of John bears some marks of Antiochian influence, it is probable that his quotations from John were drawn from a Palestinian textual tradition occupying a position somewhere between the pre-Byzantine type of text in use at Caesarea during the third century and the kind of text found in most relatively late Caesarean manuscripts.

V. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM JOHN TO THE ALEXANDRIAN TEXT

The average percentage of agreement between the Alexandrian witnesses in the control group and Epiphanius's text of John is 57.8. Epiphanius attests sixty per cent or more of the readings of three of the Alexandrian control witnesses (i.e. P-66, P-75 and the Bohairic version;[28] see

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[28] The Bohairic version is not a strong representative

Tables LXXXIV and LXXXV). Although Epiphanius's average affinity with the Alexandrian witnesses in the control group is quite high, it is much lower than the level of general agreement existing among most of the Alexandrian control witnesses. Epiphanius attests 58.3 per cent of the readings of WH. By contrast, the average percentage of agreement of the Alexandrian witnesses with WH in the key units of variation in John is 72.1.

There are nine readings in the select units of variation which are supported by the principal Alexandrian witnesses and are opposed by the major representatives of the other types of text. These readings are thus peculiar to the Alexandrian text. Epiphanius attests four of these readings (#920a, 996a, 1026a and 1268a) while opposing five of them (#919b, 937b, 1022b, 1126b and 1216b) for a percentage of agreement with these readings of 44.4. There are not enough of these purely Alexandrian readings to provide conclusive evidence of Epiphanius's degree of agreement with the distinctive features of the Alexandrian text, but Epiphanius's failure to support even half of these readings is consistent

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of the Alexandrian text in the key units of variation in John. The version attests twenty-one out of forty-two readings of WH for a percentage of agreement of 50.0 (see Table LXXXVI). The Bohairic version ranks lowest among the Alexandrian witnesses in the control group in its degree of agreement with the text of WH (see Table LXXXVII).

with the conclusion that his text of John cannot be classified as primarily Alexandrian.

As was noted already in the discussion of the relationship of Epiphanius's quotations to the Caesarean text in John, it is probable that some--perhaps a great deal--of Epiphanius's agreement with the Alexandrian text of the Fourth Gospel derives from his use of readings which belonged to the Palestinian (i.e. Caesarean) text in the fourth century but later were lost in the process of Byzantine revision and consequently are not found in most relatively late Caesarean manuscripts.

VI. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM JOHN TO THE WESTERN TEXT

The average percentage of agreement between Epiphanius's text of John and the Western witnesses in the control group is 49.4 (see Table LXXXIX). The percentages of agreement of the Western witnesses in the control group with the text of Epiphanius are as follows: D, 49.1; the Old Latin,[29] 48.6; sy-s, 33.3; sy-c, 29.2.

In order to determine the extent of agreement existing between Epiphanius's Johannine quotations and the Western text, it is instructive to note Epiphanius's attestation for readings supported by a majority of the Western witnesses appearing in the respective units of variation.[30] Epiphanius supports twenty readings which are attested by a Western majority (#912a, 1098a, 1105a, 1107a, 1123a, 1126a, 1164b, 1173a, 1176a, 1180a, 1194a, 1195a, 1203a, 1220a, 1222b, 1233a, 1248a, 1249a, 1276a and 1306a). He opposes twenty-six readings which are supported by a majority of the Western witnesses appearing in the respective variation units (#881b, 898b, 920b, 923b, 934b, 952b, 965b, 1000b, 1113b, 1120b, 1143b, 1150b, 1164b, 1169b, 1222b, 1223b, 1224b, 1238b, 1250c, 1262b, 1266b, 1271b, 1274b, 1304c, 1306a and 1308b). The Western evidence is either evenly divided or too scarce in the other select units of variation to make it possible to determine the reading of a Western majority. The percentage of agreement of Epiphanius's text with the readings of the majority of the Western witnesses appearing in the select units of variation is 43.5. Nine of the twenty readings in which Epiphanius supports a Western majority are supported also by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13. Thus, there is little agreement between Epiphanius's text of John and the Western text independent of readings shared with major Caesarean witnesses.

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[29] The figure for the Old Latin witnesses is the average percentage of agreement between the Old Latin manuscripts in the control group and the text of Epiphanius.

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[30] The Old Latin manuscript tradition is treated as a single entity in determining which readings are supported by a majority of the Western witnesses except when the African manuscript e is distinguished from the other Old Latin witnesses. When e is cited in a given unit of variation, it is counted as equal statistically to any other Western witness because of its unique character and importance (see Metzger, op. cit., pp. 72, 73; Greenlee, op. cit., p. 89).

The absence of a significant Western element in Epiphanius's text of John is apparent also in his failure to attest a striking number of the readings which are peculiar to the Western text, being opposed by the principal representatives of the other text-types. Epiphanius attests seven readings which are unique to the Western text (#1164b, 1194a, 1195a, 1233a, 1248a, 1249a and 1276a) while opposing seventeen such readings (#881b, 898b, 934b, 952b, 965b, 1000b, 1143b, 1150b, 1164b, 1169b, 1223b, 1238b, 1250c, 1271b, 1274b, 1304c and 1308b). The percentage of agreement of Epiphanius's text with these Western readings is 29.2.

There are four readings in which Epiphanius and at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 support the Western text against both the Alexandrian and Byzantine texts (#1098a, 1105a, 1180a and 1222b). These readings must have been incorporated into the Caesarean text from the Western text. Epiphanius's attestation of these four readings probably reflects his use of a Palestinian text which had retained a few Western readings. There are at least two other Western readings attested by Epiphanius which may have found their way into his text through the Palestinian text which he used. These two readings (i.e. #1248a and 1249) are attested by Θ and the Western text against the Alexandrian and Byzantine texts and most Caesarean manuscripts. The novel agreement of Θ with the Western text in these two readings, in spite of its generally non-Western character, may indicate that these readings belonged to the original Caesarean text and that the opposing readings found in most late Caesarean manuscripts were appropriated from the Byzantine text.[31]

Although Epiphanius attests a few purely Western readings, it is clear that the Western text was not an important influence in the textual development of Epiphanius's quotations from John. Whatever the strength of the Western element in the early Caesarean text, it was not a prominent feature of the textual tradition which Epiphanius knew and used and had diminished considerably in late Caesarean manuscripts (for example, the respective percentages of agreement of Θ, 1 and fam. 13 with the Western uncial D are 37.0, 38.9 and 29.6).

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[31] A more detailed discussion of the readings found in #1248 and 1249 may be found above in the examination of the relationship of Epiphanius's quotations from John to the Caesarean text.

VII. THE RELATIONSHIP OF EPIPHANIUS'S QUOTATIONS FROM JOHN TO THE BYZANTINE TEXT

The average percentage of agreement of Epiphanius's text of John with the Byzantine witnesses in the control group is 51.1. Epiphanius's Johannine text is closest to the uncials A, K and Π among the Byzantine control witnesses. Von Soden assigned these three manuscripts to his $\underline{I^{ka}}$-text.[32] Although von Soden confidently identified his $\underline{K^1}$ subdivision of the Byzantine text with the recension made by Lucian of Antioch,[33] Lake contended that the $\underline{I^{ka}}$-text was Lucian's recension.[34] If Lake's reversal of von Soden's identification of the Lucianic recension is correct, then the fact that Epiphanius's text of John is closer to the $\underline{I^{ka}}$- text than to other forms of the Byzantine text would indicate that the Byzantine element in the text of John which Epiphanius used (presumably a Palestinian text) reflects the influence of an early form of the Antiochian text.

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[32] Von Soden, *op*. *cit*., Vol. II (Göttingen, 1913), p. XV.

[33] *Ibid*., Vol. I (Berlin, 1902), pp. 718-721, 765-774.

[34] Lake concluded further that von Soden's $\underline{K^1}$ subdivision (which von Soden identified with Lucian's recension; *ibid*.) could not be substantiated fully as a genuine sub-type ("The Ecclesiastical Text of the New Testament," *Harvard Theological Review*, XXI /1928/, 338ff).

Epiphanius attests 54.2 per cent of the readings of the TR in the key units of variation in John. By contrast, the average percentage of agreement of the Byzantine witnesses in the control group with the TR is 67.5 (see Table CIII). The uncials E, G, H, K, M, S and U depart quite frequently from the TR in the units of variation in which they appear.[35] When these manuscripts are excluded from consideration, the average percentage of agreement of the remaining Byzantine witnesses in the control group rises to 77.1. It is evident that Epiphanius's text of John stands at a considerable distance from the Byzantine text.

There are a number of readings in the units of variation selected for analysis which are supported by most of the principal Byzantine witnesses and are opposed by most Alexandrian and Western witnesses and are thus peculiar to the Byzantine text.[36] Epiphanius attests six of these Byzantine readings (#919a, 923a, 937a, 981a, 1113a and 1288) while opposing eleven of these readings (#912b, 957c, 996b, 1048b, 1123c, 1173b, 1176b, 1203b, 1260b, 1281c and 1303b) for a percentage of agreement of 35.3. It should be noted, however, that all six of the Byzantine readings which Epiphanius supports are attested also by at least two of the principal Caesarean witnesses Θ, 1 and _fam. 13_.

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[35] Table CV shows that E, G, H, K, M, S and U are supported by a significant number of Byzantine uncials in the readings in which they oppose the TR. This phenomenon indicates that these manuscripts, in spite of their frequent departure from the TR, represent an important segment of the Byzantine textual tradition in the respective units of variation.

[36] A reading is considered to be peculiar to the Byzantine text if it is opposed by most Alexandrian and Western witnesses even if it is supported by Caesarean manuscripts. Since the major Caesarean manuscripts display the effects of extensive Byzantine revision upon the Caesarean textual

It has been demonstrated already in the discussion of the relationship of Epiphanius's quotations to the Caesarean text that most of his agreements with the Byzantine text occur in readings which are attested also by a majority of the chief Caesarean witnesses. When this fact is juxtaposed with the fact that the general affinity of Epiphanius's Johannine quotations with the Caesarean text is much stronger than their affinity with the Byzantine text (60.8 and 51.1 per cent of average agreement respectively), the most natural interpretation of the data is that Epiphanius used a textual tradition (presumably indigenous to Palestine) which, to some extent, had come under the influence of the Antiochian recension but was not itself primarily Byzantine in character.

Although Epiphanius's text of John betrays the marks of Byzantine influence, it diverges more frequently from the

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tradition in the Gospel of John (for example, see Tables XCVII-XCIX; also see Streeter, _op. cit._, pp. 80, 81), their agreement with the Byzantine text against both the Alexandrian and Western texts generally reflects the presence of Byzantine readings in the texts of the Caesarean witnesses.

TR than all three of the major Caesarean witnesses Θ, 1 and fam. 13 (see Tables XCVII-XCIX for the attestation of the three Caesarean witnesses for the TR). This indicates that although Epiphanius used a text of the Gospel of John which had been influenced somewhat by the Antiochian recension, the text which he used had undergone much less revision than the type of text exhibited in the later Caesarean manuscripts.

VIII. SUMMARY

The percentages of agreement between Epiphanius's text of John and the four types of text represented in the control group are as follows:

Caes.	60.8
Alex.	57.8
Byz.	51.1
West.	49.4

It has been concluded in this study that the primary affinity of Epiphanius's quotations from John is with the Caesarean text. Although the average percentage of agreement of the Alexandrian witnesses in the control group with Epiphanius's text is quite high, it is probable that this affinity, to some extent, derives from Epiphanius's use of pre-Byzantine readings (attested by the Alexandrian text) which belonged to the Palestinian text of the fourth century but subsequently were lost in the process of Byzantine revision and consequently are lacking in most late Caesarean manuscripts.

This study has shown that the Western text was not a significant factor in the textual development of Epiphanius's quotations from the Fourth Gospel. The average percentage of agreement between the Western witnesses in the control group and Epiphanius's text of John is lower than the average percentage of agreement existing between each of the other three types of text and the text of Epiphanius. The absence of a significant Western element in Epiphanius's quotations from John is demonstrated conclusively by the fact that he attests only seven out of twenty-four readings which are peculiar to the Western text, being opposed by most Alexandrian, Caesarean and Byzantine witnesses. This amounts to a percentage of agreement with the Western readings of 29.2.

Most of Epiphanius's agreement with the Byzantine text in John is based on readings which are attested also by a majority of the principal Caesarean witnesses. Since Epiphanius's average percentage of agreement with the Caesarean witnesses in the control group is almost ten per cent higher than his average percentage of agreement with the Byzantine control witnesses, it is reasonable to conclude as highly probable that Epiphanius used a Palestinian (i.e. Caesarean) textual tradition which had been influenced somewhat by the Antiochian recension but was not itself predominantly Byzantine in character. The text of John which lies behind his quotations is farther from the Byzantine text than all three of the chief Caesarean witnesses Θ, 1 and *fam. 13*. It is probable that Epiphanius's text witnesses to an intermediate stage in the development of the Caesarean text of John between the text which flourished at Caesarea in the third century before the incursions of Byzantine readings and the thoroughly revised forms found in most of the relatively late Caesarean manuscripts.

TABLES LXXXIV-CX

TABLE LXXXIV

PERCENTAGES OF AGREEMENT OF THE WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM JOHN

Alexandrian		Western		Caesarean		Byzantine	
		π	100.0				
bo	66.7	*m*	66.7				
P-66	66.3						
				arm	64.4		
		l	63.5				
				fam. 13	62.5		
				22	61.6		
				1	61.5		
P-75	61.2						
		g	61.1				
				69	60.5		
						K	60.0
				Θ	59.4		
B *WH*	58.3						
L	57.9						
						Π	57.4
33	57.1			700	57.1		
						A	56.6
		d	55.6				
C	55.3						
		aur	54.5				
892	54.4						
						TR	54.2
ℵ	53.8					Δ	53.8
						574	53.1
		ff-2	52.7				
		a c	51.7				
						Λ	51.6
		f j	50.0			G	50.0
		D	49.1				
		r-1	48.5				
		b	48.4				
						S	47.8
W	46.8						
						Γ	45.9
		g	45.8				
						U	44.0
						M	42.3
		e	40.5				
		sy-s	33.3				

TABLE LXXXIV (continued)

Alexandrian		Western		Caesarean		Byzantine	
		sy-c	29.2			H	30.4
		z	00.0			E	27.3

TABLE LXXXV

PERCENTAGES OF AGREEMENT OF THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM JOHN

P-66	66.3
P-75	61.2
ℵ	53.8
B	58.3
C	55.3
L	57.9
W	46.8
33	57.1
892	54.4
bo	66.7
WH	58.3

TABLE LXXXVI

ATTESTATION OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP FOR THE TEXT OF WESTCOTT AND HORT (WH) IN JOHN

	Epiph	P66	P75	ℵ	B	C	L	W	33	892	bo
#881	X	X	X	0	X	X	X	0		X	X
886	X	X	X	0	X	X	X	0		X	
898	X	X	X	X	X	X	X			X	
908	0	0	0	0	X	X	0	0		0	
912	X	X	X	X	X	X	X	0	X	0	X
919	0	X	0	X	X	X	X	0	0	0	0
920	X	X	X	X	X	X	X	0	X	0	X
923	0	X	X	X	X	X	X	X	X	0	
932	0	X	X	X	X	X	X	X	0	X	X
934	X	X	X	X	X	X	X			X	X
937	0	0	X	X	X	X	0	X		0	
952	X	X	0	X	X	X	X	X		X	
953	0	X	0	X	0	0	0	X		0	
954	0	0	X	0	X	0	X	0		0	
957	X	0	0	X	X	0	0	0	0	0	0
963	X	X	X	X	X	X	X	X	X	0	0
965	X	X	X	X	X	X	X	0	X	X	0
971	X	X	X	0	X		0	0		0	X
976	X	X	0	X	X		X		0	0	0
980	X	X	X	X	X		X			X	
981	0	X	X	X	X		X	X	X	0	X
984	X	X	X	X	X		X	X	X	X	X
986	X	X	X	X	X		X	X	X	X	X
996	X	X	X	X	X		0	0	X	0	
999	X	X		X	X		X	0		0	0
1000	X	X	X	0	X		X			X	X
1002	X	X	0	X	X		X	0		0	0
1005	X	0		0	X		X	0	X	0	
1009	0	0	0	0	X		0	0		0	
1017	X	X	X	0	X		X	X	X	X	
1022	0	0	X	0	X		X	X	X	0	0
1026	X	X	X	X	X		X	X		0	X
1032	X	X	X	X	X		X	X		0	X
1034	X/0	X	X	X	0		X			X	

	Epiph	P66	P75	ℵ	B	C	L	W	33	892	bo
#1042	X	X	0	0	X		X	X	X	X	X
1048	X	X	X	X	X		0	0	0	0	X
1051	0	X	X	0	X		X	0		0	0
1069	0	X	X	X	X		X	X		X	
1088	0	X	0	0	X		0	X		0	
1093	X	X	X	X	X		X			X	
1094	0	0	0	X	X		0	0		0	
1098	0	X	X	0	X	X	X		X	X	0
1105	0	X	X	X	X	X	X			X	
1107	X	X	X	X	0	X	X	0	X	X	X
1111	X	X	X	X	X	X	X	X	X	X	
1113	0	X	X	X	X	X	X	X	X	X	0
1120	X	X	X	0	X	X	0		0	0	
1123	X	X	X	X	X	X	0	X	X	0	X
1126	0	X	X	0	X	X	0	X		0	X
1131	X	X	X	0	X	0	0	X	0	0	0
1133	X	X	X	0	X	0	X	0		0	
1143	X	X	X	X	X		X			X	
1150	X	X	X	X	X		X	X		X	
1164	X/0	X		X	X		X			X	0
1169	X	X		X	X		X			X	
1173	X	X		X	X		X	X	X	X	X
1176	X	X		X	X		X	X	X	X	X
1180	0	X		0	X		X	0		X	
1181	0	X		X	X		0	X		0	
1194	0	X	X	0	X	X	X			X	
1195	0	X	X	0	X		X			X	0
1197	0	0		X	X		X	0		X	
1203	X	X	X	X	X		X	X	X	X	X
1205	X	0	X	0	X		X			X	X
1210	0	X	0		0			0		X	
1216	0	X	X	X	X	0	X	0	0	0	
1220	X	X	X	X	X	0	0	X	0	0	
1222	X/0	X	X	X	X	X	X			X	0

TABLE LXXXVI (continued)

	Epiph	P66	P75	ℵ	B	C	L	W	33	892	bo
#1223	X	X	X	X	X	X	X			X	
1224	0	X	X	X	X	X	X			X	
1232	X	X	0	0	X	X	X	X		X	
1233	0	X	X	X	X	X	X			X	
1238	X	X		X	X	X	X				
1248	0	0		X	X		X			X	
1249	0	X	X	X	X		X			X	
1250	0	0	0		X		0	0		0	
1260	X	X		X	X		0	0	0	0	
1262	0			0	X		X		X		0
1266	0			X	X		X				0
1267	0			X	X		X		X		0
1268	X			X	X		0				0

	Epiph	P66	P75	ℵ	B	C	L	W	33	892	bo
#1271	X				X		X				
1274	X			X	X		X				0
1276	0			X	X		X	0			
1279	0			0	X		0	0	0		
1281	X			X	X		X				
1288	0			X	X		0	X			
1302	X			0	X		0	0			
1303	X			X	X		X	X	X		
1304	X			0	0		X	0			
1306	X/0	0		X	X		0	X			0
1308	X	X		X	X	X	X				

Totals and Statistics of Attestation*

Epiph	56/96	58.3
P-66	66/79	83.5
P-75	51/65	78.5
ℵ	62/89	69.7
B	87/92	94.6
C	30/37	81.1
L	68/91	74.7
W	31/61	50.8
33	24/35	68.6
892	41/76	53.9
bo	21/42	50.0

TABLE LXXXVI (continued)

The average percentage of agreement of the Alexandrian witnesses in the control group with WH in John is 72.1.

Legend: X = witness supports reading of WH
O = witness opposes reading of WH

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius's text for WH: Epiphanius attests fifty-six out of ninety-six readings of WH for a percentage of agreement of 58.3.

TABLE LXXXVII

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE ALEXANDRIAN WITNESSES IN THE CONTROL GROUP WITH THE TEXT OF WESTCOTT AND HORT (WH) IN JOHN

B	94.6
P-66	83.5
C	81.1
P-75	78.5
L	74.7
ℵ	69.7
33	68.6
Epiph	58.3
892	53.9
W	50.8
bo	50.0

TABLE LXXXVIII

ATTESTATION OF P-66 FOR THE TEXT OF WESTCOTT AND HORT (WH), D AND e IN JOHN

	WH	D	e		WH	D	e		WH	D	e		WH	D	e
#881	X	0	0	#981	X		0	#1094	0			#1195	X	0	0
886	X	0	0	984	X		X	1098	X	0	0	1197	0	X	
898	X	0	0	986	X		0	1105	X	0	0	1203	X	X	X
908	0	X		996	X			1107	X	X	X	1205	0	X	X
912	X	X	X	999	X		0	1111	X	X	0	1210	X	0	X
919	X		0	1000	X		0	1113	X	X	0	1216	X	X	0
920	X		0	1002	X		0	1120	X	0	0	1220	X	X	X
923	X		X	1005	0			1123	X	X	0	1222	X	0	0
932	X		X	1009	0			1126	X	0	0	1223	X	0	0
934	X		X	1017	X			1131	X	X		1224	X	X	X
937	0			1022	0		X	1133	X	X		1232	X	X	
952	X		0	1026	X		0	1143	X	0	0	1233	X	0	0
953	X			1032	X		0	1150	X	0	0	1238	X	0	0
954	0			1034	X		0	1164	X	X	0	1248	0	X	X
957	0		0	1042	X		X	1169	X	0	0	1249	X	X	0
963	X		0	1048	X		X	1173	X	X	X	1250	0	X	0
965	X		0	1051	X		X	1176	X	X	X	1260	X	X	
971	X		0	1069	X		0	1180	X	0	0	1306	0	0	0
976	X		0	1088	X			1181	X	X		1308	X	0	0
980	X			1093	X			1194	X	0	0				

Totals and Statistics of Attestation*

Attest. for WH:	66/79	83.5
Attest. for D:	23/43	53.5
Attest. for e:	18/61	29.5

P-66+WH Against D: 19 readings

P-66+D Against WH: 5 readings

P-66+WH Against e: 40 readings

P-66+e Against WH: 3 readings

TABLE LXXXVIII (continued)

Legend: X = witness supports reading
O = witness opposes reading

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of P-66 for the text of WH: P-66 attests sixty-six out of seventy-nine readings of WH for a percentage of agreement of 83.5.

TABLE LXXXIX

PERCENTAGES OF AGREEMENT OF THE WESTERN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM JOHN

D	49.1	*g*	61.1
it-pl	44.4	*j*	50.0
a	51.7	*l*	63.5
aur	54.5	*m*	66.7
b	48.4	*π*	100.0
c	51.7	*q*	45.8
d	55.6	*r-1*	48.5
e	40.5	*z*	00.0
f	50.0	sy-s	33.3
ff-2	52.7	sy-c	29.2

TABLE XC

ATTESTATION OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP FOR CODEX D IN JOHN

	Epiph	itpl	a	aur	b	c	d	e	f	ff2	g	j	l	m	π	q	rl	z	sys	syc
#881	0		X		X	X		X	X	X	0					X		X		X
886	0		0	0	0	0		0	0	0						0				X
898	0	0						X												
908	X																			
912	X		X	0	X	0		X	0	X			X			X	X			0
1098	X		X		X	X		X	0	X			X			0				X
1105	X		X		X	0	X	X	0	X			X			0	X			
1107	X		X		X	X		X	X	X			X			0				X
1111	X		0		0	X	0	0	X	X			X			X	0			0
1113	0				X	X		0	X	X	X					X				
1120	0		0		X	0		X	X	X	0		X			X				0
1123	X	X	0					0								0				
1126	X	X						0												
1131	X																			
1133	X																			
1143	0		0	X	X	X	X	X	0	X			X			X	X			
1150	0							X												X
1164	$\frac{X}{0}$		0	0	0	0	0	0	0	0		0	0			0	0		0	0
1169	0				X			X	0			X					X			
1173	X		X		X	X		X	0	X	0		X			0				0
1176	X		X	X	X	X	X	X	X	X			X			X	X			
1180	X		X	X	X	X	X	X	X	X			X			0	X			0
1181	0																			
1194	X		0		X	X		X	X	0	X		0			X				
1195	X		X		X	X		X	0	X	0					0			X	X
1197	X		0		0											0	0			
1203	X		X	X	X	X	X	X	0	X			X		X	0				X
1205	0		0		X	0		X	0	0	0		0	0		0				0
1210	0		0		0	0		0	0	0	0		0			0				
1216	0		0		0	0		0	0	X			0			0				
1220	X		X	X	0	X	X	X	X	X			X			X	X		X	
1222	$\frac{X}{0}$		X	X	X	X	X	X	0	X			X			X	X			
1223	0						X	X		X									X	
1224	0							X		X										
1232	X																		0	

TABLE XC (continued)

	Epiph	itpl	a	aur	b	c	d	e	f	ff2	q	j	l	m	π	q	r1	z	sys	syc
#1233	X		X		X	X		X	0	X			X			X				
1238	0			X	X	X	0	X	X	0			0				0			
1248	X		X		X	X		X		0			X							
1249	0				0			0		0			0				0		0	
1250	X		0					0											0	
1260	X																			
1262	0		0		X	X		X	0	X	X		X			0				
1266	0	X						0												
1267	0		0		0	0	0	0	0	0	0		0			0				
1268	0		0		0	0		0	X	0	X		0	0		X	0			
1271	0		X		X	X		0	0	0	0		0	0		0			X	
1274	0		X		X	X		X	0	X	0		0	X		0	X			
1276	X		0		0	0	X	X	0	0			0	0		0	X			
1279	0		0		X	0	X	0	0		0		X	0		0				
1281	X																			
1288	0																			
1304	0							X												
1306	X 0		0		X	0		X	0	0	0					0				
1308	0			X	X	X	X	X	X							X	X			

Totals and Statistics of Attestation*

Epiph	28/57	49.1
it-pl	3/4	75.0
a	16/34	47.1
aur	8/11	72.7
b	26/37	70.3
c	21/34	61.8
d	11/15	73.3
e	30/45	66.7

TABLE XC (continued)

f	12/34	35.3
ff-2	22/35	62.9
g	4/15	26.7
i	1/2	50.0
l	17/29	58.6
m	1/6	16.7
n	1/1	100.0
q	13/34	38.2
r-1	11/17	64.7
z	1/1	100.0
sy-s	4/8	50.0
sy-c	7/14	50.0

Legend: X = witness supports reading of D
O = witness opposes reading of D

---

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for D: Epiphanius attests twenty-eight out of fifty-seven readings of D for a percentage of agreement of 49.1.

TABLE XCI

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE WESTERN WITNESSES IN THE CONTROL GROUP WITH CODEX D IN JOHN

π z	100.0
it-pl	75.0
d	73.3
aur	72.7
b	70.3
e	66.7
r-1	64.7
ff-2	62.9
c	61.8
l	58.6
j sy-s. sy-c	50.0
Epiph	49.1
a	47.1
q	38.2
f	35.3
q	26.7
m	16.7

TABLE XCII

ATTESTATION OF THE SINAITIC AND CURETONIAN SYRIAC VERSIONS FOR CODEX D IN JOHN

	sys	syc		sys	syc
#881		X	#1180		O
886		X	1195	X	X
912		O	1203		X
1098		X	1205		O
1107		X	1220	X	
1111		O	1223	X	
1120		O	1232	O	
1150		X	1249	O	
1164	O	O	1250	O	
1173		O	1271	X	

Totals and Statistics of Attestation*

sy-s	4/8	50.0
sy-c	7/14	50.0

Legend: X = witnesses support reading of D
O = witnesses oppose reading of D

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of sy-s for D: sy-s attests four out of eight readings of D for a percentage of agreement of 50.0.

TABLE XCIII

ATTESTATION OF THE SINAITIC AND CURETONIAN SYRIAC VERSIONS FOR _e_ IN JOHN

	sy s	sy c
#881		X
886		O
912		O
920		X
923		X
932	O	O
934	O	O
952	X	X
957	O	O
963		X
965	X	X
976		X
1000	X	
1098		X
1107		X
#1111		X
1120		O
1150		X
1164	X	X
1173		O
1180		O
1195	X	X
1203		X
1205		O
1220	X	
1223	X	
1249	X	
1250	X	
1271	O	

Totals and Statistics of Attestation*

sy-s	9/13	69.2
sy-c	14/23	60.9

Legend: X = witness supports reading of _e_
O = witness opposes reading of _e_

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of sy-s for _e_: sy-s attests nine out of thirteen readings of _e_ for a percentage of agreement of 69.2.

TABLE XCIV

PERCENTAGES OF AGREEMENT OF THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM JOHN

Θ	59.4
1	61.5
22	61.6
69	60.5
700	57.1
arm	64.4
fam. 13	62.5

TABLE XCV

ATTESTATION OF EPIPHANIUS FOR READINGS SUPPORTED BY AT LEAST TWO OF THE THREE CHIEF CAESAREAN WITNESSES Θ, 1 AND *fam. 13* IN JOHN

Agreements

*#881a
*886a
*898a
*908a
*919a
*923a
*934a
*937a
*952a
*953a
*954a
*963a
965a
*971a
981a
984a
*986a
*1000a
*1009a
1022a
1034a

#1042a
*1051a
1088a
*1094a
1098a
*1105a
*1107a
*1111a
*1113a
*1120a
1126a
1131a
*1143a
*1150a
*1164a
1169a
1173a
*1176a
1180a
*1181a

*#1197a
*1203a
*1205a
*1216a
1222b
*1223a
1224a
*1232a
*1238a
*1250a
1262a
1266a
1267a
*1271a
*1274a
1288a
1303a
*1304a
*1306b
*1308a

Disagreements

*#912b
*920b
*957c
976b
980b
*996b
999c
1002c
*1005b
*1017b
1026b
*1032b
1034a
*1048b
*1069b
1093b
*1123c
*1133b
*1164a
*1194c

*#1195b
*1210b
1220b
1222b
*1233b
1248b
1249b
1260b
*1268b
*1276b
1281c
*1302b
*1306b

Asterisks (*) mark readings which are attested by all three of the chief Caesarean witnesses Θ, 1 and *fam. 13*.

TABLE XCVI

ATTESTATION OF EPIPHANIUS, THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) FOR READINGS SUPPORTED BY AT LEAST TWO OF THE THREE CHIEF CAESAREAN WITNESSES Θ, 1 AND fam. 13 IN JOHN

Epiph+WH Against TR+Caes. Readings			Epiph+TR Against WH+Caes. Readings	Epiph+TR+WH Against Caes. Readings
#912	#1017	#1220	#1069	#980
920	1026	1260		999
957	1032	1268		1002
976	1048	1281		1034
996	1123	1302		1093
1005	1133	1306		1222

Epiph+Caes. Readings +WH Against TR		Epiph+Caes. Readings +TR Against WH			Epiph+TR+WH+Caes. Readings Agree		
#963	#1111	#908	#1009	#1181	#881	#1107	#1205
971	1173	919	1022	1216	886	1120	1223
984	1176	923	1051	1250	898	1131	1232
986	1203	937	1088	1262	934	1143	1238
1042	1303	953	1094	1267	952	1150	1271
		954	1113	1288	965	1164	1274
		981	1126	1306	1000	1169	1304
							1308

Epiph+Caes. Readings Against TR+WH*		TR+WH+Caes. Readings Against Epiph	
#1034	#1197	#1164	#1233
1098	1222	1194	1248
1105	1224	1195	1249
1180	1266	1210	1276

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*The readings attested by Epiphanius and the Caesarean witnesses are supported also by a majority of the Western witnesses in the following variation units: #1098, 1105, 1180.

TABLE XCVII

ATTESTATION OF CODEX Θ FOR CODEX 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN JOHN

	1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR		1	fam. 13	TR
#881	X	X	X	#980	X	0	0	#1088	0	0	0	#1176	X	X	0	#1249	0	0	0
886	X	X	X	981	0	0	0	1093	X	0	0	1180	0	0	X	1250	X	X	X
898	X	X	X	984	X	0	0	1094	X	X	X	1181	X	X	X	1260	0	X	X
908	X	X	X	986	X	X	0	1098	X	0	0	1194	X	X	X	1262	0	X	X
912	X	X	X	996	X	X	X	1105	X	X	0	1195	X	X	X	1266	0	0	X
919	X	X	X	999	0	0	0	1107	X	X	X	1197	X	X	0	1267	0	0	0
920	X	X	X	1000	X	X	X	1111	X	X	0	1203	X	X	0	1268	X	X	X
923	X	X	X	1002	0	0	0	1113	X	X	X	1205	X	X	X	1271	X	X	X
932	0	0	0	1005	X	X	X	1120	X	X	X	1210	X	X	X	1274	X	X	X
934	X	X	X	1009	X	X	X	1123	X	X	X	1216	X	X	X	1276	X	X	X
937	X	X	X	1017	X	X	X	1126	X	0	X	1220	0	0	0	1279	0	0	0
952	X	X	X	1022	0	X	X	1131	0	X	X	1222	0	X	0	1281	0	X	X
953	X	X	X	1026	X	0	X	1133	X	X	X	1223	X	X	X	1288	X	0	X
954	X	X	X	1032	X	X	X	1143	X	X	X	1224	0	X	0	1302	X	X	X
957	X	X	X	1034	0	X	0	1150	X	X	X	1232	X	X	X	1303	0	X	0
963	X	X	0	1042	0	X	0	1164	X	X	X	1233	X	X	X	1304	X	X	X
965	X	0	X	1048	X	X	X	1169	0	0	0	1238	X	X	X	1306	X	X	X
971	X	X	0	1051	X	X	X	1173	0	0	X	1248	0	0	0	1308	X	X	X
976	0	X	X	1069	X	X	0												

Totals and Statistics of Attestation*

Attest. for 1:	67/92	72.8
Attest., fam. 13:	70/92	76.1
Attest. for TR:	63/92	68.5

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the

TABLE XCVII (continued)

attestation of Θ for the minuscule 1: Θ attests sixty-seven out of ninety-two readings of 1 for a percentage of agreement of 72.8.

TABLE XCVIII

ATTESTATION OF CODEX 1 FOR Θ, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN JOHN

	Θ	fam. 13	TR		Θ	fam. 13	TR		Θ	fam. 13	TR		Θ	fam. 13	TR		Θ	fam. 13	TR
#881	X	X	X	#980	X	0	0	#1088	0	X	X	#1176	X	X	0	#1249	0	X	X
886	X	X	X	981	0	X	X	1093	X	0	0	1180	0	X	0	1250	X	X	X
898	X	X	X	984	X	0	0	1094	X	X	X	1181	X	X	X	1260	0	0	0
908	X	X	X	986	X	X	0	1098	X	0	0	1194	X	X	X	1262	0	0	0
912	X	X	X	996	X	X	X	1105	X	X	0	1195	X	X	X	1266	0	X	0
919	X	X	X	999	0	X	0	1107	X	X	X	1197	X	X	0	1267	0	X	X
920	X	X	X	1000	X	X	X	1111	X	X	0	1203	X	X	0	1268	X	X	X
923	X	X	X	1002	0	X	0	1113	X	X	X	1205	X	X	X	1271	X	X	X
932	0	0	X	1005	X	X	X	1120	X	X	X	1210	X	X	X	1274	X	X	X
934	X	X	X	1009	X	X	X	1123	X	X	X	1216	X	X	X	1276	X	X	X
937	X	X	X	1017	X	X	X	1126	X	0	X	1220	0	X	X	1279	0	0	0
952	X	X	X	1022	0	0	0	1131	0	0	0	1222	0	0	X	1281	0	0	0
953	X	X	X	1026	X	0	X	1133	X	X	X	1223	X	X	X	1288	X	0	X
954	X	X	X	1032	X	X	X	1143	X	X	X	1224	0	0	X	1302	X	X	X
957	X	X	X	1034	0	0	X	1150	X	X	X	1232	X	X	X	1303	0	0	X
963	X	X	0	1042	0	0	X	1164	X	X	X	1233	X	X	X	1304	X	X	X
965	X	0	X	1048	X	X	X	1169	0	X	X	1238	X	X	X	1306	X	X	X
971	X	X	0	1051	X	X	X	1173	0	X	0	1248	0	X	X	1308	X	X	X
976	0	0	0	1069	X	X	0												

Totals and Statistics of Attestation*

Attest. for Θ:	67/92	72.8
Attest. for fam. 13:	71/92	77.2
Attest. for TR:	67/92	72.8

Legend: X = witness supports reading
0 = witness opposes reading

TABLE XCVIII (continued)

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex 1 for Θ: 1 attests sixty-seven out of ninety-two readings of Θ for a percentage of agreement of 72.8.

TABLE XCIX

ATTESTATION OF fam. 13 FOR Θ, 1 AND THE TEXTUS RECEPTUS (TR) IN JOHN

	Θ	1	TR
#881	X	X	X
886	X	X	X
898	X	X	X
908	X	X	X
912	X	X	X
919	X	X	X
920	X	X	X
923	X	X	X
932	0	0	0
934	X	X	X
937	X	X	X
952	X	X	X
953	X	X	X
954	X	X	X
957	X	X	X
963	X	X	0
965	0	0	0
971	X	X	0
976	X	0	X
#980	0	0	X
981	0	X	X
984	0	0	X
986	X	X	0
996	X	X	X
999	0	X	0
1000	X	X	X
1002	0	X	0
1005	X	X	X
1009	X	X	X
1017	X	X	X
1022	X	0	X
1026	0	0	0
1032	X	X	X
1034	X	0	0
1042	X	0	0
1048	X	X	X
1051	X	X	X
1069	X	X	0
#1088	0	X	X
1093	0	0	X
1094	X	X	X
1098	0	0	X
1105	X	X	0
1107	X	X	X
1111	X	X	0
1113	X	X	X
1120	X	X	X
1123	X	X	X
1126	0	0	0
1131	X	0	X
1133	X	X	X
1143	X	X	X
1150	X	X	X
1164	X	X	X
1169	0	X	X
1173	0	X	0
#1176	X	X	0
1180	0	X	0
1181	X	X	X
1194	X	X	X
1195	X	X	X
1197	X	X	0
1203	X	X	0
1205	X	X	X
1210	X	X	X
1216	X	X	X
1220	0	X	X
1222	X	0	0
1223	X	X	X
1224	X	0	0
1232	X	X	X
1233	X	X	X
1238	X	X	X
1248	0	X	X
#1249	0	X	X
1250	X	X	X
1260	X	0	X
1262	X	0	X
1266	0	X	0
1267	0	X	X
1268	X	X	X
1271	X	X	X
1274	X	X	X
1276	X	X	X
1279	0	0	X
1281	X	0	X
1288	0	0	0
1302	X	X	X
1303	X	0	0
1304	X	X	X
1306	X	X	X
1308	X	X	X

Totals and Statistics of Attestation*

Attest. for Θ:	70/92	76.1
Attest. for 1:	71/92	77.2
Attest. for TR:	68/92	73.9

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation

TABLE XCIX (continued)

may be illustrated by an explanation of the statistics of the attestation of fam. 13 for Θ: fam. 13 attests seventy out of ninety-two readings of Θ for a percentage of agreement of 76.1.

TABLE C

ATTESTATION OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP FOR fam. 13 IN JOHN

	Epiph	Θ	1	22	69	700	arm
#881	X	X	X	X		X	
886	X	X	X	X		X	
898	X	X	X	X		X	
908	X	X	X	X		X	
912	0	X	X	X		X	0
919	X	X	X	X		X	0
920	0	X	X	X			X
923	X	X	X	X		X	0
932	0	0	0	0	X	0	
934	X	X	X	X		X	
937	X	X	X	X		X	
952	X	X	X	X		X	0
953	X	X	X	X		X	
954	X	X	X	X		X	
957	0	X	X	X	0	X	
963	X	X	X	X	X	X	0
965	0	0	0	0	0	0	0
971	X	X	X	X	X	0	X
976	0	X	0	0	0	0	0
980	X	0	0	X	0	X	
981	X	0	X	X		X	X
984	0	0	0	X		0	0
986	X	X	X	X	0	0	X
996	0	X	X	X		X	
999	0	0	X	X		X	X
1000	X	X	X	X		X	0
1002	0	0	X	X	X	X	X
1005	0	X	X	X		X	
1009	X	X	X	X		X	
1017	0	X	X	X	X	0	
1022	X	X	0	X		X	
1026	X	0	0	0	0	0	X
1032	0	X	X	X	X	X	0
1034	X/0	X	0	0	X	0	
1042	X	X	0	0	X	0	X
#1048	0	X	X	X	X		
1051	X	X	X	X		X	X
1069	0	X	X	X	0	X	
1088	X	0	X	X		X	
1093	X	0	0	X		X	
1094	X	X	X	X		X	
1098	0	0	0	0		X	0
1105	X	X	X	0	X	0	X
1107	X	X	X	0	X	0	X
1111	X	X	X	X	X	X	X
1113	X	X	X	X		X	X
1120	X	X	X	X		X	X
1123	0	X	X	X		X	
1126	0	0	0	0	X	0	0
1131	X	X	0	X	X	X	X
1133	0	X	X	0		X	
1143	X	X	X	X		X	
1150	X	X	X	X		X	0
1164	X/0	X	X	X		X	0
1169	X	0	X	X		X	
1173	X	0	X	0	X	0	0
1176	X	X	X	X	X	0	X
1180	X	0	X	0	X	0	0
1181	X	X	X	X		X	
1194	0	X	X	X		X	
1195	0	X	X	X			0
1197	X	X	X	X	X		
1203	X	X	X	X	X	0	X
1205	X	X	X	X		X	
1210	0	X	X	X		X	0
1216	X	X	X	X	X	X	
1220	0	0	X	0	0	0	
1222	X/0	X	0	0	X	0	
1223	X	X	X	X		X	

TABLE C (continued)

	Epiph	Θ	1	22	69	700	arm
#1224	X	X	0	0	X	0	X
1232	X	X	X	X		X	
1233	0	X	X	X		X	
1238	X	X	X	X		X	
1248	0	0	X	X		X	
1249	0	0	X	X		X	
1250	X	X	X	X		X	0
1260	0	X	0	X		X	
1262	X	X	0		X	X	X
1266	X	0	X		X		
1267	X	0	X		0		X
1268	0	X	X			X	X

	Epiph	Θ	1	22	69	700	arm
#1271	X	X	X			X	
1274	X	X	X			X	
1276	0	X	X			X	0
1279	X	0	0		X	X	0
1281	0	X	0		X	X	
1288	0	0	0			0	
1302	0	X	X	X		X	
1303	X	X	0	0	0	0	
1304	X	X	X	X		X	0
1306	X 0	X	X	X		X	X
1308	X	X	X	X		X	

Totals and Statistics of Attestation*

Epiph	60/96	62.5
Θ	70/92	76.1
1	71/92	77.2
22	65/82	79.3
69	26/36	72.2
700	64/86	74.4
arm	22/44	50.0

The average percentage of agreement of the Caesarean witnesses in the control group with fam. 13 in John is 73.6.

Legend: X = witness supports reading of fam. 13
0 = witness opposes reading of fam. 13

TABLE C (continued)

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for _fam. 13_: Epiphanius attests sixty out of ninety-six readings of _fam. 13_ for a percentage of agreement of 62.5.

TABLE CI

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE CAESAREAN WITNESSES IN THE CONTROL GROUP WITH *fam. 13* IN JOHN

22	79.3
1	77.2
Θ	76.1
700	74.4
69	72.2
Epiph	62.5
arm	50.0

TABLE CII

PERCENTAGES OF AGREEMENT OF THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH EPIPHANIUS'S QUOTATIONS FROM JOHN

A	56.6
E	27.3
G	50.0
H	30.4
K	60.0
M	42.3
S	47.8
U	44.0
Γ	45.9
Δ	53.8
Λ	51.6
Π	57.4
574	53.1
TR	54.2

TABLE CIII

ATTESTATION OF EPIPHANIUS AND SELECTED BYZANTINE WITNESSES IN THE CONTROL GROUP FOR THE TEXTUS RECEPTUS (TR) IN JOHN

	Epiph	A	Γ	Δ	Λ	Π	574
#881	X	X	X	X	X	X	X
886	X	X		X			X
898	X	X		X			X
908	X	X		X			X
912	0	X	X	X	X	X	X
919	X	X	X	X	X	X	X
920	0	X	X	X	X	X	X
923	X	0	X	0	X	0	X
932	X	0	0	0	0	X	0
934	X	X		X			X
937	X	X	X	X	X	X	X
952	X	X	0	X			X
953	X	0	X	0	X	X	
954	X	X		X	X	X	X
957	0	X	X	X	X	X	X
963	0	0	0	0	0	0	0
965	X			X	0		X
971	0	0	X	X	X	0	X
976	0	0	0	X	X	0	X
980	X	X		X			X
981	X	X	X	X	X	X	X
984	0	0	X	0	0	0	X
986	0	0	X	0	0	0	X
996	0	X	X	X	X	X	X
999	X	X	0	0	0	0	
1000	X	X		X			
1002	X	X	0	X	0	0	X
1005	0	X	X	X	X	X	X
1009	X	X	0	X	X	X	X
1017	0	0	0	0	0	0	0
1022	X	0	X	X	X	X	X
1026	0	0	X	X	X	X	X
#1032	0	X	X	X	X	X	X
1034	$\frac{X}{0}$	X	X	X	X	X	X
1042	0	0	X	0	X	0	X
1048	0	X	X	X	X	X	X
1051	X	X	X	X	X	X	X
1069	X	0	0	0	0	0	0
1088	X	X	X	X	X	X	X
1093	X	X		X			X
1094	X	X	X	X	X	X	X
1098	0	X		X	0		X
1105	0	X		X			X
1107	X	0	0	0	0	0	
1111	0	0	0	0	0	0	0
1113	X	0	X	X	X	X	X
1120	X	X	X	X	X	X	X
1123	0	X	X	X	X	X	X
1126	X	X	X	X	X	X	X
1131	X	X	X	0	X	0	0
1133	0	0	0	X	X	0	X
1143	X	X		X			X
1150	X	X		X			X
1164	$\frac{X}{0}$	X		X			X
1169	X	X		X			X
1173	0	X	X	X	X	X	X
1176	0	0	X	X	0	0	X
1180	0	X	X	X	X	X	X
1181	X	X	X	0	X	X	X
1194	0			X			X
1195	0		X	X	X	0	
1197	0			X			X
#1203	0		X	X	X	0	X
1205	X			X			X
1216	X		X	X	X	X	X
1220	0		0	X	0	X	X
1222	$\frac{X}{0}$			X			X
1223	X			X			X
1224	0			X			X
1232	X	X	X	X	X	X	
1233	0	X		X			X
1238	X	X		X			X
1248	0	X		X			X
1249	0	X		X			
1250	X	X		X			X
1260	0	X	X	X	X	X	X
1262	X	0	X	X	X	X	X
1266	0	X		X			X
1267	X	0	0	0	0	0	0
1268	0	X	X	0	X	X	
1271	X	X		X			
1274	X	X		X			
1276	0	X		X			
1279	X	0	X	X	X	X	
1281	0	0	X	X	X	0	
1288	X	0	X	X		X	
1302	0	X	X		0	X	0
1303	0	X	X		X	X	X
1304	X	X		X			X
1306	$\frac{X}{0}$	X	X	X	X	X	X
1308	X	X		X			X

TABLE CIII (continued)

Totals and Statistics of Attestation*

Epiph	52/95	54.7
A	57/80	71.3
Γ	45/59	76.3
Δ	73/89	82.0
Λ	44/60	73.3
Π	39/59	66.1
574	69/77	89.6

The average percentage of agreement of the Byzantine witnesses with the TR in John is 77.1.**

Legend: X = witness supports reading of the TR
O = witness opposes reading of the TR

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Epiphanius for the TR: Epiphanius attests fifty-two out of ninety-five readings of the TR for a percentage of agreement of 54.7.

**The average percentage of agreement of all the Byzantine witnesses in the control group (including E, G, H, K, M, S and U) with the TR is 67.5.

TABLE CIV

PERCENTAGES OF AGREEMENT OF EPIPHANIUS AND THE BYZANTINE WITNESSES IN THE CONTROL GROUP WITH THE TEXTUS RECEPTUS (TR) IN JOHN*

574	89.6
Δ	82.0
Γ	76.3
Λ	73.3
A	71.3
Π	66.1
Epiph	54.7
E	50.0
S	47.8
U	45.8
M	42.3
G	41.7
H	39.1
K	36.0

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*The uncials E, G, H, K, M, S and U, which appear in less than a third of the key units of variation in John, are notable for their weak support of the TR. Nonetheless, in most of their readings against the TR, they are supported by a significant number of important Byzantine uncials (see Table CV).

TABLE CV

A LIST OF BYZANTINE UNCIALS WHICH SUPPORT E, G, H, K, M, S AND U IN READINGS IN WHICH THE RESPECTIVE WITNESSES OPPOSE THE TEXTUS RECEPTUS (TR) IN JOHN

E

#932	A F G H M S V Γ Π
963	A F G H K M S U V Γ Δ Λ Π
976	A F G H K M U V Γ Π
999	F G H K M S U V Γ Λ Π
1002	F G H K M U V Γ Λ Π
1093	M
1107	A F G H K S U V Γ Δ Λ Π
1111	A F G H K M S U V Γ Δ Λ Π
1131	F H M Δ Π
1220	F G H S U Γ Λ
1267	A G H K M S U Γ Δ Λ Π

G

#932	A E F H M S V Γ Π
963	A E F H K M S U V Γ Δ Λ Π
976	A E F H K M U V Γ Π
986	A K S U V Δ Λ Π
999	E F H K M S U V Γ Λ Π
1002	E F H K M U V Γ Λ Π
1017	A F H K M S U V Γ Δ Λ Π
1026	A
1042	A K U Δ Π
1107	A E F H K S U V Γ Δ Λ Π
1111	A E F H K M S U V Γ Δ Λ Π
1126	
1220	E F H S U Γ Λ
1267	A E H K M S U Γ Δ Λ Π

H

#932	A E F G M S V Γ Π
953	A F Δ
963	A E F G K M S U V Γ Δ Λ Π
976	A E F G K M U V Γ Π
999	E F G K M S U V Γ Λ Π
1002	E F G K M U V Γ Λ Π
1009	S Γ Ω
1017	A F G K M S U V Γ Δ Λ Π

TABLE CV (continued)

#1107	A E F G K S U V Γ Δ Λ Π
1111	A E F G K M S U V Γ Δ Λ Π
1131	E F M Δ Π
1133	A K Γ Π
1220	E F G S U Γ Λ
1267	A E G K M S U Γ Δ Λ Π

K

#963	A E F G H M S U V Γ Δ Λ Π
976	A E F G H M U V Γ Π
984	A M S V Δ Λ Π
986	A G S U V Δ Λ Π
999	E F G H M S U V Γ Λ Π
1002	E F G H M U V Γ Λ Π
1017	A F G H M S U V Γ Δ Λ Π
1042	A G U Δ Π
1107	A E F G H S U V Γ Δ Λ Π
1111	A E F G H M S U V Γ Δ Λ Π
1133	A H Γ Π
1176	A S Λ Π Ω
1195	M Π
1203	Π
1267	A E G H M S U Γ Δ Λ Π
1281	A Π

M

#932	A E F G H S V Γ Π
963	A E F G H K S U V Γ Δ Λ Π
971	A Π
976	A E F G H K U V Γ Π
984	A K S V Δ Λ Π
999	E F G H K S U V Γ Λ Π
1002	E F G H K U V Γ Λ Π
1017	A F G H K S U V Γ Δ Λ Π
1034	
1093	E
1111	A E F G H K S U V Γ Δ Λ Π
1131	E F H Δ Π
1195	K Π
1267	A E G H K S U Γ Δ Λ Π
1302	V Λ

TABLE CV (continued)

S

#932	A E F G H M V Γ Π
963	A E F G H K M U V Γ Δ Λ Π
984	A K M V Δ Λ Π
986	A G K U V Δ Λ Π
999	E F G H K M U V Γ Λ Π
1009	H Γ Ω
1017	A F G H K M U V Γ Δ Λ Π
1107	A E F G H K U V Γ Δ Λ Π
1111	A E F G H K M U V Γ Δ Λ Π
1176	A K Λ Π Ω
1220	E F G H U Γ Λ
1267	A E G H K M U Γ Δ Λ Π

U

#932	
963	A E F G H K M S V Γ Δ Λ Π
976	A E F G H K M V Γ Π
986	A G K S V Δ Λ Π
999	E F G H K M S V Γ Λ Π
1002	E F G H K M V Γ Λ Π
1017	A F G H K M S V Γ Δ Λ Π
1034	
1042	A G K Δ Π
1107	A E F G H K S V Γ Δ Λ Π
1111	A E F G H K M S V Γ Δ Λ Π
1220	E F G H S Γ Δ
1267	A E G H K M S Γ Δ Λ Π

TABLE CVI

ATTESTATION OF CODEX N FOR Θ, 1, fam. 13 AND THE TEXTUS RECEPTUS (TR) IN JOHN

	Θ	1	fam 13	TR
#932	X	0	0	0
934	X	X	X	X
937	X	X	X	X
952	X	X	X	X
954	X	X	X	X
957	X	X	X	X
1048	X	X	X	X
1051	X	X	X	X
1069	X	X	X	0
1088	X	0	0	0
#1093	0	0	X	X
1094	X	X	X	X
1111	X	X	X	0
1113	0	0	0	0
1120	0	0	0	0
1123	0	0	0	0
1126	X	X	0	X
1131	X	0	X	X
1133	X	X	X	X
1164	X	X	X	X
#1173	0	X	X	0
1176	0	0	0	X
1180	X	0	0	X
1181	X	X	X	X
1194	X	X	X	X
1195	X	X	X	X
1197	0	0	0	X
1203	X	X	X	0
1205	X	X	X	X
1216	X	X	X	X
#1220	0	X	X	X
1222	0	X	0	X
1223	X	X	X	X
1224	0	X	0	X
1232	X	X	X	X
1233	X	X	X	X
1302	0	0	0	0
1303	X	0	X	0
1304	X	X	X	X
1306	X	X	X	X

Totals and Statistics of Attestation*

Θ	29/40	72.5
1	28/40	70.0
fam. 13	28/40	70.0
TR	29/40	72.5

Legend: X = witness supports reading
O = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of N for Θ: N attests twenty-nine out of forty readings of Θ for a percentage of agreement of 72.5.

TABLE CVII

ATTESTATION OF CODEX X FOR THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) IN JOHN

	TR	WH		TR	WH		TR	WH		TR	WH		TR	WH
#881	X	X	#957	0	0	#1000	X	X	#1034	X	X	#1220	X	0
912	0	X	963	0	X	1002	X	X	1042	0	X	1232	X	X
919	X	0	971	0	X	1005	X	0	1048	0	X	1260	X	0
920	X	0	976	X	0	1009	X	0	1051	X	0	1262	0	X
923	0	X	981	X	0	1017	0	X	1069	0	X	1267	0	X
932	0	X	984	0	X	1022	X	0	1195	X	X	1302	0	X
937	X	0	986	0	X	1026	X	0	1203	0	X	1303	X	0
953	0	X	996	X	0	1032	X	0	1216	X	0	1306	X	0
954	X	0	999	X	X									

Totals and Statistics of Attestation*

Attest. for TR:	25/42	59.5
Attest. for WH:	23/42	54.8

Codex X+TR against WH: 18 readings

Codex X+WH against TR: 16 readings

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Codex X for the TR: Codex X attests twenty-five out of forty-two readings of the TR for a percentage of agreement of 59.5.

TABLE CVIII

ATTESTATION OF ORIGEN FOR THE TEXT OF WESTCOTT AND HORT (WH), Θ, 1 AND fam. 13 IN JOHN

	WH	Θ	1	fam. 13
#881	X/0	X/0	X/0	X/0
886	X/0	X/0	X/0	X/0
898	X	X	X	X
908	X/0	X/0	X/0	X/0
912	X/0	X/0	X/0	X/0
919	X/0	X/0	X/0	X/0
920	X/0	X/0	X/0	X/0
923	X	0	0	0
932	0	0	X/0	0
934	X/0	X/0	X/0	X/0
937	X/0	X/0	X/0	X/0
954	0	X	X	X
#965	X	X	X	0
984	X	X	X	0
986	0	0	0	0
996	X/0	X/0	X/0	X/0
999	X/0	0	X/0	X/0
1032	X	0	0	0
1048	X	0	0	0
1051	X	0	0	0
1069	X	X	X	X
1088	X	X	0	0
1093	X/0	X/0	X/0	X/0
1094	0	X	X	X
1105	X	0	0	0
1107	0	0	0	0
1111	X/0	X/0	X/0	X/0
1113	X	0	0	0
1120	X	X	X	X
#1123	X	0	0	0
1126	X	0	0	X
1131	X	X	0	X
1133	0	X	X	X
1143	0	0	0	0
1203	X	X	X	X
1205	X	X	X	X
1210	X/0	X/0	X/0	X/0
1216	X/0	X/0	X/0	X/0
1220	X/0	X/0	X/0	X/0
1222	X/0	X/0	X/0	X/0
1223	X	X	X	X
1224	X/0	X/0	X/0	X/0
1233	X/0	X/0	X/0	X/0
#1238	X	X	X	X
1248	X	0	X	X
1250	0	X/0	X/0	X/0
1262	X	0	X	0
1266	0	0	X	X
1267	0	0	X	X
1274	X/0	X/0	X/0	X/0
1276	X/0	X/0	X/0	X/0
1279	X	0	0	0
1281	X	0	X	0
1288	X	0	0	0
1302	X	0	0	0
1304	X/0	X/0	X/0	X/0
1306	X/0	X/0	X/0	X/0
1308	X	X	X	X

Totals and Statistics of Attestation*

Attest. for WH:	48/80	60.0
Attest. for Θ:	37/80	46.3
Attest. for 1:	42/82	51.2
Attest. for fam. 13:	39/81	48.1

TABLE CVIII (continued)

Legend: X = witness supports reading
O = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Origen for WH: Origen attests forty-eight out of eighty readings of WH for a percentage of agreement of 60.0.

TABLE CIX

ATTESTATION OF CHRYSOSTOM FOR THE TEXT OF WESTCOTT AND HORT (WH), D, e, Θ, 1, fam. 13, A AND THE TEXTUS RECEPTUS (TR) IN JOHN

	WH	D	e	Θ	1	fam. 13	A	TR
#881	X	0	0	X	X	X	X	X
886	X	0	0	X	X	X	X	X
912	0	0	0	X	X	X	X	X
920	0		X	X	X	X	X	X
923	X		X	0	0	0	X	0
932	X		X	X	0	0	X	0
937	0			X	X	X	X	X
954	0			X	X	X	X	X
957	0		0	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$
976	0		X	0	0	0	0	0
981	0		0	0	X	X	X	X
984	X		X	X	X	0	X	0
986	0		X	0	0	0	0	X
996	0			X	X	X	X	X
999	X		0	0	0	0	X	X
1000	0		X	0	0	0	0	0
1005	0			X	X	X	X	X
1022	0		X	X	0	X	0	X
1026	0		X	X	X	0	0	X
1032	0		X	X	X	X	X	X
1034	X		0	0	X	0	X	X
1048	0		0	X	X	X	X	X
1051	X		X	0	0	0	0	0
1098	0	X	X	X	X	0	0	0
1107	0	0	0	0	0	0	X	0
1111	X	X	0	X	X	X	X	0
1113	0	0	X	X	X	X	0	X
1120	0	X	X	0	0	0	0	0
1123	0	0	0	X	X	X	X	X
1126	0	X	0	X	X	0	X	X
#1131	X	X		X	0	X	X	X
1133	0	0		X	X	X	0	X
1143	0	X	X	0	0	0	0	0
1169	0	X	X	X	0	0	0	0
1173	0	0	0	X	0	0	X	X
1176	X	X	X	X	X	X	X	0
1180	X	0	0	X	0	0	X	X
1181	0	0		X	X	X	X	X
1194	0	X	X	0	0	0		0
1195	0	X	X	0	0	0		0
1203	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$		$\frac{X}{0}$
1205	X	0	0	X	X	X		X
1210	$\frac{X}{0}$	0	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$	$\frac{X}{0}$		$\frac{X}{0}$
1220	X	X	X	X	0	0		0
1224	0	0	0	X	0	X		0
1248	0	X	X	X	0	0	0	0
1249	0	0	X	X	0	0	0	0
1250	0	0	X	0	0	0	0	0
1262	X	X	X	0	X	0	X	0
1267	0	0	X	0	X	X	0	X
1268	X	0	X	0	0	0	0	0
1279	0	0	0	0	0	X	0	X
1281	0	0		X	0	X	0	X
1302	X			0	0	0	0	0
1303	X			X	0	X	0	0
1304	X	0	0	X	X	X	X	X
1306	X	X	X	0	0	0	0	0
1308	X	0	0	X	X	X	X	X

TABLE CIX (continued)

Totals and Statistics of Attestation*

Attest. for WH:	23/60	38.3
Attest. for D:	15/37	40.5
Attest. for e:	29/50	58.0
Attest. for Θ:	38/61	62.3
Attest. for 1:	30/61	49.2
Attest. for fam. 13:	30/61	49.2
Attest. for A:	29/52	55.8
Attest. for TR:	33/61	54.1

Legend: X = witness supports reading
0 = witness opposes reading

*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Chrysostom for WH: Chrysostom attests twenty-three out of sixty readings of WH for a percentage of agreement of 38.3.

TABLE CX

ATTESTATION OF CYRIL OF ALEXANDRIA FOR THE TEXTUS RECEPTUS (TR) AND THE TEXT OF WESTCOTT AND HORT (WH) IN JOHN

	TR	WH		TR	WH		TR	WH		TR	WH		TR	WH
#881	X	X	#986	0	X	#1094	X	0	#1180	X	X	#1267	X 0	X 0
886	X	X	996	0	X	1098	X	X	1181	X	0	1268	X	0
912	0	X	999	X	X	1107	X	X	1195	0	0	1276	0	0
920	0	X	1005	X	0	1111	0	X	1203	0	X	1279	0	X
923	X 0	X 0	1017	0	X	1113	0	X	1205	X	X	1281	X 0	X 0
932	0	X	1022	X 0	X 0	1120	0	0	1210	X	X	1302	X 0	X 0
937	X	0	1026	0	X	1123	0	X 0	1216	X	0	1303	0	X
954	X	0	1032	X 0	X 0	1126	X	0	1220	X	0	1304	X	X
957	X	0	1034	X	X	1131	0	0	1224	X	X	1306	X 0	X 0
963	0	X	1042	0	X	1133	X	0	1260	0	X	1308	X	X
971	X	0	1048	X	0	1143	X	X	1262	X 0	X 0			
976	0	0	1051	X	0	1173	0	X	1266	0	0			
981	X	0	1069	X 0	X 0	1176	0	X						
984	0	X												

Totals and Statistics of Attestation*

Attest. for TR: 37/71 52.1

Attest. for WH: 41/72 56.9

Legend: X = witness supports reading
0 = witness opposes reading

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*The interpretation of the statistics of attestation may be illustrated by an explanation of the statistics of the attestation of Cyril for the TR: Cyril attests thirty-seven out of seventy-one of the readings of the TR for a percentage of agreement of 52.1.

SUMMARY OF CONCLUSIONS

The quotations of Epiphanius from the Gospels fail to exhibit a single type of text throughout the Gospels. His text of Matthew is composed primarily of Alexandrian and Byzantine elements; his text of Mark is a strong witness of the Western type of text; his text of Luke and John displays a primary affinity with the Caesarean text. Because of the textual diversity of Epiphanius's quotations from the Gospels, the characteristics of his text of each of the Gospels will be summarized separately.

I. EPIPHANIUS'S TEXT OF MATTHEW

A significant feature of Epiphanius's text of Matthew is the remarkable differences between the textual peculiarities of Matthew 1:18-11:18, which is predominantly Alexandrian, and Matthew 11:19-26:50, which is textually mixed. The average percentages of agreement between Epiphanius's text of Matthew and the representatives of the various text-types in the control group are as follows:

	% of Agreement in Matt. 1:18-11:18	% of Agreement in Matt. 11:19-26:50
Alex.	61.6	56.8
West.	44.6	53.9

Caes.	51.1	54.6
Byz.	43.9	61.9

It is clear from these statistics that Epiphanius displays an unmistakable preference for the Alexandrian type of text in his quotations from Matthew 1:18-11:18. Since the text of WH is probably as excellent an example of the Alexandrian text as exists in the control group, it is noteworthy that Epiphanius attests 71.4 per cent of the readings of WH in Matthew 1:18-11:18. Epiphanius, with the Bohairic version, ranks fourth among the nine Alexandrian witnesses in the control group in supporting WH. The percentage of agreement of Epiphanius's text with WH is almost as high as the average percentage of agreement of the Alexandrian control witnesses with the text of WH (i.e. 72.3). Thus, it has been concluded that Epiphanius's text of Matthew 1:18-11:18 is a good representative of the Alexandrian text.

The most notable features of Epiphanius's text of Matthew 11:19-26:50 are a marked decline in its percentages of agreement with most of the Alexandrian witnesses in the control group and a sharp increase in its frequency of agreement with most Byzantine witnesses (as well as an increase in its percentages of agreement with many Western and Caesarean witnesses). Although the Byzantine element is a minor feature of Epiphanius's text of Matthew 1:18-11:18, it becomes the most pronounced characteristic of his text for the rest of the Gospel. The diminution of the Alexandrian strain in Epiphanius's text of Matthew 11:19-26:50 can be seen most clearly in the precipitous drop in its frequency of agreement with WH. Epiphanius attests 71.4 per cent of the readings of WH in Matthew 1:18-11:18. His percentage of agreement with WH falls to 54.9 in the remainder of the Gospel.

Most of the agreement between Epiphanius and the Western text in Matthew occurs in readings which are supported also by either the Alexandrian or Byzantine texts or, in a number of readings, by representatives of both texts. The conclusion that the purely Western element in Epiphanius's quotations from Matthew is insignificant is substantiated by the fact that Epiphanius attests only seven out of a total of thirty readings in the key units of variation which are peculiar to the Western text, being opposed by most non-Western witnesses.

Much of the apparent affinity between the chief Caesarean witnesses and the quotations of Epiphanius from Matthew can be accounted for on the basis of Alexandrian and Byzantine traits shared by Epiphanius's text and the Caesarean text. Epiphanius's Matthean text displays few agreements with the principal Caesarean witnesses independent of the Alexandrian and Byzantine texts. For example, Epiphanius supports at least two of the three major Caesarean witnesses Θ, 1 and fam. 13 against both WH and the TR in only four readings (#287a, 288a, 330b and 394b). Since the readings of Epiphanius and the Caesarean witnesses in #330b and 394b receive significant non-Caesarean support, only #287a and 288a can be considered peculiar to the Caesarean text. It is evident that the Caesarean text is not a prominent factor in the composition of Epiphanius's text of Matthew.

It is probable that the curious textual dichotomy exhibited in Epiphanius's text of Matthew is due to his use of a manuscript which had a strong Alexandrian text in the first eleven and a half chapters of the Gospel and a mixed text composed primarily of Byzantine and Alexandrian features in the rest of the Gospel. It is likely that this unusual juxtaposition of diverse textual elements occurred when the scribe who copied the manuscript of Matthew which Epiphanius used--or the scribe who produced an ancestor of Epiphanius's exemplar--transcribed the manuscript from two copies of the Gospel, using an Alexandrian manuscript for the first eleven chapters or so and changing to an exemplar with a mixed text for the remainder of the Gospel.

II. EPIPHANIUS'S TEXT OF MARK

The average percentages of agreement of Epiphanius's text of Mark with witnesses representing the various types of text are as follows:

West.	62.2
Alex.	43.5
Caes.	43.0
Byz.	39.9

These statistics show clearly that the only notable affinity of Epiphanius's quotations from Mark is with the Western text. The percentages of agreement of Epiphanius's text with the principal Western witnesses in the key units of variation in Mark are: k, 100.0; d, 90.0; e, 78.6; ff-2, 72.2; b, 70.6; c, 63.2; a, 60.0; D, 54.2. The average percentage of agreement of these major Western witnesses with Epiphanius's text of Mark is 67.4.

A remarkable feature of Epiphanius's text of Mark is its frequent agreement with the African Old Latin. Epiphanius attests fourteen out of a total of seventeen readings supported by the African manuscripts e and k for a percentage of agreement with the African Old Latin tradition of 82.4. This figure is significantly higher than the average percentage of agreement of the other Western witnesses in the control group with e and k (i.e. 66.3). Epiphanius's text of Mark is closer to the African Old Latin tradition than all but four of the twenty Western witnesses in the control group (i.e. aur, d, i and Tatian).

It is clear that Epiphanius's text of Mark, to the extent that it exists in his quotations, is a strong Western witness, displaying a particularly close affinity with the African Old Latin type of text.

III. EPIPHANIUS'S TEXT OF LUKE

The average percentages of agreement between Epiphanius's text of Luke and the representatives of the four major types of text found in the control group for the Gospel are as follows:

Caes.	60.2
Alex.	59.5
Byz.	53.7
West.	43.5

Epiphanius's quotations from Luke exhibit frequent agreements with most of the Caesarean witnesses in the control group. Epiphanius's support of Θ, 1, 700 and the Armenian version is particularly strong (i.e. 63.1, 63.9, 66.3 and 63.3 per cent of agreement respectively). If it can be assumed that readings attested by at least two of the three principal Caesarean witnesses Θ, 1 and fam. 13 represent, in general, the kind of Caesarean text found in the manuscript tradition, it is noteworthy that Epiphanius supports 65.1 per cent of these readings. This figure is only slightly lower than the average percentage of agreement of the Caesarean control witnesses (other than Θ, 1 and fam. 13) with these readings (i.e. 70.2).

The general affinity of Epiphanius's text of Luke with the Alexandrian type of text is almost as high as its average agreement with the Caesarean witnesses in the control group. Nonetheless, it has been concluded as highly probable that at least some, if not most, of Epiphanius's agreement with the Alexandrian text in Luke derives from his use of pre-Byzantine readings which were still imbedded in the fourth-century Palestinian (i.e. Caesarean) text but subsequently were lost through relentless Byzantine revision and consequently are lacking in most relatively late Caesarean manuscripts.

It was found that Epiphanius tends to support the Alexandrian text against the Western and Byzantine texts in Luke when at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 also support the Alexandrian text. Conversely, Epiphanius tends to oppose readings of the Alexandrian text which diverge from the Western and Byzantine texts when such Alexandrian readings are opposed also by at least two of the three principal Caesarean witnesses. These phenomena confirm the dominance of the Caesarean element in

Epiphanius's text of Luke.

The Western text was not an important factor in the composition of Epiphanius's quotations from the Gospel of Luke. The average percentage of agreement between Epiphanius's text and the Western witnesses in the control group (i.e. 43.5) is considerably lower than the corresponding figure for the other types of text. The absence of a significant Western strain in Epiphanius's text of Luke is demonstrated conclusively by the fact that Epiphanius attests only four out of twenty-seven readings which are peculiar to the Western text, being opposed by most Alexandrian, Caesarean and Byzantine witnesses. This amounts to a percentage of agreement with the Western readings of 14.8.

Most of Epiphanius's agreement with the Byzantine text in Luke can be accounted for on the basis of his use of a Palestinian textual tradition which had been influenced somewhat by the Antiochian recension before it passed into his hands. Thirty-eight of Epiphanius's forty-seven agreements with the _TR_ occur in readings which are supported also by at least two of the three major Caesarean witnesses Θ, 1 and _fam. 13_. Five of the nine readings in which Epiphanius supports the _TR_ against the Caesarean witnesses are attested also by _WH_ and thus are pre-Byzantine readings. Epiphanius agrees with the _TR_ against at least two of the three chief

Caesarean witnesses and against WH in only four readings (#682, 729, 782 and 786). Three of these four readings (i.e. #729, 782 and 786) receive important Western support and thus are pre-Byzantine readings. It may be noted further that Epiphanius supports a majority of these three Caesarean witnesses against the IR in seventeen readings. Since the average percentage of agreement between Epiphanius's text and the Caesarean witnesses in the control group (i.e. 60.2) is significantly higher than the average percentage of agreement with the Byzantine control witnesses (i.e. 53.7) and since most of Epiphanius's agreement with the Byzantine text coincides with his support of major Caesarean witnesses, it is reasonable to conclude that the primary affinity of Epiphanius's text of Luke is with the Caesarean text rather than with the Byzantine text. Epiphanius's occasional agreements with the chief Caesarean and Byzantine witnesses against the Alexandrian and Western texts probably reflect the influence of the Antiochian recension upon the Palestinian textual tradition of the fourth century.

Although Epiphanius's text of Luke bears the marks of Byzantine influence, it is farther from the Byzantine text than all three of the principal Caesarean witnesses Θ, 1 and fam. 13. Moreover, Epiphanius's Lucan text contains more Alexandrian and Western readings than the chief Caesarean representatives. These phenomena may be seen in the following table which displays the percentages of agreement of Epiphanius's text and the Caesarean witnesses Θ, 1 and fam. 13 with WH, Codex D and the TR (representing the Alexandrian, Western and Byzantine texts respectively):

	% of Agreement with WH	% of Agreement with Codex D	% of Agreement with the TR
Epiph	60.0	47.6	55.3
Θ	44.7	31.6	72.4
1	48.7	27.6	57.9
fam. 13	43.4	28.9	73.7

These statistics are consistent with the conclusion that Epiphanius used a fourth-century Palestinian text of Luke which had absorbed some readings from the Antiochian recension but still contained many more pre-Byzantine readings than the type of text found in most relatively late Caesarean manuscripts. It is likely that Epiphanius's quotations from Luke witness to an intermediate stage in the evolution of the Caesarean text of Luke between the pre-Byzantine type of text which was in use at Caesarea in the third century and the revised forms of text present in most later Caesarean manuscripts.

IV. EPIPHANIUS'S TEXT OF JOHN

The general character of Epiphanius's text of John is very similar to that of his text of Luke. The average percentages of agreement between Epiphanius's text of John and the witnesses representing the four types of text in the control group are as follows:

Caes.	60.8
Alex.	57.8
Byz.	51.1
West.	49.4

The primary affinity of Epiphanius's quotations from John is with the Caesarean text. Epiphanius agrees frequently with all of the Caesarean witnesses in the control group. His percentages of agreement with these Caesarean witnesses are as follows: the Armenian version, 64.4; fam. 13, 62.5; 22, 61.6; 1, 61.5; 69, 60.5; Θ, 59.4; 700, 57.1.

If it can be assumed that readings supported by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13 generally represent the kind of text found in the Caesarean manuscript tradition, it is significant that Epiphanius attests 64.9 per cent of such readings. He supports 67.2 per cent of the readings attested by all three of these important Caesarean witnesses.

Although the average percentage of agreement of Epiphanius's text of John with the Alexandrian witnesses in the control group is quite high, it is probable that this affinity, to some extent, derives from Epiphanius's use of pre-Byzantine readings (attested also by the Alexandrian text) which were part of the Palestinian text of the fourth century but later were revised to conform to the standard Byzantine text and consequently are not found in most late Caesarean manuscripts.

The Western text was not an important influence in the composition of Epiphanius's Johannine text. The following list shows Epiphanius's percentages of agreement with the principal Western witnesses: D, 49.1; Old Latin, 48.6; sy-s, 33.3; sy-c, 29.2.

The absence of a significant Western element in Epiphanius's quotations from John is evident in the fact that Epiphanius attests only seven out of twenty-four readings which are peculiar to the Western text, being opposed by most Alexandrian, Caesarean and Byzantine witnesses. This amounts to a percentage of agreement with these uniquely Western readings of 29.2.

Most of Epiphanius's agreement with the Byzantine text in John occurs in readings which are attested also by a majority of the chief representatives of the Caesarean text. Epiphanius supports the _TR_ against at least two of the three principal Caesarean witnesses Θ, 1 and fam. 13 in only seven readings (#980, 999, 1002, 1034, 1069, 1093 and 1222). Moreover, six of these readings are attested also by most of the major Alexandrian witnesses and are thus pre-Byzantine readings. Epiphanius agrees with the TR against most of the Caesarean, Alexandrian and Western witnesses in only one reading (#1069). All of Epiphanius's other agreements with the TR are in readings supported also by at least two of the three chief Caesarean witnesses Θ, 1 and fam. 13. It may be observed further that Epiphanius agrees with the Caesarean witnesses against the TR in eighteen readings. Since most of Epiphanius's agreement with the Byzantine text occurs in readings attested also by major Caesarean witnesses and since the average percentage of agreement of Epiphanius's text of John with the Caesarean witnesses in the control group is considerably higher than its average percentage of agreement with the Byzantine control witnesses, it is reasonable to conclude as highly probable that Epiphanius's occasional agreement with most Caesarean and Byzantine witnesses against the Alexandrian and Western texts points to his use of a Palestinian textual tradition which had been influenced somewhat by the Antiochian recension but was not itself primarily Byzantine in character.

In spite of the fact that Epiphanius's text of John shows the effects of some Byzantine influence, it diverges more frequently from the Byzantine text than all three of the principal Caesarean witnesses Θ, 1 and _fam. 13_. Furthermore, Epiphanius supports more Alexandrian and Western readings than the major representatives of the Caesarean text. The following table sets forth the percentages of agreement of Epiphanius's text of John and the Caesarean witnesses Θ, 1 and _fam. 13_ with _WH_, Codex D and the _TR_ (representing the Alexandrian, Western and Byzantine texts respectively):

	% of Agreement with WH	% of Agreement with Codex D	% of Agreement with the TR
Epiph	58.3	49.1	54.2
_Θ_	46.7	37.0	68.5
_1_	50.0	38.9	72.8
fam. 13	47.8	29.6	73.9

These figures are consistent with the conclusion that Epiphanius used a fourth-century Palestinian text of John which had adopted some readings from the Antiochian recension but still exhibited many more pre-Byzantine readings than the kind of text displayed in most late Caesarean manuscripts. If this conclusion is correct, then Epiphanius's text of John witnesses to a stage in the development of the Caesarean text between the pre-Byzantine text which flourished at

Caesarea during the third century and the extensively revised forms of text found in the late Caesarean manuscript tradition.

The percentages of agreement of Epiphanius's Gospel text with the four major types of text represented in the control groups for the respective Gospels may be summarized as follows:

	Alex.	West.	Caes.	Byz.
Matt. (1:18-11:18)	61.6	44.6	51.1	43.9
Matt. (11:19-26:50)	56.8	53.9	54.6	61.9
Mark	43.5	62.2	43.0	39.9
Luke	59.5	43.5	60.2	53.7
John	57.8	49.4	60.8	51.1

The conclusion of this investigation that Epiphanius used a Caesarean text of Luke and John tends to substantiate Greenlee's contention that the so-called Caesarean text cannot be localized exclusively in Caesarea but was probably in wide use throughout Palestine.[1] In any case, the use of a Caesarean type of text by Epiphanius and Cyril of Jerusalem[2] shows that the text was established in the general area of Jerusalem during the fourth century.[3]

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[1] J. H. Greenlee, _The Gospel Text of Cyril of Jerusalem_, Vol. XVII of _Studies and Documents_, ed. by Silva Lake and Carsten Høeg (Copenhagen: Ejnar Munksgaard, 1955), pp. 94, 95.

[2] Greenlee has shown that the Gospel text of Cyril is a strong witness to the Caesarean type of text; _ibid_., pp. 94-99.

[3] Prior to 367, most of Epiphanius's life was spent in the environs of Eleutheropolis, a few miles southwest of Jerusalem (see Johannes Quasten, _Patrology_, Vol. III /Utrecht-Antwerp: Spectrum Publishers, 1960/, pp. 384-388; Berthold Altaner, _Patrology_, trans. by Hilda C. Graef /New York: Herder and Herder, 1961/, p. 365; Otto Bardenhewer, _Geschichte der altkirchlichen Literatur_, 2nd edition, Vol. III /Freiburg: Herder, 1923/, pp. 293-295; Richard A. Lipsius, "Epiphanius," _A Dictionary of Christian Biography_, Vol. II, ed. by William Smith and Henry Wace /London: John Murray, 1880/, p. 149). Although Epiphanius wrote his major works in the first few years after assuming episcopal duties on the island of Cyprus (see the references just cited above), his Gospel quotations undoubtedly represent the type of text which he had used in Palestine. Since the character of his quotations indicates that he quoted habitually from memory (_vide supra_, pp. 9ff), it is reasonable to conclude that his quotations from the Gospels exhibit the type of text which he had known and used for many years in Palestine before moving to Cyprus.

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APPENDICES

APPENDIX I

EPIPHANIUS'S QUOTATIONS OF SYNOPTIC MATERIAL WHICH CANNOT BE ASSIGNED WITH CERTAINTY TO ONE OF THE SYNOPTIC GOSPELS

I. QUOTATIONS WITH PARALLELS IN MATTHEW, MARK AND LUKE

Matt. 9:22-Mark 5:34-Luke 8:48
Anc. XXXVIII.vi

εἴπη τὴν εἰς αὐτὴν . . . "ἡ πίστις σου σέσωκέ σε."

Matt. 10:10-Mark 6:8-Luke 10:3
Anc. LXVIII.vi (Pan. haer. LXXIV.v.6)

ὡς ἂν εἴποι Χριστός . . . "μὴ βαστάζετε πήραν μὴ ῥάβδον μηδὲ ὑποδήματα."

Matt. 12:31, 32-Mark 3:29-Luke 12:10
Anc. LXIX.viii (Pan. haer. LXXIV.vi.8)

"ὁ δὲ βλασφημῶν εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἀφεθήσεται αὐτῷ."

Matt. 12:32-Mark 3:29-Luke 12:10
Pan. haer. LI.xxxv.3

τὸ εἰρημένον ὅτι "τῷ βλασφημοῦντι εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι."

Matt. 12:32-Mark 3:29-Luke 12:10 (et vide supra)
Pan. haer. LIV.ii.6

φησιν "ὁ δὲ βλασφημῶν εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐνταῦθα οὔτε ἐν τῷ μέλλοντι αἰῶνι."

Matt. 12:32-Mark 3:29-Luke 12:10 (et vide supra)
Pan. haer. LXXIV.xiv.3

ὅτι "τῷ βλασφημοῦντι εἰς τὸ πνεῦμα οὔτε ἐν τῷ αἰῶνι τούτῳ

οὖτε έν τῷ μέλλοντι άφεθήσεται," ὼς ἔφην.

Matt. 12:32-Mark 3:29-Luke 12:10 (et vide supra)
Pan. haer. LXXVI.xlvi.9

ὼσαύτως ὅτι "ούκ άφεθήσεται τῷ είς τὸ πνεῦμα βλασφημοῦντι, οὖτε ῷδε οὖτε έν τῷ μέλλοντι αίῶνι."

Matt. 13:11, 13-Mark 4:11, 12-Luke 8:10
Pan. haer. XLII.xii.3, Refut. XXII

λέγων τοῖς αύτοῦ μαθηταῖς "ὺμῖν δέδοται τὰ μυστήρια τῆς βασιλείας, έκείνοις δὲ έν παραβολαῖς, ὶνα βλέποντες μὴ βλέπωσι" καὶ τὰ ὲξῆς.

Matt. 16:24-Mark 8:34-Luke 9:23
Pan. haer. XLVIII.xiii.5

φάσκει γὰρ ὅτι . . . "εἴ τις θέλει ἔρχεσθαι πρός με, άρνησάσθω ὲαυτὸν καὶ άκολουθείτω μοι."

Matt. 17:5-Mark 9:7-Luke 9:35
Pan. haer. LVII.iii.8

πάλιν δὲ έν ἄλλῳ τόπῳ "ἦλθε φωνὴ άπ' ούρανοῦ, οὖτός έστιν ὸ υὶός μου, αύτοῦ άκούσατε."

Matt. 17:5-Mark 9:7-Luke 9:35 (et vide supra)
Pan. haer. LXXVI.xxix.7

λέγοντος "οὖτός έστιν ὸ υὶός μου ὸ άγαπητός, καὶ αύτοῦ άκούετε."

Matt. 19:16-Mark 10:17-Luke 18:18
Anc. XVIII.vi

ὲώρα γὰρ τὸν λέγοντα αύτῷ "διδάσκαλε άγαθέ" λέγοντα στόματι καὶ ού καρδίᾳ.

Matt. 19:16, 19-Mark 10:17, 19-Luke 18:18, 20
Pan. haer. LXVI.lxix.5

ὡς καὶ ἐν τῷ εὐαγγελίῳ εὑρίσκεται ὁ γραμματεὺς πρῶτος καὶ δεύτερος λέγων "τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ ἔφη, τίμα τὸν πατέρα καὶ τὴν μητέρα κατὰ τὸ γεγραμμένον."

Matt. 19:17-Mark 10:18-Luke 18:19
Anc. XVIII.i

ἀκούων δὲ περὶ τοῦ θεοῦ "οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός" μὴ τολμήσης διὰ τὸ τὸν υἱὸν ὑπερβαλλόντως τιμᾶν τὸν πατέρα οὐκ ἀγαθὸν ἀποφῆναι τὸν υἱόν.

Matt. 19:20-Mark 10:20-Luke 18:21
Pan. haer. LXVI.lxix.6

εἶτά φησι "ταῦτα πάντα ἐποίησα ἐκ νεότητός μου."

Matt. 19:24-Mark 10:25-Luke 18:25
Pan. haer. LXVI.lxix.8

εἶτα ὁ κύριος ἔφη "εὐκοπώτερόν ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν ἢ πλούσιον ἐν τῇ βασιλείᾳ τῶν οὐρανῶν."

Matt. 20:18, 19-Mark 10:33, 34-Luke 18:31-33
Pan. haer. XXIV.ix.3

ὡς ἐλέγχει τούτους λέγων "ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται."

Matt. 21:9-Mark 11:10-Luke 19:38
Pan. haer. LXVII.v.5

καὶ τὰ παιδία ἐκήρυξαν "ὡσαννὰ ἐν τοῖς ὑψίστοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου."

Matt. 22:29-32-Mark 12:24-27-Luke 20:35-38
Pan. haer. XIV.iii.2

ὁ δὲ κύριος ἔφη "πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν

δύναμιν τοῦ θεοῦ. ἐν γὰρ τῇ ἀναστάσει τῶν νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλὰ ἰσάγγελοί εἰσιν. ὅτι δὲ ἀναστήσονται οἱ νεκροὶ Μωυσῆς ὑμᾶς διδάξει, ὡς ὁ θεὸς αὐτῷ ἐχρημάτισε λέγων, ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ, θεὸς δέ ἐστι ζώντων καὶ οὐχὶ νεκρῶν."

Matt. 22:30-Mark 12:25-Luke 20:36 (et vide supra)
Pamphlet Against Images[1]

"ἔσονται γάρ," φησίν, "ὡς ἄγγελοι θεοῦ."

Matt. 22:31, 32-Mark 12:26, 27-Luke 20:37, 38 (et vide supra)
Anc. XXXIX.ii

καὶ φησιν ὁ κύριος τοῖς Σαδδουκαίοις περὶ ἀναστάσεως . . . "ὅτι δὲ ἐγείρονται οἱ νεκροί, εἶπεν ὁ θεός, ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ. θεὸς οὖν ἐστι ζώντων καὶ οὐ νεκρῶν."

Matt. 26:24-Mark 14:21-Luke 22:22
Pan. haer. XXXVIII.iv.8

πάλιν ἄλλοτε λέγει ὅτι "δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι κατὰ τὸ γεγραμμένον περὶ αὐτοῦ, οὐαὶ δὲ δι' οὗ παραδοθήσεται. συνέφερεν γὰρ αὐτῷ εἰ οὐκ ἐγεννήθη," καὶ τὰ ἑξῆς.

Matt. 26:24-Mark 14:21-Luke 22:22
Pan. haer. XXXVIII.vii.3

"οὐαὶ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται."

Matt. 28:6-Mark 16:6-Luke 24:6
Anc. XC.v (XCI.v; Pan. haer. XLII.xi.17, Refut. LXXVI; LXIX.lix.4; LXIX.lxvi.5)

ὡς οἱ ἄγγελοι λέγουσιν "ἀνέστη, οὐκ ἔστιν ὧδε."

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[1] The text of the quotation is taken from the edition published by Karl Holl, *Gesammelte Aufsätze zur Kirchengeschichte*, II, *Der Osten* (Tübingen: J. C. B. Mohr, 1928), p. 358.

II. QUOTATIONS WITH PARALLELS IN MATTHEW AND MARK

Matt. 6:14-Mark 11:25
Pan. haer. LIX.v.1

Πάλιν δὲ ὁ κύριός φησιν "ἄφετε ἀλλήλοις τὰ παραπτώματα, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανῷ ἀφήσει ὑμῖν."

Matt. 13:58-Mark 6:5
Pan. haer. LI.xv.6

"καὶ οὐκ ἐποίησε διὰ τὴν ἀπιστίαν αὐτῶν," φησίν, "σημεῖον οὐδέν."

Matt. 15:8, 9-Mark 7:6, 7
Pan. haer. XXX.xxi.5

ὣς καὶ ἐν τῷ εὐαγγελίῳ συνῳδὰ τῷ προφήτη λέγει "ὁ λαὸς οὗτος τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων."

Matt. 17:1-Mark 9:2
Pan. haer. LXIX.lxxix.6

η ως το ετερον λεγει "μετα εξ ημερας"

Matt. 22:29-Mark 12:24
Pan. haer. LXXVI.iii.1

τὴν δύναμιν τῆς θείας γραφῆς ἐκ θείας δωρεᾶς ἠκριβωκότες τῆς φησάσης Φαρισαίοις "οὐκ οἴδατε τὰς γραφὰς οὐδὲ τὴν δύναμιν τοῦ θεοῦ."

Matt. 22:29-Mark 12:24 (et vide supra)
Anc. XXVI.vii

ἔλεγεν "οὐκ οἴδατε τὰς γραφὰς οὐδὲ τὴν δύναμιν αὐτῶν."

Matt. 24:36-Mark 13:32
Anc. XVI.ii

"οὐδεὶς γὰρ οἶδε τὴν ἡμέραν οὐδὲ τὴν ὥραν," φησὶν ὁ υἱὸς τοῦ θεοῦ, "οὔτε οἱ ἄγγελοι τοῦ οὐρανοῦ οὔτε ὁ υἱός, εἰ μὴ ὁ πατήρ."

Matt. 24:36-Mark 13:32 (et vide supra)
Anc. XIX.vi

αὐτὸς εἶπεν "οὐδεὶς οἶδε τὴν ἡμέραν καὶ τὴν ὥραν οὔτε οἱ ἄγγελοι οἱ ἐν τῷ οὐρανῷ," καὶ γὰρ οὐκ οἴδασιν ὅτι ὁ υἱὸς νοηματικῶς λέγει "εἰ μὴ μόνος ὁ πατήρ."

Matt. 24:36-Mark 13:32 (et vide supra)
Anc. XXII.iv

τουτέστιν τό "εἰ μὴ ὁ πατὴρ μόνος, οὔτε οἱ ἄγγελοι οὔτε ὁ υἱός."

Matt. 26:21-Mark 14:18
Pan. haer. XXXVIII.vii.3

ὁ παρ' αὐτοῦ τοῦ σωτῆρος ἀκούων . . . "εἷς ἐξ ὑμῶν παραδώσει με."

Matt. 26:31-Mark 14:27
Pan. haer. LXIX.lxiii.7

καὶ πάλιν ἐν ἑτέρω τόπῳ λέγει "ἀμὴν λέγω ὑμῖν, πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν τῇ νυκτὶ ταύτῃ ἐν ἐμοί."

Matt. 26:33-Mark 14:29
Anc. IX.ix

ἔλεγεν "εἰ καὶ πάντες ἀρνήσονταί σε, ἐγὼ οὐκ ἀρνήσομαι."

Matt. 26:38-Mark 14:34
Pan. haer. LXIX.xlix.3

αὐτὸς γὰρ ὁμολογεῖ ἀληθὴς θεὸς . . . ὅτι . . . "περίλυπός ἐστιν ἡ ψυχή μου."

Matt. 28:5, 6-Mark 16:6
Pan. haer. LXIV.lxvii.18

ὧς φασι "τίνα ζητεῖτε; Ἰησοῦν τὸν Ναζωραῖον; ἀνέστη, οὐκ ἔστιν ὧδε. δεῦτε, ἴδετε τὸν τόπον."

III. QUOTATIONS WITH PARALLELS IN MATTHEW AND LUKE

Matt. 3:9-Luke 3:8
Anc. LXI.vi

"δύναται γὰρ ὁ θεὸς ἐκ τῶν λίθων ἐγεῖραι τέκνα" καὶ δύναται ὁ θεὸς καὶ τὰ φθαρτὰ μεταβαλεῖν εἰς ἀφθαρσίαν καὶ δύναται ἐπὶ γῆς ποιῆσαι ἀνάπαυσιν παραδείσου, ὅτε ἠθέλησεν.

Matt. 4:2-Luke 4:2
Pan. haer. LXXVII.xviii.10

καὶ "ὕστερον ἐπείνασεν," φησὶν ἡ γραφή, "επείνασεν," ἵνα δείξῃ τὴν ἀληθινὴν ἐνανθρώπησιν τῆς θεότητος.

Matt. 4:10-Luke 4:8
Pan. haer. LXIX.xxxvi.2

μωρὸν γὰρ τὸ κτίσιν θεολογεῖν, ἀθετεῖν δὲ πρώτην ἐντολὴν τὴν λέγουσαν "κύριον τὸν θέον σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις."

Matt. 4:10-Luke 4:8 (et vide supra)
Pamphlet Against Images[2]

ὁ θεὸς γὰρ ἐν πάσῃ τῇ παλαιᾷ καὶ καινῇ ταῦτα ἀναιρεῖ, ἀκριβῶς λέγων, "κύριον τὸν θεὸν προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις."

Matt. 6:24-Luke 16:13
Pan. haer. LXVI.lxix.2

καὶ ὁ κύριος ἐν τῷ εὐαγγελίῳ "οὐ δύνασθε δυσὶ κυρίοις δουλεύειν" φησιν, εἶτα μετὰ πολλά, ἵνα δείξῃ τίνες εἰσὶν οἱ δύο κύριοι, φησίν "οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ."

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[2] Holl, *op. cit.*, p. 359.

Matt. 6:24-Luke 16:13 (et vide supra)
Pan. haer. LXVI.lxix.11

ὡς λέγει "τοῦ μὲν ἑνὸς ἀνθέξεται, τοῦ δὲ ἑτέρου καταφρονήσει, οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ."

Matt. 7:23-Luke 13:27
Anc. XX.ix

καὶ "ἀπόστητε ἀπ' ἐμοῦ, ἐργάται τῆς ἀνομίας, οὐδέποτε γὰρ ἔγνων ὑμᾶς." ἄρα ἔστιν ἄγνοια ἐν τῷ υἱῷ τοῦ θεοῦ;

Matt. 7:23-Luke 13:27 (et vide supra)
Pan. haer. LXIX.xlvi.7

καὶ "ἀπόστητε ἀπ' ἐμοῦ οἱ ἐργάται τῆς ἀνομίας, οὔπω ἔγνων ὑμᾶς."

Matt. 8:11-Luke 13:28, 29
Pan. haer. XXIII.vi.3

ὡς λέγει "ἐλεύσονται καὶ ἀνακλιθήσονται ἐν κόλποις Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ἀναπαύσονται ἀπὸ ἀνατολῶν καὶ δυσμῶν" καὶ τὰ ἑξῆς.

Matt. 10:33-Luke 12:9
Pan. haer. LIV.ii.7

αὐτὸς γὰρ πάλιν φησίν "ὁ ἀρνησάμενός με ἔμπροσθεν τῶν ἀνθρώπων ἀρνηθήσεται ἐνώπιον τοῦ πατρός μου."

Matt. 11:7-Luke 7:24
Pan. haer. XXVI.vi.3

καὶ τοῦτό ἐστι, φησίν, ὃ εἶπεν ὁ κύριος περὶ Ἰωάννου "τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;"

Matt. 11:11-Luke 7:28
Pan. haer. XXVI.vii.5

ἐπειδὴ δὲ εἶπεν "ἐν γεννητοῖς γυναικῶν οὐκ ἔστι μείζων

Ἰωάννου," ἵνα μή τινες νομίσωσι καὶ αὐτοῦ τοῦ σωτῆρος μείζονα εἶναι τὸν Ἰωάννην.

Matt. 11:11-Luke 7:28 (et vide supra)
Pan. haer. XXVI.vi.4

καὶ τοῦτό ἐστι, φησίν, ὅτι "ὁ μικρότερος ἐν τῇ βασιλείᾳ" καὶ τὰ ἑξῆς.

Matt. 11:25-Luke 10:21
Pan. haer. XXI.vi.2

ὁ κύριος ἐν τῷ εὐαγγελίῳ φησὶν ὡς πρὸς τὸν θεὸν καὶ πατέρα τὸν ἴδιον "πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς."

Matt. 11:25-Luke 10:21 (et vide supra)
Pan. haer. XL.vii.9

πῶς αὐτὸς σαφῶς ἡμᾶς διδάσκει ὁ κύριος ἐν εὐαγγελίῳ λέγων "εὐχαριστῶ σοι, πάτερ, κύριε οὐρανοῦ καὶ γῆς," ἵνα δείξῃ τὸν αὐτοῦ πατέρα θεὸν τῶν πάντων.

Matt. 11:26-Luke 10:21
Pan. haer. XLII.xii.3, Refut. XXV

δι' αὐτοῦ λέγοντος Χριστοῦ, "ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο ἡ εὐδοκία ἐνώπιόν σου."

Matt. 11:27-Luke 10:22
Pan. haer. LVII.ix.2 (LXV.vi.12; LXIX.lviii.2)

διδάσκει ἡμᾶς λέγων "πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μοῦ," διὰ τοῦτο ἐπὶ πάντων ἐστὶ θεός.

Matt. 23:29-Luke 11:47
Pan. haer. XXXIII.x.4

ἔλεγεν "κοσμεῖτε τοὺς τάφους τῶν προφητῶν καὶ οἰκοδομεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς."

Matt. 23:35-Luke 11:50, 51
Pan. haer. XXXVIII.v.5

λέγοντος . . . αὐτοῖς ὅτι "ζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης πᾶν αἷμα δίκαιον ἀπὸ Ἄβελ τοῦ δικαίου τὸ ἀπ' ἀρχῆς ἐκκεχυμένον ἕως Ζαχαρίου τοῦ προφήτου, οὗ ἀπεκτείνατε μέσον τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου" καὶ τὰ ἑξῆς;

Matt. 23:35-Luke 11:50, 51 (et vide supra)
Pan. haer. LXVI.lxxviii.2

ὡσαύτως ὁ κύριος λέγει "ζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης πᾶν αἷμα δικαίου ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἄβελ τοῦ δικαίου μέχρις αἵματος Ζαχαρίου τοῦ ἐκκεχυμένου ἀνὰ μέσον τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου."

Matt. 23:35-Luke 11:50, 51 (et vide supra)
Pan. haer. LXVI.xlii.11

"καὶ ζητηθήσεται," φησί, "τὸ αἷμα τὸ ἐκχυνόμενον ἀπὸ αἵματος Ἄβελ ἄχρι Ζαχαρίου τοῦ δικαίου, τοῦ ἐκκενωθέντος ἀνὰ μέσον τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου."

Matt. 24:50, 51-Luke 12:46
Pan. haer. XXXIII.xi.8

ἰδοὺ καὶ περὶ τῆς ἡμέρας τῆς κρίσεως βλέπομεν τὸν σωτῆρα λέγοντα "ὅτι ἐλεύσεται ὁ αὐτοῦ δεσπότης" (τοῦτο δὲ περὶ ἑαυτοῦ ἔλεγεν, αὐτὸς πάντων ὢν δεσπότης) καὶ φησιν "καὶ διχοτομήσει αὐτὸν τὸν δοῦλον καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει."

IV. QUOTATION WITH PARALLELS IN MARK AND LUKE

Mark 15:37-Luke 23:46
Pan. haer. LXIX.xlix.6, 7

"ἐξέπνευσε" φησὶ τὸ εὐαγγέλιον.

APPENDIX II

AN EVALUATION OF THE CRITICAL MERIT OF KARL HOLL'S EDITION[1] OF EPIPHANIUS'S QUOTATIONS FROM THE GOSPELS

The text of Epiphanius's quotations from the *Ancoratus* and the *Panarion* utilized in the present investigation has been derived from Karl Holl's edition[2] of these works.[3] The material set forth in this appendix will enable one to evaluate the critical merit of Holl's text of Epiphanius's Gospel quotations. In pursuance of this objective, the following procedure has been followed: The critical apparatus in Holl's edition has been examined in the two-hundred seventy key units of variation selected for analysis in the present study.[4] The object of the investigation was to determine to what extent Holl received into his text readings supported by the Byzantine text of the Gospels against variant readings in manuscripts of Epiphanius's writings attested by at least one of the pre-Byzantine texts. It is remarkable that among the two-hundred and seventy key units of variation, Holl accepts only seven readings supported by the Byzantine text against variants in the manuscript tradition of Epiphanius which are supported by pre-Byzantine texts. They are the following:

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[1] *Epiphanius*, Vols. XXV, XXXI, XXXVII of *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1915, 1922, 1933).

[2] *Ibid*.

[3] Almost all of Epiphanius's quotations from the Gospels appear in the *Ancoratus* and the *Panarion*; *vide supra*, pp. 31f.

[4] *Vide supra*, pp. 399, 513, 572, 695.

Matthew 1:20 (Pan. haer. LI.v.4-8). Holl's text of Epiphanius's quotations exhibits the reading ἐστιν ἁγίου. The reading is attested by the Byzantine text, by Θ, 1 and fam. 13 representing the Caesarean text and by the chief representatives of the Alexandrian text (א, B, C, Z *et al*.). Codex M (*Marcianus*), an eleventh-century manuscript of the *Panarion*, supports the reading ἁγίου ἐστιν, thus agreeing with D and the Old Latin of the Western text.

Matthew 4:13 (Pan. haer. LI.xxi.9). Holl accepts the reading Ναζαρέτ against the reading Ναζαρέθ attested by M, a late manuscript of the *Panarion*. Holl's reading is supported by most Byzantine manuscripts; it is attested also by L and 892 of the Alexandrian group of witnesses and by 22, 157, 209, 346, 565 and 700 representing the Caesarean text. The reading of Codex M receives the support of most Western witnesses and the most important Caesarean witnesses. The latter reading also is accorded scattered Alexandrian (ℵ*, the Sahidic and Bohairic versions) and Byzantine (E, K, M, U, V and W) support. A third reading Ναζαρά probably represents the earliest Alexandrian form of the text, being supported most notably by B. Three other variants receiving insignificant support include Ναζαράτ (Σ), Ναζαράθ (C, P, Δ) and Νοζράθ (sy-p).

Luke 1:76 (Pan. haer. XXVI.xii.9). Holl accepts the reading πρὸ προσώπου against the reading ἐνώπιον supported by Codex M, the eleventh-century copy of the *Panarion*. Although Holl's reading is supported by the Byzantine text, it is attested also by the Western (D, Old Latin) and the Caesarean (Θ, 1, fam. 13, 22, 700) texts and by the Alexandrian witnesses L and 892. The majority of the witnesses belonging to the Alexandrian text supports the reading ἐνώπιον (so P-4, ℵ, B, W, the Sahidic and Bohairic versions).

Luke 2:49 (Pan. haer. XXX.xxix.8, 9). Holl's text of Epiphanius's quotation of Luke 2:49 displays the reading εἶναι με. The reading is attested not only by the Byzantine text, but also by the most important Alexandrian manuscripts (ℵ, B, L *et al*.) and by the Caesarean minuscules 22, 124 and 700. Holl's text is opposed by Codex M, a manuscript of Epiphanius's work dating from the eleventh century, which reads με εἶναι. Codex M is supported by the major representatives of the Western (D and the Old Latin) and Caesarean (Θ, 1, fam. 13) texts.

Luke 3:23 (Pan. haer. LI.xxiv.6). Holl receives into his text the reading ὁ Ἰησοῦς. Not only is the reading supported by the Byzantine text, but it is attested also by the Caesarean text (Θ, 1, fam. 13, 22). Codex U (*Urbinas*), a twelfth or thirteenth century manuscript of the *Panarion*, exhibits the reading Ἰησοῦς. This reading is supported by the most important Alexandrian manuscripts (P-4, ℵ, B, L, W) and by Codex Bezae, the only Western witness appearing in the unit of variation.[5]

Luke 17:10 (Pan. haer. XLII.xi.17, Refut. XLVII). Holl takes into his text the reading ὅτι (*ante* ἀχρεῖοι). This reading receives the support of the Byzantine text, but is attested also by the chief Alexandrian (P-75, ℵ, B, L *et al.*) and Caesarean (Θ, fam. 13, 700) witnesses and by D representing the Western text. The omission of ὅτι, however, is attested by two manuscripts of the *Panarion*, Codex V (*Vaticanus*), a ninth-century manuscript, and Codex M. The omission of ὅτι is attested also by a majority of the Western witnesses appearing in the unit of variation[6] including most Old Latin manuscripts, the Old Syriac versions (sy-s and sy-c), Tatian and Cyprian.

John 1:49 (Pan. haer. LI.xiii.5). Holl accepts the reading εἶ ὁ βασιλεύς against the reading βασιλεύς εἶ attested by Codex U, a late copy of the *Panarion*. Although the reading which Holl receives into his edition of the *Panarion* is supported by the Byzantine text, it is attested also by an impressive array of pre-Byzantine witnesses, including the Old Latin representing the Western text (the text of Codex D is defective in this passage), P-66, ℵ, 892, 1241 and the Bohairic version from the Alexandrian group of witnesses, and by Θ, fam. 13, 22 and 700 representing the Caesarean text. The reading βασιλεὺς εἶ supported by Codex Urbinas probably belonged to the original Alexandrian text, since it is supported by P-75 and B, as well as by later Alexandrian manuscripts, including L, W, Ψ, 33 and 579.[7]

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[5] *Vide supra*, p. 213.

[6] *Vide supra*, p. 250.

It should be noted that in six of the seven units of variation discussed above, Holl's preferred reading is opposed by only one manuscript of Epiphanius's writings. In five out of seven instances, the reading accepted by Holl is supported by the Caesarean text. In two of the seven units of variation, Holl's text of Epiphanius's quotations is supported by the Western text. In three of the seven variation units, Holl's text is supported by the Alexandrian text. Only once (in the text of Matthew 4:13; *Pan*. *haer*. LI.xxi.9) does Holl accept a reading which is opposed by the best representatives of all three of the pre-Byzantine texts. Since Holl's preferred readings in six of the seven units of variation are supported not only by the Byzantine text, but also by at least one of the pre-Byzantine texts, it cannot be assumed that Holl's readings in these disputed passages are to be attributed to Byzantine scribal corrections made during the transmission of the *Panarion* through the hands of copyists. Although Holl nowhere states what principle, if any, he followed in selecting alternate readings for Epiphanius's Gospel quotations, the fact that his selective judgment is open to question in so few of the units of variation chosen for investigation in the present dissertation establishes the critical merit of his text of Epiphanius's quotations from the Gospels.

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[7] The appearance of the reading εἶ ὁ βασιλεύς in P-66 and ℵ may be due to the presence in both manuscripts of a definite Western strain; see Bruce M. Metzger, *The Text of the New Testament* (New York and London: Oxford University Press, 1964), pp. 40, 46.